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A R A B I C - E N G L I S H
L E X I C O N

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BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
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كَلِمَةُ النَّاشِرِ

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَرِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَتَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛
وَقَدْ اسْتَفَرَّقَ تَأْلِيفُهُ بَيْنَمَا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفٍ لَهُ بِمُعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ
الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لَيَفُوقُ إِلَى
حَدِّ بَعِيدٍ أَيَّ مُعْجَمٍ كَانَ ، فِي أَيَّةِ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON
Book I contains all the classical words, their derivatives,
and their usages. It appears in eight separate volumes
and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was
to contain rare words and explanations, was incomplete
at the time of his death in 1876 and therefore never
appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote,
" This marvellous work in its fullness and richness, its
deep research, correctness and simplicity of arrangement
far transcends the Lexicon of any language ever pre-
sented to the world. »

الْقَامُوسُ

AN

A R A B I C - E N G L I S H
L E X I C O N ,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE. ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 2.

خ — ج

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ج

The fifth letter of the alphabet: called جِيمِر, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed مَجْبُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed مَحْقُورَة, and حُرُوفُ الْقَلْقَلَة, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed شَجَرِيَّة, from الشَّجَر, which is the place of opening of the mouth. (TA.) — It is sometimes substituted for ي, when the latter letter is doubled, (K,) or is so substituted by some of the Arabs; (AA, S; K;) as in فَقِيمِي, for فَعِيمِي; (AA, S, K;) and مَرَج, for مَرِي. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar,

• خَالِي عُوَيْفٌ وَأَبُو عَلِيٍّ • ائْتِطْعِمَانِ اللَّحْمَ بَالْعِشِيِّ •
[My maternal uncle is 'Oweyf, and Aboo-'Alizz, who feed with flesh-meat at nightfall]; meaning عَشِيٌّ and عَشِيٌّ. (S.) It is also sometimes substituted for a single ي. (S, K.) AZ gives the following ex.:

• يَا رَبِّ إِنْ كُنْتُ قَبِلْتُ حُجَّتْجَ •
• فَلَا يَزَالُ شَاجِعٌ يَأْتِيكَ بَجَ •

[O my Lord, if Thou accept my plea, a brayer (or mule) shall not cease to bring me to Thee (i. e. to thy temple)]; (S;) meaning حُجَّتِي (K) [and حُجَّتِي and أَمْسَجَا are also mentioned as occurring in a verse, for أَمْسَتْ and أَمْسَى [because originally أَمْسَيْتُ and أَمْسَى]. (S.) But all these substitutions are abominable, (S, Ibn-'Osoof, and only allowable in cases of poetical necessity. (Ibn-'Osoof.) It is further said that some of the Arabs, among whom were the tribe of Kud'ali, changed ج, when occurring immediately after ر, into ج; and said, for رَاجِعٌ, [originally رَاعِي] this is what is termed عَجَجَة: Fr attributes the substitution of ج for ي to the tribe of Teiyi, and some of the tribe of Asad. (TA.) — Some of the Arabs also changed it into ي; saying شَيْرَة for شَجَرَة, and جُنَّاجَاتُ for جُنَّيَاتُ, and جَصَصَ. (AZ, S in art. يَص.) [As a numeral, ج denotes Three; and, as such, is generally written without the dot, but thus ح, or thus ه, to distinguish it from ح, which denotes eight.]

Bk. I.

جَا

جُجُجُ The breast (صَدْر, Zj in his "Khalk el-Insân," S, K, TA) of a human being, (TA,) and of a bird, and † of a ship: (S, TA:) or the sternum, or breast-bone: or the middle of the breast: or the part where the heads of the bones of the breast come together; as in the Nh and M: (TA:) pl. جَاجِي. (S, K.) An Arab is related to have said, مَا أَطْيَبَ جُودَابَ الْأَرَزِّ بِجَاجِي الْأَرَزِّ [How delicious is جُودَاب of rice (i. e. rice prepared with sugar and flesh-meat) with the breasts of geese!]. (TA.) And you say, شَقَّتِ الشَّيْنَةَ بِجُوجُومَهَا [The ship clave the water with her breast]. (TA.)

جَابَ

1. جَابَ, aor. ج, (S, K,) inf. n. جَابٌ, (S,) He gained, earned, or acquired, (S, K,) wealth, or property: (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA. [See, however, جَابٌ, below.]) The rájiz (Ru-beh Ibn-El-'Ajjaj, TA) says,

• وَاللَّهِ رَاعِي عَمَلِي وَجَابِي •

[And God is mindful of my work and my earning]. (S, TA.) — Also He sold جَابٌ, i. e. مَغْرَة [red ochre]; (IAar, K;) and so جَابًا. (IAar, TA.)

جَابٌ Thick, gross, big, or bulky: (S, K:) or strong: (A:) applied to an ass, (A, K,) or to a wild ass: (S, K:) as also جَابٌ, without .: (S:) pl. جُجُوبٌ. (TA.) Accord. to the K [and the A], it signifies also Whatever is rude, or coarse; thick, gross, big, or bulky: (كُلُّ جَابٍ غَلِيظٌ) but in the L, we find كَاهِلٌ جَابٌ غَلِيظٌ [meaning that جَابٌ applied to the part of the back termed

خَلْقٌ جَابٌ signifies thick, or big]: and جَابٌ as meaning a thick, gross, big, or bulky, make. (TA.) — [Hence,] الجَابُ The lion. (A, Sgh, K.) — And جَابَةُ الْبَدْرِي (S, A, K,) or, accord. to AO (S) and the Mj (TA) and Sh, (TA in art. جَوْب, q. v.) without ., (S, TA,) A doe-gazelle having her horn just come forth; because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young: (S:) or a doe-gazelle, and a cow, strong in the horn. (A.) [See also art. جَوْب.] — You say also, جَابٌ جَابٌ جَابٌ فَلَانٌ شَحَتْ الْإِلَّ جَابٌ جَابٌ جَابٌ [Such a one is slender in body, or person,

[but] great in patience. (S.) — The navel. (K.) — Red ochre; syn. مَغْرَة [read by Golius مغرة]; (Mj, K;) with and without . (Mj, TA.)

جَبَاةُ الْبَطْنِ, (Ibn-Buzurj, K,) as also جَبَاةُ الْبَطْنِ, (Ibn-Buzurj, TA,) i. q. مَانَةُ الْبَطْنِ, (K,) i. e. The part of the belly that is between the navel and the pubes. (TA.)

جُوبَة: see what next follows.

جُوبَة (K) and جُوبَة (K) accord. to some copies, but not in others nor in the TA) A grinning, and frowning, or contracting, of the face; or looking sternly, austere, or morosely. (K.)

جَابٌ A gainer, an earner, or an acquirer, of wealth, or property. (TA voce جَوَابٌ)

جَائِلِيْق

جَائِلِيْق [an arabicized word, from the Greek καθολικός, The catholicos; i. e.] the primate of the Christians in the country of El-Islám, [residing] in the [chief] city of El-Islám: under him is the بطريرق [or بطريك, or بطرك, i. e. patriarch] of Antioch: then, under him, is the مَظْرَان [or metropolitan]; under whom is the أُسْقَف [or bishop], in every province: then, the قِسِس [or priest]: then, the شَمَاس [or deacon]: (K:) accord. to Sgh, a judge, or ruler: in the Tekmileh, a wise man, or sage. (TA.) ج and ق do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K* at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleekee, they do not occur in any Arabic word unless separated, as in جَلُوبِقٌ and جَرَنْدَقٌ: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.)

جَارَ

1. جَارَ, aor. ج, inf. n. جَوَارٌ (S, A, K) and جَارٌ (K.) He, (a bull, S and K, or a calf, A,) and جَوَارٌ she, (a cow, K,) loved. (S, A, K.) جَوَارٌ is like جَوَارٌ; and is substituted for the latter in a reading of the Kur vii. 146 and xx. 90. (Akh, S.) — Also, (S, A, K,) inf. ns. as above, (K.) He (a man praying, A and TA) raised his voice in prayer, or supplication: (Th, K:) he cried out: (Es-Suddee, TA:) he cried out, calling for aid, or succour; humbled, or abased, himself, and raised his voice: (A:) he humbled, or abased, himself, with earnest supplication; (S, K;) إِلَى اللَّهِ

to God; (§;) and cried out, or called, for aid, or succour. (K.) [Accord. to Katādeh, يَجَارُونَ in the Kur xiii. 63 signifies يَجْرُونَ, as written in the TA; but this is app. a mistranscription for يَجْرُونَ, *They manifest grief and agitation; &c.*] — Also † *It* (a plant) *grew tall*; (A, K;) like as one says, صَاَحَتِ الشَّجَرَةُ. (A.) And جَارَتِ الْأَرْضُ; *The plants, or herbage, of the land grow tall.* (A, K.)

جَارٌ, applied to herbage, (Az, A, K,) † *Fresh, juicy, or sappy*: (K, TA:) or *tall, and full-grown*: (Az, TA:) and *abundant*. (A, K.) — جَارٌ, (K,) and جَوْرٌ, (A, S, A, K,) and, accord. to Aq, جَوَارٌ, (TA voce جَوْرٌ) as also جَوْرٌ, (K,) † *A copious rain*; (A, S, A, K;) *that makes the plants, or herbage, to grow tall*: (A:) or the second, *a rain that makes a sound, or noise*. (TA.)

جَوْرٌ : }
جَوَارٌ : } see جَارٌ.

هُوَ جَارٌ بِاللَّيْلِ [He is one who cries out, calling for aid, or succour; who humbles, or abases, himself, and raises his voice; much, or often, by night]. (A, TA.)

جَاشَ

1. جَاشَتْ نَفْسُهُ, aor. ٢, *His soul rose, or heaved, by reason of grief or fear*; (A, K;) a dial. var. of جَاشَتْ, aor. تَجَشَّى. (TA.) — Also, both of these, *His* (a coward's) *soul purposed flight*: or *was frightened*. (TA in art. تَجَشَّى.) — جَاشَ, aor. ٢, *He came, came forward, or advanced, towards him*. (K.)

جَاشَ The return to its place, (رَوَاع, Lth, S, K,) or the fright, (رَوْع, as in a copy of the A, [which latter is agreeable with explanations of the verb given above,]) of the heart, when in a state of commotion on an occasion of fright. (Lth, S, A, K.) — The soul (نَفْس) of a man: (IDrd, A, K:) or his heart: or firmness, or constancy, of heart: or strength of heart when one hears a thing and knows not what it is: (TA:) sometimes, [جَاشَ], without ٢: (K:) pl. جَوُوشٌ (K) and جَاشَ. (TA.) You say, فَلَانَ رَابِطٌ الجَاشُ Such a one restrains his soul, or himself, from flight, by reason of his courage; (S, A;*) is strong in heart; as also رَبِطَ الجَاشَ (S in art. رَبط:) or both signify is courageous. (K in art. رَبط, q. v.) And وَاهِيَ الجَاشَ [Infirm, or weak, in soul, or heart]. (A, TA.) And رَبطَ رَبطَ الجَاشَ only, [without ٢,] (A,) or جَاشَ only, [without ٢,] (ISk, TA,) see art. رَبط. And رَبطَ جَاشُهُ His heart became strong. (K in art. رَبط, q. v.) — See also جَوُوشٌ.

جَوُوشٌ : see what follows.

جَوُوشٌ The breast, or chest; (S, A, K;) as also جَاشٌ and جَوُوشٌ: (A:) or its حَبْزُوم, q. v. (Ibn-'Abbād, K.) — The forepart (صَدْر)

of the night; accord. to which explanation it is tropical: or *what is between the beginning and the third thereof*: or *a while thereof*: (TA:) or *a portion thereof*; (Lh, K;) and of people. (K.) — Also A thick, or gross, or coarse, man. (Ibn-'Abbād, K.)

جَالٌ

جَالٌ The ضَبْع [or female hyena]; (S, K;) a name thereof, of the measure فَبْعَلٌ, determinate without ال, (S,) imperfectly decl.; (K;) as also جِيَالَةٌ, (S, K,) accord. to Ks; (S;) and جَيْلٌ, without ٢, (S, K,) the ى not being changed into ا as in نَابٌ and the like because the ٢, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Abou-'Alee the grammarian, S, TA;) and الجِيَالُ, (K,) like the first, but with ال. (TA.) — Also, الجِيَالُ, accord. to Ibn-Es-Seed, *The wolf*: but MF deems this strange. (TA.)

جِيَالَةٌ : see above.

جَامِرٌ

جَامِرٌ : see art. جَوْمٌ.

جَامُوسٌ

جَامُوسٌ : see art. جَمَسٌ.

جَانٌ

جَانَةٌ A receptacle of the kind termed سَفَطٌ, covered with skin, for the perfumes of the seller of perfumes; as also جُونَةٌ: originally with ٢: pl. like صُرْدٌ [i. e. جَوْنٌ: thus in the TA, without ٢]. (K.) See also art. جَوْنٌ.

جَاهٌ

جَاهٌ : see art. جَوَهٌ.

جَاوِرٌ

جَاوِرٌ : see art. جَرَسٌ.

Quasi جَانِيٌ

3. جَانِيٌ : see 3 in art. جَانِيٌ.

جَبٌ

1. جَبٌ, aor. ٢, (Mgh, TA,) inf. n. جَبٌّ (S, A, Mgh, Mgh, K) and جَبَابٌ, (A, K, MF,) *He cut it; or cut it off*; (S, A, Mgh, Mgh, K;) as also جَبٌّ, (K, TA.) — جَبٌّ حَصَاةٌ, inf. n. جَبٌّ, and جَبَابٌ, *He cut off entirely, or extirpated, his testicles*; (TA;) [as also جَبَّتْهَا; for] جَبٌّ (A, K) and جَبَابٌ and جَبَّتَابٌ (TA) signify the cutting off entirely, or extirpating, (A, K, TA,) of the testicle, (K, TA,) or of the genitals: (A:) [or] جَبَّتَابٌ signifies [or signifies also, as inf. n. of جَبٌّ] the having the testicles, (S, TA,) or genitals, (Mgh,) entirely cut off. (S, Mgh, TA.) You say also, جَبَّتَهُ, meaning *I cut off entirely,*

or extirpated, his genitals; (Mgh;) [or his testicles; or his penis; as is implied in the TA:] and جَبٌّ, inf. n. جَبٌّ, (Mgh, TA,) [or جَبَّتَابٌ] *he had his penis and his testicles [or either of these] cut off entirely, or extirpated.* (Mgh, TA.) — جَبَّتَ السَّامَ, aor. ٢, inf. n. جَبٌّ; and جَبَّتَهُ; *He cut off the hump of the camel*: accord. to Lth, جَبٌّ signifies the cutting off entirely, or extirpating, of the hump. (TA.) — جَبَّتَ النَّخْلَ, (Aq, S, Mgh, TA,) [aor. ٢,] inf. n. جَبٌّ, (A, K,) or جَبَّتَابٌ, (S, TA,) or جَبَّتَابٌ, (A,) or both the second and last, (Mgh, [the first is disallowed by MF,]) *He fecundated the palm-trees [with the pollen of the male tree]*. (Aq, S, A, Mgh, TA.) You say, جَاءَ زَمَنُ الْجَبَابِ, (S,) or الْجَبَابِ, with fet-h, (A,) or both, (Mgh,) [The time of the fecundating of the palm-trees came]. — جَبَّتَ الْقَوْمَ, (S,) aor. ٢, (TA,) inf. n. جَبٌّ, (K,) *He surpassed, or overcame, the people, or company of men*; (S, K, TA;) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جَبَّتِ النِّسَاءَ *She surpassed the [other] women in her beauty.* (TA.) The saying

• جَبَّتِ نِسَاءَ الْعَالَمِينَ بِالْقَبَبِ •

[She overcame the women of the whole world by means of the string] relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See 3, in three places. — See also 2.

2. تَجَبَّبٌ The reaching of the [whiteness termed] تَحْجِيلٌ, in a horse, to the knee and the hock: (S:) or the rising of the whiteness to [the extent of] what is termed الْجَبَبُ. (K.) You say of a horse, فِيهِ تَجَبَّبٌ [In him is a rising of the whiteness to the knee and the hock]: and in this case, the horse is said to be مُجَبَّبٌ: and the subst. is جَبَبٌ [meaning a whiteness of the legs rising to the knee and the hock]. (S.) [See مُجَبَّبٌ.] — The act of shrinking [from a thing]; or the being averse [from it]; or the act of withdrawing; (S, K, TA;) outwardly or inwardly. (TA.) You say of a man, جَبَّبَ فَذَهَبَ [He shrank, or was averse, or withdrew, and went away]. (S.) And جَبَّبَ النَّاسُ عَنْ طَاعَةِ اللَّهِ *The people forsook, or relinquished, the obeying of God.* (TA from a trad.) — The act of fleeing. (K.) You say of a man, جَبَّبَ *He fled.* (TA.) El-Hotei-ah says,

• وَنَحْنُ إِذَا جَبَّبْتُمْ عَنْ نِسَائِكُمْ •

• كَمَا جَبَّتْ مِنْ عِنْدِ أَوْلَادِهَا الْحُمُرُ •

[And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones]. (TA.) And جَبَّبَ, said of a man, [if not a mistranscription for جَبَّبَ,] signifies *He went quickly, fleeing from a thing.* (TA.) — The act of satisfying with water (K, TA) the earth, (الجُبُوب, TA,) or cattle. (K, TA.)

3. **جَابَ** The act of *vying*, or *contending for superiority*, in *goodliness*, or *beauty*, &c., (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and **مُجَابَةٌ** the *vying*, or *contending for superiority*, in *goodliness*, or *beauty*, (K,) &c., (TA,) and in food: (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, **جَابَنِي فَجَبْتُهُ** *He vied with me, or contended with me for superiority, and I overcame him.* (TA.) And **جَابَتِ الْمَرْأَةُ صَاحِبَتَهَا** *The woman vied, or contended for superiority, with her fellow, and surpassed her in beauty.* (TA.) And **جَاهَهُ فِي الْقُرَى فَجَبَهُ** *He vied with him, or contended with him for superiority, in the entertainment of guests, and he overcame him therein.* (A.)

4. **أَجَبَ** It (camels' milk) *had*, or *produced*, what is termed **جَابَ** [q. v.]. (K.)

5. **تَجَبَّبَ** *He clad himself with a جَبَّة* [q. v.]. (MA.) [And so, app., **اجْتَبَبَ**, explained by Golius, on the authority of Ibn-Maaroof, as signifying *He put on a vest, or tunic.*]

8: see 1, in three places: = and see also 5.

R. Q. 1. **جَنَّبَ** *He dealt, or trafficked, in جَنَابِ* [pl. of **جُنْبَةٌ**, q. v.]. (TA.)

R. Q. 2. **تَجَنَّبَ** *i. q. اتَّقَى* (S, TA;) *i. e. He prepared what is called جُنْبَةٌ: (TA:) or he put what is called جُنْبَةٌ into a خَلْع* [q. v.]. (AZ, TA.)

جُبَّ A well: (A, K:) or a well not cased with stone or the like: (S, A, Msh, K:) or a well containing much water: or a deep well: (A, K:) or of some other description: (A:) or a well in a good situation with respect to pasture: or one that people have found; not one that they have dug: (K:) or a well that is not deep: (Lth, TA:) or a well that is wide, or ample: (El-Kilábeeyeh, TA:) or a well that is cut through rock, or smooth rock, or stones, or smooth stones, or hard and smooth and large stones: (Aboo-Habceeb, TA:) of the masc. gender; (Msh, TA;) [not fem. like **بُئْرٌ**]; or masc. and fem.: (Fr, Msh:) pl. [of pauc.] **أَجْبَابٌ** (Msh, K) and [of mult.] **جِبَابٌ** and **جَبَبَةٌ**. (S, Msh, K.) — A well that is dug wherein a grape-vine is planted; like as one is dug for the shoot of a palm-tree: pl. **جِبَابٌ**. (Ish, TA.) — The inside of a well, from its bottom to its top, whether cased with stone or the like or not. (Sh, TA.) — The **جُرْنُ** of a well [app. meaning a hollowed stone, or stone basin, for water, placed at the mouth of a well: or, perhaps, a hollowed stone placed over the mouth; for many a well has such a stone, forming a kind of parapet]. (Zeyd Ibn-Kuthweh, TA.) = [A kind of leathern bag;] a **مَزَادَةٌ** of which one part is served to another, (K, TA,) wherein they used to prepare the beverage termed **نَبِيدٌ**, until, by use, it acquired strength for that purpose; mentioned in a trad., forbidding the use of it; and also called **مَجْبُوبَةٌ**. (TA.) = The spathe, or

envelope, of the spadix, or flowers, of the palm-tree; also called **جُفٌّ**: the former word was unknown to A'Obeid: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Moḥammad was put into the **جُفَّ**, or **جُفِّ**, of a **طَلْعَةٌ**: accord. to Sh, (TA,) it means the inside of a **طَلْعَةٌ** [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palm-tree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called **جُبَّ**: the pl. is **جِبَابٌ**. (TA.) Hence the well-known prov., **جِبَابٌ فَلَا تَعْنُ أَبْرًا** [They are merely envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; **لَا تَعْنُ** being for **لَا تَعْنُ**. (MF.)

جَبَّةٌ A well-known garment [or coat], (Msh, K, TA,) of the kind of those called **مَقَطَّعَاتٌ**: (TA:) accord. to 'Iyād, a garment cut out and sewed: accord. to Ibn-Hajar and others, a double garment quilted with cotton; or, sometimes, if of wool, a single garment, not quilted with anything: (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my "Modern Egyptians," ch. i.) as a kind of **جَبَّةٌ** still worn in Northern Africa, described in this Lexicon voce **مَدْرَعَةٌ**: accord. to Golius, "*tunica ex panno gossipino, cui pallium seu toga imponitur, cum subductitio panno et intercedente gossipio punctim consuta: Italis consona voce giuppa: si ita cum gossipio consuta non sit, دُرَاعَةٌ tunica illa gossipina dicitur.*"] pl. **جَبَبٌ** (Msh, K) and **جِبَابٌ**. (S, K.) — **دِرْعٌ** [A coat of mail; or any coat of defence]: (K:) pl. **جَبَبٌ**. (TA.) Er-Rá'ce says,

لَنَا جُبَبٌ وَأَرْمَاحٌ طَوَالٌ
بَيْنَ نَمَارِسِ الْحَرْبِ الشُّطُونَا

[We have coats of mail, or of defence, and long spears: with them we ply distant war]. (TA.) = The part of a spear-head into which the shaft enters: (S, K:) and the **تُعْلَبُ** is the part of the spear-shaft that enters into the head. (TA.) — [In the TA, **جَبَّةُ الرَّمْحِ** is also explained as meaning *The part of the spear-head that enters into the shaft*: but it seems that has been inserted here by a mistake of the copyist; and that the true meaning intended is the part of the spear-shaft into which the head enters; though in general the shaft enters into the head.] — The part in which is the **مُشَاةٌ** [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) — The **جَبَاجُ** [or bone that surrounds the cavity (see art. **حَجَج**)] of the eye. (K.) — The contents (**قَرْنٌ**) of the solid hoof: or the horny box (**سَاقٌ**) of the solid hoof: or the joint between the **سَاقٌ** [which seems to mean here, as it does in many other instances, the hind shank,] and the thigh:

(K:) or the shank-joint of a horse or the like (**مَوْصِلُ الْوُطَيْفِ** [commonly applied, as in the S and K voce **رَسْغٌ**, to the upper extremity of the pastern, i. e. the fetlock-joint, which seems to be the meaning intended in this instance,]) in the **ذِرَاعُ** [which here app. means the fore leg, not the arm]: or, accord. to Aḡ, the part where the **وُطَيْفٌ** [or shank] is set into the hoof: (S:) or the part of the **رَسْغُ** [or pastern], of a horse, where the **وُطَيْفٌ** [or shank] joins upon the **حَوْشِبُ** [which seems here to mean the upper pastern-bone]: or, as AO says, the part where a horse's **وُطَيْفٌ** joins to the upper part of the **حَوْشِبُ**: or, as he says in another place, the place where each tibia and hind shank, of a horse, meet; [the hock-joint:] expl. by **ملتقى ساقيه ووطيفي رجله**: and the place of junction of any two bones, except in the back-bone. (TA.) — Accord. to Lth, **Whiteness of the بَطَانِيَّةُ** [a word which I have not found anywhere but in this instance] of a horse or similar beast, extending to the hairs that surround the hoof. (TA.)

جَبَبٌ A cutting off of the hump of a camel: (K:) or a cutting in the hump of a camel: (TA:) [or the state of having the hump cut off; as seems to be indicated in the S:] or an erosion of the hump of a camel, by the saddle, so that it does not grow large. (K, TA.) = See also 2.

جَبَابٌ Butter, or what is produced by churning, of camels' milk; like as **زُبْدٌ** is what is produced by churning of cows' or sheep's or goats' milk: (Msh in art. **زَبَدٌ**;) what rises upon the surface, (T, S,) or what has collected together [or coagulated], (K,) of the milk of camels, resembling **زُبْدٌ**, (T, S, K,) which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed **جَبَابٌ** collects at the mouth of the skin. (T.)

جُبُوبٌ The earth, (Lh, K,) in general; (Lh;) sometimes written **جَبُوبٌ**, as a proper name, without the article, and imperfectly decl., like **شُعُوبٌ**: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. disunders, the bodies of those buried in it: (Suh, TA:) and hence **جَبَانٌ** and **جَبَانَةٌ**, signifying a burial-ground; from **الْجَبُّ** and **الْجُبُوبُ**; accord. to Kh; but others derive these two words from **جَبِنٌ**: (TA:) or rugged land: (As, S, K:) or hard or rugged land, composed of rock, not of soil: (IAḡr, TA:) or earth, or dust: (Lh, K:) or the surface of the earth; (Ish, S, K;) whether plain or rugged or mountainous: (Ish:) a word without a pl.: (S:) also coarse, or big, lumps or clods of clay or mud; or of dry, or tough, or cohesive, clay or mud; plucked from the surface of the ground: (TA:) or crumbled clods of clay or mud; or of dry, or tough, or cohesive, clay or mud: (IAḡr, TA:) and with **ة**, a lump, or clod, of clay or mud; or of dry, or tough, or cohesive, clay or mud. (K.)

جَبَابِيٌّ: see what next follows.

جَبِيٌّ [app. a contraction of **جَبِييٌّ**], or **جَبَابِيٌّ**, A seller of **جَبَابٌ** [pl. of **جَبَّةٌ**, q. v.]. (K.)

جَبَان : } see جَبُون; and see art. جَبْن.
جَبَانَة :

جَبَبَة : see what next follows, in two places.

جَبَبَة (S,) or جَبَبَة (A,) or both, (K,) and جَبَاب [which is the pl.], (L, TA,) The stomach of a ruminant animal (S, A, K, TA) in which خَلَع [q. v.] is put, (S, TA,) i. e., (TA,) in which is put flesh-meat cut in pieces; (K, TA;) or in which is put flesh-meat to be used as provision in travelling; (TA;) or in which melted grease (S, K) is collected (S) or put: (K:) or the skin of the side of a camel, cut out in a round form, in which is prepared flesh-meat, (K, TA,) such as is called وَشَقَّة, (TA,) which is flesh-meat that is boiled once, and then cut into strips, and dried, or salted and sun-dried; the most lasting of all provision [of the kind]: (S, TA:) or the first and second both signify tripe; in Persian, اشكنبه or شكنبه. (MA.) A coward is likened to a جَبَبَة in which خَلَع is put; because of his turgidness and his little profitableness. (TA.) — Also, the first, A vessel, or receptacle, made of skin, in which water is given to camels, and in which one macerates هَبِيد [i. e. colocynths, or the pulp thereof, or the seeds thereof]. (TA.) — And A basket, (S, K, TA,) of small size, (TA,) made of skins, (S, K, TA,) in which dust, or earth, is removed: (S, TA:) or, accord. to Kt, it is [جَبَبَة] with fet-h: (TA:) pl. جَبَاب. (S.) — And A drum: pl. جَبَاب [which is explained in the K as meaning "a drum" instead of "drums"]: as in the saying, ضَرَبْتُ عَلَى بَابِهِ جَبَاب [The drums were beaten at his door]. (A.)

جَبَبِي A tripe-seller. (Golius from Meyd. [See جَبَبَة.])

جَبَبِيَة Food made with tripe; in Persian, سُخْتُو (Golius from Meyd); in Turkish, شوربایی. (MA.)

أَجَب A camel having his hump cut off: (S, K:) or having his hump eroded by the saddle, so that it does not grow large: (K:) or having no hump: (A, TA:) fem. جَبَة. (A, K.) — And [hence,] the fem., † A woman not having [prominent] buttocks: (K:) or i. q. رَسَاة [i. e. having small buttocks sticking together; or having little flesh in her posteriors and thighs]: (Ish, TA:) or whose bosom and breasts have not become large: (K:) or whose breast has not become large: (Sh, TA:) or small in the breast; from the same epithet applied to a she-camel; (A;) for a woman having small breasts is like the camel that has no hump: (TA:) or having no thighs; (K;) i. e. having lean thighs; as though having no thighs. (TA.) Also, the masc., † A pubes having little flesh. (TA.) — [Hence, also,] الأَجَب i. q. الفَرْج [as meaning The pudendum muliebre]; (K;) from the same word as applied to a camel [having no hump]. (TA.)

مَجَبَة The middle, or main part, (جَادَة,) of a road. (S.)

مَجَبِي A horse in which the [whiteness termed] تَحِيل reaches to the knee and the hock; (S;)

[i. e.] in which the whiteness [of the lower part of the leg] reaches to the knees and the hock or the knees and the hocks: (TA:) or in which the knees and the hocks: (TA:) or in which the knees reaches to his knees: (Lth, TA:) or in which the whiteness rises to [the extent of] what is termed الجَبَب; (K, TA;) or more than this, [perhaps a mistake of a copyist for less than this,] so as not to reach to the knees: or in which the whiteness reaches to the hairs that surround his hoof. (TA.) — بَثْرُ مَجَبِي الجَوْفِ A well having in the middle a part wider than the rest, hollowed out like a cupola. (Fr, TA.)

مَجَبُون Having the genitals, (Māb,) or the testicles (S, * Mgh, TA) and the penis, (Mgh,) cut off entirely, or extirpated: (S, * Mgh, Māb, TA:) or having the penis cut off. (TA.)

جَب : see مَجَبُون.

جا

1. جَا and جَبِي, aor. ٤, He restrained, or withheld, himself; refrained, forbore, or abstained; or turned back, or reverted. (K, TA.) You say, جَبَا عَنْهُ, and جَبِي, meaning He restrained, or withheld, himself, &c., from him, or it; and regarded him, or it, with reverence, veneration, dread, awe, or fear: (TA:) [or,] accord. to AZ, جَبَا عَنْ الرَّجُل, inf. n. جَبَا and جَبُو, [to which Golius adds جَبُو and جَبَا, but, I suspect, from incorrect MSS.,] means I drew, or held, or hung, back from the man; or remained behind him; or shrank from him; or shrank from him and hid myself: and he cites (from Nuṣayb Ibn-Mihjen, TA)

• فَبَلْ أَنْ إِلَّا مِثْلَ سَيْفَةِ الْعَدَى
• إِنْ أَسْقَدَمْتُ نَحْرَ وَإِنْ جَبَا عَقْرُ

[And am I otherwise than like the beasts driven away by the enemy? If they go before, slaughter befalls them; and if they remain behind, hocking].

(S, TA.) You say also, مَا جَبَا عَنْ شَيْءٍ He did not draw back from reviling me; did not desist, or abstain, therefrom. (TA.) — It (a sword) recoiled, or reverted, without penetrating, or without effect: (K:) or so the former verb [only]. (TA.) — It (the sight, or the eye,) recoiled, or reverted: (K:) or so the former verb [only]; and disliked, or disapproved, or hated, the thing [that was before it]. (TA.) You say, جَبَا عَيْنِي عَنِ الشَّيْءِ My eye recoiled, or reverted, from the thing. (S.) And of a woman of displeasing aspect you say, إِنَّ الْعَيْنَ لَتَجَبَا عَنْهَا [Verily the eye recoils from her with dislike]. (As, TA.) — He disliked, disapproved, or hated: (K:) or so the former verb [only]. (TA.) You say, جَبَا الشَّيْءَ He disliked, &c., the thing. (TA.) — He inclined his neck: (K:) or so the former verb [only]. (TA.) — He hid himself; (K, TA;) [app. from fear;] as, for instance, أَجَبَ [q. v.] in its hole. (TA.) — He, or it, came, or went, forth, or out: (K:) [or so the former verb only.]

You say of a serpent, جَبَا عَلَيْهِ It came forth upon him from its hole (S, TA) so as to frighten him; and in like manner one says of a hyena,

جَبَا عَلَى and أَجَبَ, and a jerboa. (TA.) And جَبَا عَلَى الْقَوْمِ He came forth unexpectedly upon the people, or company of men. (TA.) And جَبَا الْجَرَادُ The locusts invaded, or came suddenly upon, the country. (TA.)

4. أَجَبَات said of a land, (S,) or أَجَبَا said of a place, (K,) It abounded with [the kind of truffles called] كَمَاة (S,) or كَمَر, (so in some copies of the K,) or [rather] جَبَا [a pl. or quasi-pl. n. of أَجَبَا]. (So in other copies of the K.) — أَجَبَا He hid a thing. (K.) And hence, He hid his camels from the collector of the poor-rate. (IAṣr, TA.) — He sold seed-produce before it showed itself to be in a good state, (S, K, TA,) or before it came to maturity. (TA.) Hence, in a trad., مَنْ أَجَبَى فَقَدْ أَزْبَى [He who sells seed-produce before it shows itself to be in a good state, or before it has come to maturity, practices the like of usury]: (S, TA:) originally with ٥, (S,) which is suppressed for the purpose of assimilation [to أَجَبَى]. (TA. [See 4 in art. جَبُو and أَجَبَى.]) — أَجَبَا He overlooked the people, or company of men; or commanded, or had, a view of them; or came in sight of them; syn. أَشْرَفَ. (K.)

جَبَة sing. of جَبَاة, like أَفْعَة is of فَعَعَة, and جَبَاة of غَرَدَة: (S:) or i. q. كَمَاة: (K:) or n. un. of جَبَاة, which is a coll. gen. n., like كَمَاة: (MF and TA, voce فَعَعَة.) [J says,] جَبَاة signifies Red كَمَاة [or truffles]: or, accord. to El-Aḥmar, those [truffles] that incline to redness; كَمَاة signifying those that incline to dust-colour and blackness; and فَعَعَة, the white; and بَنَاتُ أَوْبَر, the small: (S:) accord. to AḤn, جَبَاة signifies a white thing resembling a كَمَر, of which no use is made: but accord. to IAṣr, the black كَمَاة; which, he says, are the best of كَمَاة: (TA:) the pl. of جَبَة is أَجَبُو, (S, K,) a pl. of pauc., (S,) and جَبَاة, [as mentioned above,] or, accord. to Sb, this is a quasi-pl. n., (TA,) and جَبَا (K,) or this also is a quasi-pl. n. (TA.) — I. q. أَكْمَة [q. v., i. e. A hill, or mound, &c.]: pls. as above. (K.) — A hollow, or cavity, (T, K,) in a mountain, (TA,) in which the water (T, K) of the rain (TA) stagnates, (T,) or collects: (K:) pl. as above. (K.)

جَبَا : see the next preceding paragraph.

جَبَاة : see جَبَة, in two places. — Also A shoemaker's board, (S, K,) on which he cuts his leather; also called قَرْزُوم. (S.) — And The place where the false ribs of the camel end, and thence as far as the navel and udder. (K.) — And The part of the belly called the مَانَة thereof; as also جَابَة; (Ibn-Buzurj, TA;) i. e. the part between the navel and the pubes. (TA in art. جَاب.)

جَبَا (S, K) and جَبَاة (Sb, K) Fearful, or cowardly: (S, K:) fem. with ٥: and therefore the pl. is formed by the addition of ٥ and ن.

(Sb, TA.) Mafrūk Ibn-'Amr Esh-Sheybānee says,

- فَمَا أَنَا مِنْ رَبِّ الْمُنُونِ بِجَبَّ •
• وَلَا أَنَا مِنْ سَيْبِ الْإِلَهِ بِأَيْسَ •

[But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God]. (S, TA.)

جَبَّ: see what next precedes.

جَابِي The locust, or locusts: (S, K:) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last two sentences]: (S, TA:) as also جَابٍ [q. v.]. (TA.)

أَرْضٌ مَجْبَاةٌ A land abounding with [the truffles called] جَبَاةٌ. (S.)

جبت

جَبْتُ, not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called ذَوَلَقَى [which are ر and ل and ن]; (S:) The idol: (S, K:) or idols: (Ksh in iv. 54:) or the name of a certain idol, (Bd and Jel on that verse,) belonging to Kureysh; as also الطَّاغُوتُ: (Jel:) and that which is worshipped instead, or to the exclusion, of God; whatever it be: (Ksh, Bd, K:) said to be originally الجَبْسُ, i. e., (Bd,) he, or that, wherein is no good: (Bd, K:) and the diviner: (S, K:) and the enchanter: (S, K, Kull:) and the like thereof: (S:) or the Devil; Satan: (Kull:) and enchantment. (Esh-Shaʿbee, K.) Accord. to Esh-Shaʿbee, يَزُومُنُونِ بِالْجَبْتِ وَالطَّاغُوتِ, in the Kur [iv. 54], means They believe in enchantment and the Devil: or, accord. to I'Ab, by الجبت is meant Hoyef Ibn-Akhtab; and by الطَّاغُوتِ, Kaʿb Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Kureysh to join with them in a league against Moḥammad, prostrated themselves to the gods of Kureysh: (Ksh, Bd:) or to certain Jews, who said that the worship of idols is more pleasing to God than that to which Moḥammad invited. (Bd.) It is said in a trad. that what are termed الطَّرِيقُ and العَيَافَةُ and الطَّيْرَةُ are مِنَ الْجَبْتِ [app. meaning of things wherein is no good: or kinds of divination: or from the Devil]. (S.)

جبد

1. جَبَدَهُ (S, A, Mgh, L, Mgb, K,*) aor. ٢, (Mgb, Mgb, K,) inf. n. جَبْدٌ (T, Mgh, Mgb, K, &c.) i. q. جَذَبَهُ (T, S, A, Mgh, L, Mgb, K, &c.) i. e. He drew it; &c.: (T, TA:) formed by transposition from the latter; (A'Obeyd, S, A;) accord. to some: (Mgb:) or it is a dial. var. of the latter; (M, L, K, &c.) of the dial. of Temeem; (T, Mgh;) not formed from the latter by transposition, (Ibn-Es-Sarrāj, IJ, M, L, K,) for both are equally conjugated: (Ibn-Es-Sarrāj, IJ, L, Mgb:) and اجْتَبَدَ [inf. n. of اجْتَبَدَ] signifies the same as جَبَدَ. (K.) جَبَدَنِي رَجُلٌ meaning A man pulled me from

behind me, occurs in a trad. (L.) — You say also, جَذَبْتَهُ and جَبَدْتَهُ, meaning, † She repelled him, or rejected him; namely, a man who sought her in marriage. (T and TA in art. جذب.)

7. اِنْجَبَدَ [inf. n. of اِنْجَبَدَ] i. q. اِنْجَذَبَ (K,) meaning Quick going or journeying or travelling. (TA.)

8: see 1.

جبر

1. جَبَرَ (S, Mgb, K, &c.) aor. ٢, (Mgb,) inf. n. جَبْرٌ (S, A, Mgb, K, &c.) and جَبُورٌ (M, K,) which latter, accord. to MF, is an inf. n. of the intrans. verb only, but it has been heard as an inf. n. of the trans. verb also, (TA,) and جَبَارَةٌ (Lh, K,) He set a bone; reduced it from a fractured state; (S, A, Mgb, K, &c.) as also جَبَّرَ (A, IAMB, K,) inf. n. تَجْبِيرٌ (TA;) and جَبَّرَ (Ibn-Talhah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and اجْتَبَرُ] One says also, جَبَّرَ يَدَهُ (A, IAMB,) or جَبَّرَهَا (Mgb,) He (a bone-setter) set his arm, or reduced it from a fractured state: (A:) or put upon it the جَبِيرَةُ [or splints]. (Mgb.) — Hence, (TA,) جَبَّرَ (AAF, M, K, &c.) inf. n. جَبْرٌ (S, A, K,) and جَبُورٌ [but respecting this latter see above] and جَبَارَةٌ (K;) and جَبَّرَ (K,) inf. n. تَجْبِيرٌ (TA;) and اجْبِرْ (Ibn-Talhah, MF, TA; [but respecting this form see above;]) and اجْتَبِرْ (K;) † He restored a man from a state of poverty to wealth, or competence, or sufficiency: (AAF, S, A, K, &c.) or he benefited a poor man; conferred a benefit, or benefits, upon him: (M, K:) but the former is the more appropriate explanation: (AAF, TA;) and this signification is tropical; (IDrst, MF, TA;) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called فَجِيرٌ, as though the vertebrae of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions جَبَّرْتُ فَلَانَ as tropical in the sense of نَعَّثْتُهُ [I recovered such a one from his embarrassment, &c.; repaired his broken fortune, or his condition]. (TA.) One says also, جَبَّرْتُ فَاقَةَ الرَّجُلِ [I repaired the broken fortune of the man;] I restored the man to wealth, or competence, or sufficiency. (AHeyth, TA.) And جَبَّرْتُ الْيَتِيمَ [I put the affairs of the orphan into a right, or good, state: or] I gave to the orphan. (Mgb.) And جَبَّرَ † He restored anything to a sound, right, or good, state. (IDrst, TA.) And جَبَّرَ اللَّهُ † [May God render him sound, and strong]: said in relation to a child. (S and K in art. زرع.) And جَبَّرْتُ نَصَابَ الزَّكَاةِ بِكَذَا † I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by [adding] such a thing: the name of that thing is جَبْرَانٌ [app. جَبْرَانٌ]: and the person who does this is termed جَابِرٌ. (Mgb.) — جَبَرَ also signifies He compelled, or constrained,

another. (B.) You say, جَبَّرَهُ عَلَى الْأَمْرِ (Lh, Az, Mgb, K,) aor. ٢, inf. n. جَبْرٌ and جَبُورٌ (Mgb,) a chaste form of the verb, of the dial. of El-Hijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Hijáz, (Mgb,) or of Temeem alone; (Lh, TA;) [but said in the Mgh to be of weak authority;] and اجْبِرْ (Th, S, Mgb, K, &c.) both these forms of the verb mentioned by AZ, Fr, A'Obeyd, and others, (Mgb,) but the latter is the form used by the generality of the Arabs, (Lh, TA,) and by the grammarians [in general]; (TA;) He compelled him, against his will, to do the thing: (Lh, Th, Az, S, Mgb, K:) اجْبَارُ originally signifying the inciting, urging, or inducing, another to restore a thing to a sound, right, or good, state. (B.) And اجْبِرْ عَلَى الْحُكْمِ He (a judge) compelled him to submit to, or to perform, the sentence. (L.) — Also جَبَّرَ [aor. ٢,] inf. n. جَبُورٌ (S, Mgb, K,) and جَبَّرَ (Mgb, K,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and اجْبِرْ (T, S, K,) and اجْتَبِرْ (T, S,) and تَجْبِرْ (K;) It (a bone) became set, or reduced from a fractured state. (T, S, Mgb, K.) — And [hence,] the first of these verbs, with the same inf. ns.; (K;) and اجْتَبِرْ (S, K,) and اجْبِرْ, and تَجْبِرْ, and استَجِبِرْ (K;) He (a poor man, K, and an orphan, TA) became restored from a state of poverty to wealth, or competence, or sufficiency: (S, K:) or received a benefit, or benefits: (K:) اجْتَبِرْ is syn. with انتعش † [he recovered, or became recovered, from his embarrassment, &c.]. (A.) [And † It (anything) became restored to a sound, right, or good, state.] El-'Ajjáj has used جَبَرَ transitively and intransitively in the same sentence, saying,

• قَدْ جَبَرَ الدِّينَ الْإِلَاهَ فَجَبَرَ •

[† God hath restored the religion to a sound, right, or good, state, and it hath become restored thereto]: (S:) or, accord. to some, the second verb is corroborative of the first; the meaning being, God hath desired, or purposed, to restore the religion, &c., and hath completed its restoration. (B.)

2: see 1, in three places.

4: see 1, in five places. — اجْبِرْ also signifies He imputed to him [the tenet of] الجَبْرِ; (S, L, K,*) he called him a جَبْرِي: (L:) like as اكْفَرَهُ signifies “he imputed to him infidelity.” (S.)

5. تَجَبَّرَ: see 1, latter part, in two places. Also † What had gone from him (a man) returned to him: (K:) or some of his property that had gone from him returned to him. (T, TA.) † He (a sick man) became in a good state. (K.) † It (a plant, TA, and a tree, K) became green, and put forth leaves (K, TA) and fresh green twigs, when dry: produced fresh shoots in its dry parts: (TA:) it (herbage) became somewhat restored to a good state after having been eaten: (K, TA:) or grew after having been eaten. (S.) — He (a man, S) magnified himself; behaved proudly, haughtily, or insolently. (S, A, K.) — † He (a man) obtained wealth, or property: (K:) but

Lh explains it as meaning, intransitively, *he obtained wealth, or property.* (TA.)

7: see 1, latter part, in two places.

8: see 1, in five places. You say also, *أَصَابَتْهُ مُصِيبَةٌ لَا يَجْتَرِبُهَا لَا مَجْبَرٌ مِنْهَا* [† A calamity befell him from which he will not recover]; i. e. *لا مَجْبَرٌ مِنْهَا* [† there is no recovering from it]. (TA.)

10: see 1, latter part. = *استَجَبَرُ* † He exerted himself much, or exceedingly, or to the utmost, in paying frequent attention to him, taking care of him, or putting his affairs into a right, or proper, state. (A.)

جَبَر, in computation, † The addition of something for the purpose of reparation. (TA.) [Hence, *الجبر* † Algebra; more commonly called *الجبر والمقابلة* perfective addition and compensative subtraction; or restoration and compensation; because of the frequency of these operations in the reduction of equations.] = The contr. of *قَدَر*: (S, Mṣb, K:) it is the assertion that God compels his servants, or mankind, to commit acts of disobedience; (Mṣb;) the virtual denial that actions proceed from man, and attributing them to God; the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas *قَدَر* signifies the “virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions.” (IbrD:) A ‘Obeyd says that it is a post-classical term. (S.) = A king; (AA, T, M, K;) of uncertain derivation: (M:) and a slave, or servant: (A ‘Obeyd, Kr, K, &c. :) thus bearing two contr. significations: (K:) and a man: (AA, A ‘Obeyd, K, &c. :) [see *جَبْرَيْل*:] and a young man: and [a] courageous [man]. (K.) = [Also, app., *Aloes-wood*: *الجبر* is explained in the K as signifying *العود*, which means wood in general, as well as aloes-wood in particular; and to this is added in the TA, *الذي يجبر به*, as though the meaning were the wood with which one sets bones; but I think that *جَبَر* is a mis-transcription for *يَجْمَر*; and that the meaning is *aloes-wood with which one fumigates*.]

جَبَرِي or *جَبْرِي*: see *جَبَرِيَّة*.

جَبْرَوَة and *جَبْرَوَة* and *جَبْرَوَة* &c.: see what next follows.

جَبَرِيَّة (S, K) and *جَبَرِيَّة* and *جَبَرِيَّة* and *جَبَرِيَّة* (K) and *جَبَرِيَّة* (Abou-Naṣr, TA) and *جَبْرَوَة* (S, K) and *جَبْرَوَة* (K) and *جَبْرَوَة* (S, Mṣb, K, one of the forms most known, of the measure *فَعْلُوْث*, like *مَلَكُوْث* and *رَهْبُوْث* and *رَغْبُوْث*, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and *جَبْرَوَة* (K) and *جَبْرَوَة* (Et-Tadmuree, TA) and *جَبْرَوَة* (K, like *جَبْرَوَة* [&c.], TA) and *جَبْرَوَة* (S, K) and *جَبْرَوَة* (Lh, Kr) and *جَبْرَوَة* (Lh, TA) and *جَبْرَوَة* and *جَبْرَوَة* (K,) all inf. ns., (TA,) [or simple substa.] meaning The quality denoted by the epithet *جَبَر*; (K;) i. e. self-magnification, pride, haughtiness, or in-

solence; or proud, haughty, or insolent, behaviour; (S, Mṣb, K;) &c. (K, TA.) Hence, *مَا كَانَتْ نُبُوَّةٌ إِلَّا تَنَاسَخَهَا مُلْكُ جَبَرِيَّةٍ* [There has been no prophetic office but a kingly office has succeeded in its place through some one's self-magnification, pride, haughtiness, or insolence]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) = *الجَبَرِيَّة* (S, K) and *الجَبَرِيَّة*, (Th, Mṣb,) or the latter is a mispronunciation, or is the correct form, (K,) and the former is so pronounced in order to assimilate it to *الْقَدَرِيَّة*; (Mṣb, K,*) the latter is the pronunciation of the scholastic theologians of the persuasion of Esh-Shāfi‘ee (El-Hāfidh in the “Tabṣeer,” B) in old times, but the term used in the conventional language of the modern scholastic theologians is *الْمُجَبَّرَة*; (B;) and *الجَبَرِيَّة*, also, is a post-classical term; (TA;) The contr. of *الْقَدَرِيَّة*; (S, K;) the sect who hold the tenet termed *جَبَر* [q. v.]; (Mṣb;) a sect of those who follow their own natural desires, whose founder was El-Hoseyn Ibn-Mohammad En-Nejjār El-Bosree, who assert that man has no power; that [what are termed] voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties; (Lb, TA;) a sect who assert that God compels his servants, or mankind, to commit sins: (AHeyth, TA:) n. un. *جَبْرِي* or *جَبْرِي*. (Mṣh.)

جَبْرَيْل and *جَبْرَائِل*: see *جَبْرَيْل*.

جَبْرَان: see 1.

جَبْرَيْل and *جَبْرَيْل* &c.: } see *جَبْرَيْل*.

جَبْرَيْن and *جَبْرَيْن*:

جَبَرِيَّة and *جَبَرِيَّة*: see *جَبَرِيَّة*.

جَبْرَيْل (S, Mṣb, K, &c.) imperfectly decl., because having the quality of a proper name and that of a foreign word, or being a compound regarded as forming a single word, as some say, (TA,) originally Syriac, or Hebrew, [גַּבְרִיֵּאל] (Esh-Shihāb [El-Khafājee],) A proper name of an angel; (TA;) [Gabriel: and also, of a man:] signifying the servant of God: (A ‘Obeyd, S, Mṣb, K, TA:) or (rather, TA) the man of God: (A ‘Obeyd, TA:) being said to be composed of *جَبَر*, (S, Mṣb, TA,) signifying “servant,” or “slave,” (Mṣb, TA,) or rather “man,” (TA,) and *إِل*, (S, Mṣb, TA,) signifying “God:” (Mṣb, TA:) or both together signify the servant of the Compassionate: or the servant of the Mighty, or Glorious: (TA:) this form of the word is of the dialects of Keys and Temeem: (TA:) and there are other dial. vars.; namely, *جَبْرَيْل*, without *ه*, and *جَبْرَيْل*, (S, K,) and *جَبْرَيْل*, and *جَبْرَائِيل*, (K,) and *جَبْرَائِيل*, (Es-Suyootee, TA,) and *جَبْرَائِيل*, (K,) and *جَبْرَائِيل*, (Es-Suyootee, TA,) and *جَبْرَيْل*, (S, Mṣb, K, which is the form most known and most chaste, and is of the dial. of El-Hijāz, TA,) and *جَبْرَيْل*, (Mṣb, K, reckoned of weak authority by Fr,

because the measure *فَعْلِيل* [or *فَعْلِيل*] does not exist in the language, for as to *سَمَوِيل*, mentioned by Esh-Shihāb as against the objection of Fr, it is of the measure *فَعْوِيل*, MF, TA,) and *جَبْرَيْل*, and *جَبْرَائِل*, and *جَبْرَائِل*, (K,) and *جَبْرَيْن*, and *جَبْرَيْن*, (S, K,) and *جَبْرَائَيْن*. (Es-Suyootee, MF.)

جَبْرَيْل:

جَبْرَائِل and *جَبْرَائِل*:

جَبْرَائِيل and *جَبْرَائِيل*:

جَبْرَائَيْن:

see *جَبْرَيْل*.

جَبَار A thing of which no account, or for which no revenge or retaliation or mulct, is taken. (S, A, Mṣb, K, TA.) You say, *ذَهَبَ دَمُهُ جَبَارًا* His blood went unrevenged, unretaliated, or unexpiated by a mulct. (S, A.) And *جَبَارٌ جَرَحَ* A wound for which is no retaliation, nor any expiatory mulct. (A, TA.) And *جَبَارٌ جَرَحَ* A war in which is no retaliation, (K, TA,) nor any expiatory mulct. (TA.) And *جَبَارٌ جَرَحَ* [The mine is a thing for which no mulct is exacted]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (S and Mṣb from a trad.) And *الْبُئْرُ جَبَارٌ* [The well is a thing for which no mulct is exacted]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA:) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art. *بَار*.) And *جَرَحَ الْعَجْمَاءُ جَبَارًا* The wound of the speechless beast, if it get loose and wound a man or other thing while loose, is a thing for which no retaliation or expiatory mulct is exacted. (T, A, Mṣb,*) — Clear, or quit, of a thing: so in the saying, *أَنَا مِنْهُ خَلَاوَةٌ وَجَبَارٌ* [I am clear, or quit, of it]. (K. [See also *فَالَج*].) = A torrent. (K.) — Anything that corrupts, or mars, and destroys; (so accord. to some copies of the K, and the TA;) as the torrent, &c.: (TA:) or anything that is corrupted, or marred, and destroyed. (So accord. to other copies of the K.) = Tuesday; (S, K;) an ancient name thereof, (S,) used in the Time of Ignorance; (TA;) as also *جَبَار*. (K.)

جَبَار: see what next precedes.

جَبَرَة and *جَبَرَة* Splints; pieces of wood with which bones are set, or reduced from a fractured state: (S, K:) or bones which are put upon a diseased part of the person, to reduce it to a sound state: pl. *جَبَائِر*. (Mṣb.) — Also, both words, A wide bracelet; syn. *بَارَق*: (S, K:) a bracelet (سَوَار) of gold or silver: pl. *جَبَائِرَة* [or *جَبَائِر*, as above?]. (A ‘Obeyd, TA.)

جَبْرَوَة: see *جَبَرِيَّة*.

جَبْرَوَة: see *جَبَرَة*.

جَبَار One who magnifies himself, or behaves

proudly or haughtily or insolently, and does not hold any one to have any claim upon him, or to deserve anything of him: (K:) one who slays when in anger: (S, A:) one who slays unjustly: (K:) imperious, or domineering, by absolute force and power; overhearing; tyrannical; a tyrant: (TA:) any one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; who is bold, or audacious, and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient, or rebellious; or who exalts himself and is inordinate in infidelity; or who is extravagant in acts of disobedience and in wrongdoing; or who is refractory, or averse from obedience: (K, TA;) as also جَبَّارٌ: (K:) or this latter signifies one who magnifies himself much, or behaves very proudly or haughtily or insolently: (S:) and the former, one who proudly, haughtily, or insolently, disdains the service of God: (Lh, TA:) fem. with ة: pl. inase. جَبَّارُونَ and جَبَّارَةٌ. (A, TA.) — الجَبَّارُ [A name of] God; so called because of his magnifying Himself [above every other being], (K,) and his highness: (TA:) meaning the Compeller of his creatures to do whatsoever He willeth: (Bd and Jel in lix. 23:) or the Compeller of his creatures to obey the commands and prohibitions which He pleaseth to impose upon them: (Msb, TA:) accord. to Fr, from أَجَبَرُ, and the only instance known to him of an epithet of the measure فَعَالٌ from a verb of the measure أَفْعَلَ except دَرَأَ [q. v.] from أَذَرَ: (Az, TA:) or, accord. to Fr, from جَبَر as syn. with أَجَبَرُ: (Msb:) it is also explained as meaning the Supreme; the High above his creatures: (Az, TA:) or the Unattainable; and hence applied to the palm-tree [of which the branches cannot be reached by the hand]: (IAmb, TA:) or it may signify †the Restorer of the poor to wealth or competence or sufficiency. (Az, TA.) [God is also called] جَبَّارُ الْقُلُوبِ عَلَى فِطْرَتِهَا †The Establisher of hearts according to their natural constitutions which He hath given them in the mothers' wombs, disposing them to know Him and to confess Him, both the unfortunate of them and the fortunate. (TA from a trad. of 'Alce.) — Also †A name of الجَوْزَاءُ [the constellation Orion]; (A, K;) because it is [represented] in the form of a crowned king upon a throne. (A.) — ذِرَاعُ الْجَبَّارِ †The cubit of the hing: (A, TA:) or the long cubit: or, as Kt thinks, by الجَبَّارِ is here meant a certain foreign king whose fore arm was of full length. (TA.) — قَلْبُ جَبَّارٍ †A heart that receives not admonition: (A:) or that admits not compassion. (K.) — جَبَّارٌ (Seer, K,) without ة, (Seer, TA,) applied to a palm-tree (نَخْلَةٌ), signifies †Tall and young; (Seer, K, TA;) as also جَبَّارٌ: (K:) or is applied to palm-trees collectively (نَخْلٌ), and signifies tall, and above the reach of the hand; (T, S;) and the epithet applied to a single palm-tree is with ة; (S, A;) in this sense; meaning less than سَحُوقٌ: (A:) or, with ة, it signifies a young palm-tree, that has attained its utmost height and has borne fruit: (M:) or that has been ascended [for the

purpose of cutting off its fruit], and retains its excellence, surpassing therein other palm-trees. (AHn, TA.) — Also, hence, as Az thinks, (TA,) †Huge, tall, and strong; a giant. (T, A, *K.) — And, with ة, (S, A,) and also without ة, (A,) applied to a she-camel, †Great (S, A) and fat. (S.)

جَبَّارٌ: see جَبَّارٌ.

جَبَّارٌ and جَبَّارٌ: see جَبَّارَةٌ.

جَبَّارٌ: see جَبَّارٌ.

جَبَّارَةٌ: see جَبَّارَةٌ.

جَابِرٌ (S,) and جَابِرُ بْنُ حَبَّةَ (S, A, K,) names of †Bread; (S, A, K;) and أَبُو جَابِرٍ is a surname thereof; (S, K;) and so أُمُّ جَابِرٍ: which last also signifies the ear of corn: (T in art. امر:) and i. q. الهَيْسَةُ [grain, or wheat, bruised, or brayed, and then cooked]. (Har p. 227.) — i. q. فَلَانٌ جَابِرِيٌّ [Such a one exerts himself much, or exceedingly, or to the utmost, in paying frequent attention to me, taking care of me, or putting my affairs into a right, or proper, state]. (A.) — See also 1.

جَبَّارَةٌ: see جَبَّارَةٌ.

مَجْبَرٌ [an inf. n. of 1]: see 8.

المَجْبَرَةُ: see جَبَّارَةٌ.

مُجَبِّرٌ One who sets bones, or reduces them from a fractured state; a bone-setter. (S, A, K.)

مَجْبُورَةٌ A woman possessed by a jinnce, or genie; syn. مَجْنُونَةٌ; but this is held to be of weak authority. (Mgh.)

المَتَجَبِّرُ The lion. (K.)

مُسْتَجَبِرٌ: see جَابِرٌ.

جبرئيل

جَبْرَائِيلُ and its vars.: see art. جبر.

جبس

جَبْسٌ [Gypsum:] i. q. جَبَشٌ, or جَبَشٌ, (K,) with which one builds. (Kr, TA. *)

جَبْشَةٌ The place of جَبْسٍ; [i. e., in which gypsum is found, or prepared;] as also مَجْبَشَةٌ [i. e. †مَجْبَشَةٌ, or, more probably, it is a mistranscription, for †مَجْبَشَةٌ, like مَحْصَاةٌ (originally مَحْصِيَّةٌ) and مَبْقَلَةٌ &c.]. (TA.)

جَبْشَةٌ or مَجْبَشَةٌ: see جَبْشَةٌ.

جبل

1. جَبَلَةٌ (S, Msb, K,) nor. 2 (Msb, K) and 3 (K,) inf. n. جَبَلٌ, (KL,) He (God) created him. (S, Msb, K, KL.) So in the phrase, جَبَلَهُ عَلَى كَذَا (Msb,) or عَلَى الشَّيْءِ: (K,) He (God) created him with an adaptation, or a disposition, to such a thing, or to the thing; adapted him, or disposed him, by nature thereto. (Msb.) It is

said in a trad., جَبَلْتُ الْقُلُوبَ عَلَى حُبِّ مَنْ أَحْسَنَ [Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them]. (TA.) — Also, (K,) inf. n. as above, (TA,) i. q. جَبَرَهُ [evidently as meaning He compelled him, against his will, عَلَى الْأَمْرِ to do the thing; for he who is created with a disposition to do a thing is as though he were compelled to do it]; and so أَجْبَلَهُ (K, TA,) inf. n. أَجْبَلٌ. (TA.) = جَبَلٌ †He (a man) became like a mountain (جَبَلٌ) in highness, thickness, coarseness, or roughness. (TA.) — جَبَلٌ حَدِيدٌ (K, TA; in the CK, جَبَلٌ; and in a MS. copy of the K, without any vowels;) †Their iron was, or became, blunt, such as would not penetrate. (K, TA.)

3. جَابِلٌ He (a man) alighted, or descended and abode, or sojourned, or settled, in a mountain. (AA, TA.)

4. أَجَبَلٌ He came, or went, or betook himself, to the mountain. (ISK, S, K.) — †He (a digger) reached a hard place, (S, K,) or stone, (Mgh,) in his digging. (TA. [الحَافِرُ, meaning "the digger," Golius seems to have misunderstood as meaning "the hoof" of a horse.]) — [Hence,] †He (a poet) experienced difficulty in diction, (K, TA,) so that he said nothing original, nor anything in the way of repetition. (TA.) — And طَلَبَ حَاجَةً فَأَجْبَلَّ †He sought a thing that he wanted, and failed of attaining it. (TA.) — And سَأَلْتَاهُمْ فَأَجْبَلُوا †We asked them, and they refused, and did not give. (Ibn-'Abbād, Z, TA.) — And أَجْبَلُوا †Their iron became blunt, so that it would not penetrate. (K, TA.) = أَجْبَلَهُ †He found him to be a جَبَلٌ, i. e. a niggard: (K, TA:) it is considered as implying fixedness. (TA.) — See also 1.

5. تَجَبَّلُوا They entered a mountain: (K:) or, accord. to the O, you say, تَجَبَّلَ الْقَوْمُ الْجِبَالَ, meaning, the people, or company of men, entered the mountains. (TA.)

جَبَلٌ †Big, thick, coarse, or rough; (TA;) as also جَبَلٌ, applied to a thing (S, O, K) of any kind: (K:) or this latter is applied to an arrow, signifying †coarsely, roughly, or rudely, pared. (K.) You say رَجُلٌ جَبَلُ الرَّأْسِ (K, TA, [in the CK, erroneously, الرَّأْسِ]) and الْوَجْهَ, (TA,) †A man having a big, thick, coarse, or rough, head, and face; (TA;) having little sweetness. (K, TA.) [See also جَبِيلٌ.] And رَجُلٌ مَجْبَلٌ †A big, thick, coarse, or rough, and heavy, man. (Ham p. 818.) And امْرَأَةٌ جَبَلَةٌ (K [in one place in the CK, جَبَلَةٌ and جَبَلَةٌ, but only جَبَلَةٌ accord. to the TA,]) and مَجْبَلٌ (S, K) †A woman big, thick, coarse, or rough, (S, K, TA,) in make; (S;) large in make. (TA.) And خَلْقَةٌ جَبَلَةٌ †A big, thick, coarse, or rough, make. (Ham p. 821.) And نَاقَةٌ جَبَلَةُ السَّامِ †A she-camel having an increasing hump. (TA.) And سَيْفٌ جَبَلٌ †A sword not made thin. (TA.) = Also (K, TA, [in the CK, جَبَلٌ]) سَاحَةٌ [of a house]; syn. سَاحَةٌ. (K.)

جَبَل : see جَبَل : — and جَبَل : — Also *Dry trees.* (K.)

جَبَل *Much*; or *numerous*; (S, K;) as also جَبَل (K.) So in the phrases مَالُ جَبَل [*Much property*; or *numerous cattle*]; and حَيَّ جَبَل *A numerous tribe.* (S.) — See also جَبَل, in two places.

جَبَل [*A mountain*: or] *any of the mountains* (أَوْتَاد [lit. “pegs,” or “stakes,” a term applied to the mountains because they are supposed to make the earth firm, or fast,]) of the earth, that is *great and long*; (Mgh, K;) or, as some say, only *such as is long*; (Mgh;) such as is isolated being called أَكْمَة, or قَتْنَة: (K:) [and also applied to a rocky tract; any rocky elevation, however little elevated:] and sometimes it means *stone*; [or *rock*:] such, for instance, as is reached by the digger: and hence it is applied to Eḡ-Safā and El-Marwāḥ: (Mgh:) pl. [of mult.] جِبَال (S, Mgh, K) and (of pauc., Mgh) أَجْبَال (Mgh, K) and أَجْبَال (K.) — [Hence,] † *A man who does not remove from his place*: you say of such a one, هُوَ جَبَل. (TA.) — † *A niggard.* (K, TA.) [See 4.] — † *The lord, or chief, of a people, or company of men*: and *their learned man.* (Fr, K, TA.) — † *The serpent*: (K:) because it keeps to the جَبَل. (TA.) — † *Calamity, or misfortune.* (K.) — † *The bow that is made from the tree called نَبَع*; (K, TA;) because this is one of the trees of the جَبَل. (TA.) — † *The echo.* (Har p. 472.)

جَبَل : see جَبَل.

جَبَل : see جَبَل. — Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., † *Blunt*; that will not penetrate into a thing: (Ibn-'Abbād, K, TA:) and so, with ة, applied to a فأس. (TA.)

جَبَل : see جَبَل.

جَبَلَة (K, TA, [in the CK جَبَلَة,]) and جَبَلَة † *The face*: or the بَشَرَة [or *external skin*] thereof: or the *part thereof that is turned towards one.* (K.) — Also, (K,) or the former, (TA,) *A vice, fault, defect, or blemish.* (K.) — And *Strength.* (K.) — And *Hardness of the earth, or ground.* (Lth, K.) — See also جَبَلَة: — and see جَبَلَة.

جَبَلَة *A camel's hump*; (S, K;) as also جَبَلَة. (K.) — See also جَبَل : — and see جَبَلَة, in two places.

جَبَلَة : see جَبَلَة. — Also *The origin, or stock*, (K, TA,) of any created thing; (TA;) and so جَبَلَة. (K, TA.) — *The fundamental nature, or composition, of a mountain.* (TA.) — ثَوْبُ جَبَلَة † *A garment, or piece of cloth, good in respect of the thread* (K, TA) and *the weaving.* (TA.) — † *A big, thick, coarse, or rough, man.* (S, K.) — See also جَبَل, in two places: — and see جَبَلَة.

جَبَلَة : see جَبَلَة.

جَبَل : see what next follows.

جَبَل and جَبَل and جَبَل [accord. to the CK like جَبَل, but correctly like جَبَل,] and جَبَل and جَبَل, (S, K,) accord. to different readings of the instance occurring in the Kur xxxvi. 62, the first being the reading of the people of El-Medeeneh, (S,) [and the most common,] *A great company of men*; as also جَبَلَة and جَبَل : (K:) or [simply] *a company of men*; (S;) as also جَبَل, accord. to Kh; (Sgh, TA;) and so جَبَلَة and جَبَلَة and جَبَلَة: which last three signify also the same as أَمَة [a nation, or people, &c.]: (K:) it is said [by some] that جَبَل is pl. [or coll. gen. n.] of جَبَلَة meaning *a numerous company*: (TA:) جَبَلَة is pl. of جَبَل : one says, قَبَحَ اللَّهُ جَبَلَتَكُمْ [*May God remove far from prosperity, or success, your companies*]: (Fr, TA:) and جَبَل is pl. of جَبَلَة. (Bd in xxxvi. 62.)

جَبَلَة *Much*, or *an abundance*, or *a large quantity or number*, of anything; as also جَبَلَة. (K.) — See also جَبَلَة: — and see what next follows, in two places.

جَبَلَة (S, Mgh, K) and جَبَلَة and جَبَلَة (Sgh, MF) and جَبَلَة (AA, S, K) and جَبَلَة and جَبَلَة and جَبَلَة, (K,) but this last, accord. to MF, is unknown, (TA,) *Nature*; or *natural, native, innate, or original, constitution, disposition, temper, or other quality or property*; idiosyncrasy; syn. خَلْقَة (AA, S, Sgh, Mgh, K) and طَبِيعَة (Mgh, K) and غَرِيزَة; all these signifying the same: (Mgh:) pl. of the first جَبَلَات. (S.) Hence, in the Kur [xxvi. 184], وَالْجَبَلَاتِ الْأَوَّلِينَ, (S,) meaning *the first created beings*: (Bd:) El-Hasan read with damm [i. e. *الْجَبَلَة* or *الْجَبَلَة*]. (S.) — See also جَبَل, in three places: — and see جَبَلَة.

جَبَلِيّ *Of, or relating to, a mountain or mountains*; contr. of سَبَلِيّ. (The Lexicons &c. passim.)

جَبَلِيّ *Natural*; i. e. *of, or relating to, the natural, native, innate, or original, constitution, disposition, temper, or other quality or property*; like طَبِيعِيّ; i. e. *essential*; *resulting from the Creator's ordering of the natural disposition in the body.* (Mgh.)

جَبَال † *The body, with, or without, the members*; syn. جَسَد and بَدَن (K, TA;) as being likened to a mountain in bigness [?]. (TA.) One says, أَحْسَنَ اللَّهُ جَبَالَه, meaning, † [*May God render beautiful his body* (جَسَدَه): and [*render good his created* خَلْق [or *mind, with its qualities and attributes*]: but I rather think that خَلْق is here a mistranscription for خَلَق, meaning *make*]. (Ibn-'Abbād, TA.)

جَبَلِيّ : see جَبَلِيّ. — † *A man having*

a bad, or an ugly, face. (K, TA.) [See also جَبَل.]

جَبَلَة : see جَبَلَة.

جَبَل : see جَبَل, in three places.

جَبَل, applied to a man, † *Great, large, or big*, (K, TA,) *in make*; as though he were a mountain. (TA.)

جبن

1. جَبَن (S, Mgh, K,) aor. ʔ, inf. n. جَبَن (Mgh, K) and جَبَن (K) and جَبَانَة; (Mgh, K;) and جَبَن, (S, ISd, Mgh,) aor. ʔ; (Mgh, TA;) *He (a man) was, or became, such as is termed جَبَان (S, Mgh, K) and جَبِين (S, K;) i. e. cowardly, (K,) or weak hearted.* (Mgh.) And جَبَن عَنْهُ *He held back, or refrained, from him, or it, through cowardice.* (TA in art. عرس.)

2. جَبَن, inf. n. تَجَبَّن, *He attributed to him cowardice (جَبَن).* (S.) And هُوَ يُجَبَّن, inf. n. as above, *He is accused of cowardice.* (K.)

4. اجَبَن *He found him to be such as is termed جَبَان (S, Mgh, K;) i. e. a coward, or cowardly, (K,) or weak-hearted: (Mgh:) or he reckoned him a coward*; (M, K;) as also اجَبَن. (K.)

5. تَجَبَّن *It (milk) became like جَبَن [i. e. cheese].* (K.) — And hence, perhaps, (TA,) † *He (a mau) became thick, gross, coarse, or big.* (S, TA.)

8. اجَبَن *He made cheese of it*; i. e. of milk. (T, K.) — See also 4.

جَبَن and جَبَن and جَبَن (S, Mgh, K,) the first of which is the most approved, and the last the most rare, and said by some to be used only in a case of necessity in poetry, (Lth, Mgh,) [*Cheese*]; *a certain thing that is eaten*, (S, Mgh,) well known: (K:) n. un. جَبْنَة, (TA,) a word having a more particular signification than جَبَن, (S,) meaning *a قُرْص [or round, flattened, loaf] thereof*, (Mgh,) [or *a cheese, or piece of cheese*], as also جَبْنَة (TA) and جَبْنَة. (S, TA.) — Also جَبَن and جَبَن, [inf. ns. of جَبَن, used as simple substs.,] *Cowardice*; *weak-heartedness*; the quality denoted by جَبَان. (S.)

جَبَن : see جَبَن, in two places.

جَبَن : see جَبَن.

جَبْنِيّ *A seller of جَبَن [i. e. cheese].* (TA.) — And a rel. n. from سَوْقُ الْجَبْنِ [*The cheese-market*] in Damascus. (K.)

جَبَان (S, Mgh, K,) an epithet from جَبَن (S,) applied to a man and to a woman, (S, Mgh, K,) in the latter case like خَصَان and رَزَان, (Ibn-Es-Sarrāj, S,) and with ة also applied to a woman; (M, Mgh, K;) and جَبِين (S, K,) from جَبَن (S,) applied to a man and to a woman; and جَبَان; (K;) *A coward*; or *cowardly*; i. e. *wont to dread things, so as not to venture upon them boldly*, (K, TA,) *by night or by day*; (TA;) *weak-hearted*: (Mgh:) جَبَان is contr. of شَجَاع: (Mgh in art. شجع:) pl. masc. جَبَانَة, (Mgh, K,)

[properly of جَبِينِ.] and fem. جَبَانَات. (Lth, Mgh, TA.) *هُوَ جَبَانُ الْكَلْبِ* [He is one whose dog is cowardly,] means *he is extremely generous*: (K, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, *فَلَانٌ شَجَاعُ الْقَلْبِ جَبَانُ الْوَجْهِ* [app. meaning *Such a one is courageous in heart, mild in face*]. (TA. [Expl. by *اجنى الوجه*, which seems to be a mistranscription.])

جَبِين: see جَبَان. — Also The part above the temple, on the right of the forehead, and on the left thereof; the two being called جَبِينَان: (S:) the side of the forehead, [so Bq in xxxvii. 103,] from the part over against the place where the hair falls off, to the temple, on the right of the forehead, and on the left thereof: so say Az and IF and others: the forehead (الْجَبْهَة) is between the جَبِينَان: (Mgh:) or the جَبِينَان are the two borders of the forehead, on either side thereof, in the part between the two eyebrows (فِيمَا بَيْنَ الْحَاجِبَيْنِ [so in the copies of the K, a mistake for *فِيمَا يَلِي الْحَاجِبَيْنِ* in the part next to the two eyebrows]), rising to the place where the growth of the hair terminates: (K:) or between the place where the growth of the hair terminates and the eyebrows: (TA:) or the جَبِين is the borders (in the T, the border, TA) of the forehead, between the two temples, uniting with the نَاصِيَة [or place where the hair grows in the fore part of the head, or the hair of that part]: (K, TA:) and it sometimes occurs as meaning the forehead: (MF, TA:) [see an ex. voce تَرَبُّبٌ, where it is used in this last sense, and is fem., perhaps because syn. with جَبْهَة, for] Lh says that it is always masc.: (TA:) pl. [of mult.] جَبْنٌ and [of puuc.] أَجْبِنَة (Mgh, K) and أَجْبِن. (K.)

جَبَان: see جَبَان. — Also One who heaps, or guards, the produce of land in the desert. (TA.) — See also what next follows.

جَبَانَة (S, Mgh, Mgh, K) and جَبَانٌ (S, Mgh, K,) the former of which is the more common, (Mgh,) A place of prayer, (Mgh,) or common place of prayer, (Mgh,) in a صَحْرَاء [or desert tract]. (Mgh, Mgh.) — A burial-ground: (K:) this is sometimes called جَبَانَة because the place of prayer is generally in the burial-ground: (Mgh:) accord. to Kh, these two words, in this sense, are from الْجَبُّ and الْجُبُوبُ; but others derive them from جَبْن. (TA in art. جَب.) — A [desert tract such as is termed] صَحْرَاء. (S, K.) — A place that produces much herbage: and level, elevated land: (AHn, K:) or the latter, level, elevated land, that produces much herbage: (Aboo-Kheyreh, TA:) accord. to ISl, it is smooth, without trees; but it may have in it hills, and a tract abounding with trees: and sometimes the جَبَانَة is level, without hills and without any tract abounding with trees; but it is not in sand nor in mountains, though it may be in [high grounds such as are termed] قَفَاف [pl. of قَف] and in [what are termed] شَقَائِق [pl. of شَقِيقَة]. (TA.)

Bk. I.

صَحْرَاءُ جَبَانِي A dweller in the جَبَان, meaning صَحْرَاء. (TA.)

أَجْبِن [More, and most, cowardly, or weak-hearted]. (TA.) You say *أَجْبِنٌ مِنْ صَائِرِ* [i. e. [More cowardly] than a whistling bird: (S in art. صَفَر:) or, as some say, than a thief. (TA in that art. [See also Freytag's Arab. Prov., i. 326.])]

مَجْبَنَة [A cause of cowardice, or weak-heartedness]. One says, *الْوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ* [Children are a cause of cowardice and a cause of niggardliness]; because one loves continuance of life, and property, on account of them. (S, TA.)

جبه

1. جَبْهَة (S, Mgh, K,) aor. جَبَّ, (Mgh, K,) inf. n. جَبَّة, (Ham p. 355,) *He slapped, (S,) or struck, (K,) or hit, (Mgh,) or struck him on, (Ham ubi suprâ,) his جَبْهَة [or forehead]. (S, Mgh, K, and Ham ubi suprâ.)* — And [hence], (K,) aor. and inf. n. as above, (TA,) *He turned him back (K, TA) from the thing that he wanted: (TA:) or he met him, or encountered him, with, or he said to him, or did to him, a thing disliked, or hated: (K, TA, TK:) or he encountered him, or confronted him, with speech in which was roughness: (JK, M, TA:) or he encountered him with that which he disliked, or hated; or he accused him thereof to his face; (M, TA, and Ham ubi suprâ;) or so بِالْمَكْرُوهِ. (S, TA.)* — *جَبَّهَ إِلَيْهَا* (JK, S, K,) inf. n. as above, (JK, S,) *He came to the water, (JK, S, K,) when there was at it no apparatus for drawing, (S,) i. e. no pulley &c., (JK, TA,) or having no means of drawing, so that he only looked at the surface of the water. (Z, K.)* [See also جَبْهَة الْقَوْمِ. — *It (winter) came upon the people unprepared for it. (A, K.)*

2. تَجْبِيَة The mounting a fornicator, or an adulterer, upon an ass, and turning his face towards the tail; whence the trad. of the Jews respecting the adulterer, *يُحْمَرُ وَيَجْبَهُ وَيُجْلَدُ* [He shall have his face bluchened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged]: (Mgh:) or the mounting two fornicators, or adulterers, upon an ass, and turning the backs of their heads towards each other, (JK, Mgh,) and parading them round about; thus accord. to the Tekmilch: (Mgh:) or the bluchening [with charcoal] the faces of two fornicators, or adulterers, (أَنْ يُحْمَرَ in the K being a mistake for أَنْ يُحْمَر, i. e. يَسْوَد, TA,) and mounting them upon a camel or an ass, and turning their faces in contrary directions: accord. to analogy, it should mean turning their faces towards each other; for it is from الْجَبْهَة: تَجْبِيَة also signifies the bending, inclining, lowering, or hanging down, the head towards the ground: and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from جَبْهَة meaning "he did to him a thing disliked, or hated." (K.)

8. اَجْتَبَاهُ The deeming [one] rude, coarse, unkind, hard, or churlish. (JK.) — And The fearing [a person or thing]. (JK.) — And اَجْتَبَاهُ He disliked, or hated, and feared, it, or him; namely, a country, or town, and a man. (JK.) — He disapproved it, or disliked it, and did not find it wholesome; namely, water, (En-Nawâdir, K,) &c. (K.)

جَبَّة Largeness, (S,) or width (JK, M, K) and beauty, (M, K,) of the جَبْهَة [or forehead]: (JK, S, M, K:) or protuberance, or prominence, thereof. (M, K.)

جَبْهَة [The forehead;] the part of the face which is the place of prostration: (Aq, Mgh, K:) or the even part that is between the eyebrows and the نَاصِيَة [or place where the hair grows in the fore part of the head]: (Kh, JK, Mgh, K:) so of a man, (S, Mgh,) and of others: (S:) [or,] of a horse; the part that is below the ears and above the eyes: (TA:) pl. جَبَاه. (Mgh, TA.) — [Hence,] الجَبْهَة † A certain Mansion of the Moon; [the Tenth Mansion;] (S, K, Kzw;) consisting of four stars; (S;) the four stars [ζ, γ, η, and α,] in the neck and heart of Leo; [regarded by the Arabs as the fore-part, or forehead, of Leo;] (Kzw in his descr. of Leo;) between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers الْأَسَدُ. (Kzw in his descr. of the Mansions of the Moon.) — Also † The moon (K, TA) itself: but [it rather seems to mean the upper part of the disc of the moon; for] it is said in the M that a certain unknown poet has metaphorically assigned a جَبْهَة to the moon. (TA.) — Also جَبْهَة, † The chief of a people, or company of men; (JK, Mgh, K, TA;) like as one says the وَجْه thereof. (Mgh, TA.) — † The generous and manly, or manly and noble, persons of a people, or company of men: or men exerting themselves in the case of a bloodwit or a debt or other obligation, (K, TA,) or in repairing the condition of a poor man, (TA,) and who come not to any one but he is ashamed to turn them back, (K, TA,) or who are seldom or never turned back by anyone: so, accord. to Aboo-Sa'eed, in a trad. in which it is said that there shall be no poor-rate in the case of the جَبْهَة. (TA.) — † A company, or collected number, of men, (JK, S, Mgh,) and of horses: (JK, Mgh:) or, of horses, the best: (TA:) and [simply] horses; (Lth, S, M, Mgh, K;) a word having no sing., or n. un.: (M, K:) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (S, Mgh, TA;) because horses are the best of beasts. (Mgh.) — † Abjectness, or ignominy; (JK, M, K, TA;) and a state of annoyance, or molestation: (Z, TA:) thought by ISl to be from جَبْهَة meaning "he encountered him with that which he disliked or hated," or "he accused him thereof to his face;" because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said, *فَإِنَّ اللَّهَ قَدْ أَرَاكُمْ مِنْ الْجَبْهَةِ وَالسَّجَّةِ وَالْبَجَّةِ*, i. e. For God hath relieved you from abjectness, or ignominy, &c., and milk diluted with water, and blood drawn

from a vein [of a camel], which the Arabs used to eat: or in this trad., (TA,) the **جَبَّة** is the name of a certain idol (ISd, K, TA) that was worshipped in the Time of Ignorance: (TA:) and **السجة** and **البجة** were two idols. (§ and K in art. **سج**.)

جَبَّة **وَرَدْنَا مَاءً لَهُ جَبَّةٌ** We came to a water that was salt, so that the drinking thereof did not take away the thirst of our cattle: (ISk, JK, S:) or that was altered for the worse in taste and colour, from some such cause as long standing, though still drinkable; or covered with the green substance called **طُحْلَب** and with leaves: or that was deep in the bottom, difficult to give to drink. (ISk, S.) [See also 1, last meaning but one.]

جَبَّة i. q. **جَبَّ**, (K,) i. e. A fearful, or cowardly, man. (TA.)

جَابَهُ, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) That meets one with its face or forehead; and such is of evil omen: (K:) contr. of **قَعِيدٌ**. (JK.) — Coming to water: so in a saying cited and explained in art. **اذن**, conj. 2. (IAqr, TA.)

أَجَبَةٌ, applied to a man, Large, (§,) or wide (JK, M, K) and beautiful, (M, K,) in the **جَبَّة** [or forehead]: (JK, S, M, K:) or protuberant, or prominent, therein: (M, K:) applied to a horse, having a protuberant, or prominent, forehead, rising beyond the bone of the nose: (TA:) fem. **جَبَّيَّة**; (S, K;) of which the dim. is **جَبَّيَّةٌ**. (S.) — **الْأَجَبَةُ** The lion; (K;) because of the width of his **جَبَّة**. (TA.)

جى and جبو

[The words belonging to the former of these two arts. cannot well be classed by themselves, being intimately connected with those of the latter, which are the more numerous and common, and from which they are generally easily distinguishable.]

1. **جَبَّى**, (K,) first pers. **جَبَيْتُ**, (Ks, S, Er-Rághib,) aor. :; (K;) and **جَبَّى**, nor. :; (K,) said by MF to be unknown, and also, because neither the second nor the third radical is a faeial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAqr, as extr., like **أَبَى**, aor. **أَبَيْتُ**; (TA;) and **جَبَّ**, (TA,) first pers. **جَبَّوْتُ**, (Ks, S, TA,) aor. :; (TA;) inf. n. [of the first and second] **جَبِّ** (Sh, K) and [probably of the last only] **جَبَّ** and **جَبَّ** and **جَبَّ** and [of the last, but whether in the first or the second of the senses here following is not shown,] **جَبَّوْ**; (K;) [or this last has a different application, explained below;] **He collected** water in a trough or tank for beasts &c. [Ks, S, K, Er-Rághib.] — And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (S, Mgh, Msh, K, Er-Rághib,) and the second, (K,) and the third; (S, Mgh, TA;) inf. n. (of the first, S, Mgh) **جَبَّيَّة** (S, Mgh, Msh, K, Er-Rághib) and (of the last, S, Msh) **جَبَّوَّة** (S, Msh, K) and **جَبَّوْ** (TA) [and probably **جَبَّوَّة** also, which

see above]; † **He collected** the [tax called] **خَرَج**, (S, Mgh, Msh, K, Er-Rághib,) and [other] property. (Msh, TA.) The last of these verbs is said in the S to be originally with **ء**, though pronounced without **ء**; but IB says that this is not the case, and that it has not been heard with **ء**. (TA.) You say also, **جَبَّاهُ الْقَوْمَ** + [He collected it from the people, or company of men]; (M, K, TA;) and **جَبَّى مِنْهُمْ** + [He collected from them]. (M, K, TA.) — Also **جَبَّ** [or **جَبَّى**], (TA,) first pers. **جَبَّيْتُ**, (Zj, TA,) + **He appropriated** a thing purely to himself, exclusively of any partner; chose it, or took it in preference, for himself. (Zj, TA.) And hence, (Zj, TA,) † **اجْتَبَاهُ** + **He chose it, or selected it**, (Zj, S, K,) **لِنَفْسِهِ** for himself. (TA.) — And **جَبَّى** and **جَبَّ**, [originally **جَبَّ**,] **He returned, receded, retreated, or went back**. (TA.)

2. **جَبَّى**, inf. n. **تَجَبُّيَّةٌ**, **He placed his hands upon his knees**, (K, TA,) in prayer; (TA;) or upon the ground: or he fell prostrate; or fell upon his face: (K:) or he lowered his body and his hands, and raised his buttocks: (Ham p. 801:) [or] **تَجَبُّيَّةٌ** signifies a man's standing [with the hands upon the knees] in the manner of the **رَاجِع**: (S, K:*) accord. to A'Obeyd, what is thus termed is of two kinds: one is the placing the hands upon the knees, while standing: the other, the prostrating oneself, or falling upon the face, lying down; which is **سُجُودٌ**: (S:) or the bending down, and placing the hands upon the knees; because it is a bringing-together of the limbs. (Mgh.) — **جَبَّاهُ**, inf. n. as above, meaning **He gave to him**, is vulgar. (TA.)

4. **مَنْ أَجَبَى فَقَدْ أَرَبَى** in the trad. **أَجَبَا** [q. v.]: (S:) accord. to IAth, it is a corruption of the relater, or the **ء** is suppressed to assimilate the verb to **أَرَبَى**. (TA.) The inf. n., **أَجَبَّيَّةٌ**, is variously explained, as follows: (TA:) The selling seed-produce before it shows itself to be in a good state: (A'Obeyd, Th, S, K:) and a man's hiding his camels from the collector of the poor-rate: (IAqr, A'Obeyd, K:) and i. q. **عَيْنَةٌ**; i. e. the selling to a man a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold. (TA.)

8. **اجْتَبَاهُ** + The drawing forth property from the places in which it is known, or presumed, or accustomed, to be. (TA.) — † The collecting in the way of choice, or selection. (Er-Rághib, TA.) — See also 1, last sentence but one. — Also † God's particular, or peculiar, distinguishing of men by abundant bounty, from which various blessings result to them without their labour; as happens to prophets and some others. (Er-Rághib, TA.) — Also **اجْتَبَاهُ**, † **He forged it: and he extemporized it**. (TA.) Hence, in the Kur [vii. 202], **قَالُوا لَوْلَا اجْتَبَيْتَهَا** + They say, Wherefore hast thou not forged it, (Fr, TA,) or produced it, (Th, TA,) or invented it, (Jel,) or put it together by forgery, (Bd,) of thyself? (Fr, Th, Bd, Jel, TA:) or wherefore hast thou not sought it, or demanded it, of God? (Bd.)

جَبَّ, or **جَبَّى**, (as in different copies of the K,) written with **ا** and with **ى**, (TA,) The camel-waterer's going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it (IAqr, K, TA) on the morrow. (IAqr, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse,

* بِالرَّيْثِ مَا أُرْوِيَتْهَا لَا بِالْعَجَلِ
* وَبِالْجَبَا أُرْوِيَتْهَا لَا بِالْقَبْلِ

[Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand]. (IAqr, TA.) — Also the former, **Water collected [in a trough];** and so **جَبَّوَّةٌ**, with damm. (TA. [See **جَبَّ**].) — A watering-trough (K, TA) in which water is collected: (TA:) or the station of the drawer of water, upon the [upper part of the] casing. (K.) — The place where a well is dug: (K:) in this sense, and in the next, also written **جَبَّى**. (TA.) — The brink, or margin, of a well. (Aboo-Jeylā, K.) The earth that is around a well, that is seen from afar; (S;) originally **جَبَّ**: (TA:) what is around a well: (K:) and what is around a watering-trough: (TA:) pl. **أَجَبَّاتٌ**. (K.) — **جَبَّ** meaning A gift without compensation is a vulgar word. (TA.)

جَبَّ Water collected (T, S, K) in a trough, (T, K,) being drawn from a well, (T, TA,) for camels; (S;) [like **جَبَّ**] as also **جَبَّوَّةٌ**, (K, TA, and so in a copy of the S, but omitted in the CK,) or **جَبَّوْ**, (so in two copies of the S,) and **جَبَّوَّةٌ**, also, (so in a copy of the S, [see **جَبَّ**],) and **جَبَّوَّةٌ**, (K, TA, and so in a copy of the S,) and **جَبَّوَّةٌ**, (K, TA, and so in another copy of the S, but omitted in the CK,) and **جَبَّوَّةٌ**: (TA as from the K, but not in the CK: [perhaps a mistranscription for **جَبَّيَّةٌ**]) but accord. to IAMB, **جَبَّ** is pl. of **جَبَّيَّةٌ**. (TA.)

جَبَّوْ; see **جَبَّ**.

جَبَّوْ; see **جَبَّ** and **جَبَّوْ**.

جَبَّوْ; see **جَبَّ**. — Also † A mode, or manner, of collecting the [tax called] **خَرَج**; and so **جَبَّيَّةٌ**, which Lh calls an inf. n. (TA.)

جَبَّيَّةٌ; see what next precedes: — and see **جَبَّ**.

جَبَّيَّةٌ; see **جَبَّ**.

جَبَّوْ and **جَبَّوَّةٌ**; see **جَبَّ**.

جَبَّيَّةٌ; see **جَبَّ**. — † The tax called **إِنَاوَةٌ** [or **خَرَج**]. (TA in art. **أَو**.) [Originally an inf. n.]

جَبَّيَا [a pl. of which the sing. is not mentioned] Wells which are dug, and in which the shoots of grape-vines are set. (AHn, K.)

جَاب *A collector of water for camels: belonging to arts.* (TA.) — † *The locust (K) that collects everything by eating it; as also* جَابِي [q. v.] (TA.) The Arabs say, إِذَا جَاءَتْ السَّنَةُ جَاءَ مَعَهَا الْجَابِي وَالْجَانِي, i. e. † [When the year of drought comes,] the locust and the wolf [come with it]. (IAqr, TA.)

جَابِيَة *A watering-trough, (S,) or large watering-trough, (K,) in which water is collected (S) for camels: (TA:) or a watering-trough that collects water: (Er-Rāghib, TA:) pl. جَوَاب. (S.)* Hence, in the Kur [xxxiv. 12], وَجَفَانٍ كَالْجَوَابِي [And bowls like watering-troughs, or great watering-troughs]. (S.) — † *A company of men. (K,* TA.)*

نُؤُوءَةٌ مُجَابَةٌ *A hollowed pearl: (Ibn-Walib, TA:) the latter word thought by El-Khattābī to be formed by transposition from مُجَوَّبَةٌ. (TA.)*

جث

1. **جَثَّ**, (S, Mgh, TA,) aor. ٢, (Mgh, TA,) inf. n. جَثٌّ, (A, K,) *He pulled it up, or out; as also* اجْتَثَّهُ; (S, Mgh;) or the latter denotes a quicker action than the former; and properly signifies *he took its whole جَثَّة [or body]: (TA:) or the former, he cut it; or cut it off: (A, L, K:) or he cut it off from its root: (L:) or he pulled it up, or out, by the root; namely, a tree: (A, K:) he uprooted it, or eradicated it. (A.)* — **جَثَّ** said of a collector of honey, *He took the honey with its جَث and its مَحَارِين, i. e., the bees that had died in it. (IAqr, TA.)*

7. **اُجْثَّتْ** (M, L, TA) and **اُجْثَّتْ** (M, A, L, TA) *It was, or became, pulled up, or out: properly, its whole جَثَّة [or body] was taken; said of a tree: (TA in explanation of the latter:) it was, or became, cut, or cut off; (A, L;) or cut off from its root; (L;) pulled up, or out, by the root; uprooted, or eradicated: said of a tree. (A.)*

8: see 1 and 7.

جَثَّ, so in the S [and L] and other lexicons, but in the K it is implied that it is **جَثَّتْ**, (TA,) *Bees' wax: or any particles, of the wings of the bees, (S, K,) and of their bodies, (S,) intermixed with the honey: (S, K:) [or] the جُرَشَاء of honey; (K;) i. e. the young bees, or the wings, that are upon honey; as in the M and L &c.: (TA:) or the bees that have died in the honey. (IAqr, TA.)* — Also *Dead locusts. (IAqr, K.)*

جُثَّ: see جَثَّ. Also *Elevated ground (S, TA, but not in all the copies of the former) such as has a form visible from a distance: (TA:) or ground that is elevated so as to be like a small [hill of the kind called] أَكْمَة. (K.)* — The envelope of a fruit; (K;) [or of the spadix of a palm-tree;] like جُفَّ; the ث being a substitute for ف. (TA.)

جَثَّة *The body, or corporeal form or figure, (شَخْص,) of a man, (S, A, Mgh, K,) [absolutely, or] sitting, (S, A, Mgh,) or sleeping, [by which is meant, as in many other instances, lying down,]*

(S, Mgh,) or reclining, or lying on the side: (TA:) that of a man standing erect being termed طَنْل (Mgh) or قَامَةٌ; (TA;) and شَخْص applying in common to what is termed جَثَّة and what is termed طَنْل, in relation to a man: (Mgh:) or جَثَّة is used only in relation to a man upon a horse's or camel's saddle, wearing a turban: so says Iḥrd on the authority of Abu-l-Khattāb El-Akhfash; but he adds that this has not been heard from any other: (TA:) pl. [of mult.] جُثَث (A, TA) and [of pauc.] أَجْثَث; the latter as though formed from جُثَّ, without regard to the augmentative letter [ة]; or it may be pl. of جُثَّ, and thus a pl. pl. (TA.) — Also *A body; [a corpse;] syn. جَسَد; as in the saying, in a trad., اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جُثَّتِهِ [O God, remove the earth from his body, or corpse: i. e., let it not press against his sides in the grave]. (TA.)* — [And The body of a tree: see 7.]

جَثِيثٌ [a coll. gen. n.] *Young palm-trees, or shoots of palm-trees, that are cut off from the mother-trees, or plucked forth from the ground, and planted: n. un. with ة: it is thus called until it yields fruit; when it is called نَخْلَةٌ (S:) or what are planted, of the shoots of palm-trees; (AHn, K;) not what are set, of the stones: (AHn, TA:) or shoots of palm-trees when they are first pulled off from the mother-trees: (A, TA: [as also قَثِيث:] or, with ة, it signifies a palm-tree produced from a date-stone, for which a hole is dug, and which is transplanted with the earth adhering to its root: (AA, TA:) or what falls in succession from [app. a mistake for at] the roots, or lower parts, of palm-trees. (Abu-l-Khattāb, TA.)* — And *Grapes that fall at the roots, or lower parts, of the vine. (ISd, TA.)*

جَثِيثٌ and **مَجْثَاثٌ** *A thing with which جَثِيث [q. v.] are uprooted: (M, K:) an iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off. (S.)*

مَجْثَاثٌ: see what next precedes.

شَجَرَةٌ مُجْثَنَةٌ *A tree [pulled up, or out, by the root: or] that has no root in the ground. (A.)* — **بَحْرُ الْمَجْثَثِ** *The fourteenth metre of verse; as though it were cut off from the خَفِيف; (TA:) the metre consisting of*

* مُسْتَفْعِلُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ *
(K. [So originally; but in usage, the last of the three feet is cut off. Accord. to the TA, the first foot is properly written نُنْ مُسْتَفْعِلْ, as in some copies of the K.])

جتل

1. **جَتَلَ**, aor. ٢; (Lth, Mgh, K;) and **جَتَلَّ**, aor. ٢; (K;) inf. n. جُتُولَةٌ and جَتَالَةٌ; (Mgh, K;) both of the former verb; (Mgh, TA;) [but both mentioned in the S as simple subst.;] *It was, or became, such as is termed جَتْلٌ, explained below. (Mgh, K.)*

Q. Q. 4. **اِجْتَالَ** *He (a bird) ruffled his feathers (S, K) by reason of the cold. (TA.)* — † *He (a man) became angry, and prepared himself for*

fighting. (S, K.) — † *It (a plant, or herbage,) became tall, and tangled, or luxuriant, or abundant and dense: (Z, K:) or became tull (اَهْتَزَّ, q. v.), and such as might be grasped with the hand. (AZ, S, K.)* — *It (the plumage of a bird) became ruffled. (K.)*

جَتْلٌ (AZ, S, Mgh, K) and **جَتِيلٌ** (K) *A thing, (Mgh,) or hair, (AZ, S, K,) and † trees (شَجَر), (K, TA,) much, or abundant, (AZ, S, Mgh, K,) and thick, or coarse, or rough, (Mgh,) or tangled, or luxuriant and dense, (K,) and soft: (TA:) or thick, or coarse, or rough, and short: or dense and black: (K:) or the blackest hair: or the thickest, or coarsest, or roughest: (Lth, TA:) or anything large, big, or bulky, and dense, and tangled, or luxuriant. (K.)* You say **لَحْيَةٌ جَتْلَةٌ** *An abundant, thick, or coarse, or rough, beard. (Mgh:) or a thick, or dense, beard. (TA.)* And **نَاصِيَةٌ جَتْلَةٌ** *A horse's forelock moderate in respect of quantity and length: such is approved. (S.)* And **شَجَرَةٌ جَتْلَةٌ** † *A many-leaved, big, tree. (S, K, TA.)* — **جَتْلٌ** *A species of ant, large and black; as also جَتْلٌ: (IDrd, TA:) or جَتْلَةٌ signifies a black ant: (S:) or a large ant: and جَتْلٌ is its pl. [or coll. gen. n.]. (K.)*

جَتِيلٌ: see جَتْلٌ.

جُتَالَةٌ *Leaves that have become gradually scattered, or strewn. (K.)*

مُجْتَلٌ *Broad, or wide. (K.)* — *Standing erect. (S, K.)*

جمر

1. **جَمَرَ**, aor. ٢; (S, Mgh, Mgh, K) and ٢, (S, K,) inf. n. جُمُورٌ (S, Mgh, Mgh, K) and جَمْرٌ, (K,) said of a bird, (S, Mgh, Mgh, K,) and of a hare, and sometimes of a gazelle, (Mgh,) or of a [young gazelle such as is termed] خَنْف (K,) and of a camel, (Mgh, K,) and a jerboa, (K,) and a man, (S, K,) *He clave to the ground: (S, K:) or kept to his place, not quitting it: (K:) or fell upon his breast: (Mgh,* K:) جُمُورٌ in the case of a bird and a hare is like بَرُوك in the case of a camel: (Mgh:) or in the case of a bird it is like جُلُوسٌ in the case of a man [so that the verb means he sat]. (Mgh.)* — Also, (K,) aor. ٢, (TA,) said of seed-produce, *It rose a little from the ground. (K,* TA.)* — Also, (AHn, K,) aor. ٢, (AHn, TA,) inf. n. جُمُورٌ, said of a raceme of a palm-tree, *Its unripe, or ripening, dates became somewhat large: (AHn, K:*) or it became large, and kept its place. (T, TA.)* — Also, inf. n. جُمُورٌ, said of the night, *It became half spent. (Th, K, TA.)* — **جَمَرَ** also signifies *He collected clay, or mould, and earth, or dust, and ashes. (K.)*

2. **جَمَرَ**, (S, Mgh,) inf. n. تَجْمِيرٌ, (KL,) *[He made a bird, and a hare, and the like, to cleave to the ground, then to be shot at, or cast at, and so killed: see مَجْمَعَةٌ:] he kept, or held, a bird confined, that it might [be shot at, or cast at, and] die: (KL:) he turned an animal on his side to be slaughtered. (Golius, as from the KL, but not in my copy of that work.)*

5. **تَجَمَّرَ** *He (a bird) mounted his female for the purpose of copulation. (TA.)*

جَنَر Seed-produce rising a little from the ground; as also **جَنَر**. (K, TA.) — A raceme of a palm-tree having its unripe, or ripening, dates becoming somewhat large. (K, TA.)

جَنَر: see the next preceding paragraph.

جَنَر: see **جَنَامَة**: — and **جَنَام**.

جَنَمَة: see **جَنُوم**.

جَنَمَة Clay, or mould, and earth, or dust, and ashes, collected. (K.)

جَنَمَة: see **جَنُوم**.

جَنَمَة: see **جَنَامَة**: — and **جَنَام**.

جَنَان The body, with the limbs or members; syn. **جَنَر**: and i. q. **شَخْص** [app. as meaning a person; not, as J seems to have held, a corporeal, or material, form or thing or substance, such as is seen from a distance; see **جَنَر**]: (K:) or, accord. to Ag, it has the latter meaning, i. q. **شَخْص**; and **جَنَان** has the former meaning, that of **جَنَر** (S, Mgh) and **جَنَد**: (Mgh:) or, accord. to AZ, **جَنَان** is syn. with **جَنَان**, (S, Mgh,) i. e. **جَنَد**. (S.) One says, **مَا أَحْسَنَ مَا أَحْسَنَ** and **جَنَانِ الرَّجُلِ** and **جَنَانَة**, meaning [How goodly, or beautiful, is] the body, or person, of the man! (AZ, S.) J cites, as an ex. of this word in the sense of **شَخْص**, from a verse of Bishr,

سَنَامٌ كَجَنَانِ الْبَيْتَةِ أَتْلَعَا

observing that by **الْبَيْتَةِ** is meant the Ka'bah: but IB says that the right reading, as found in his poetry, is **الْبَيْتَةِ**, and **أَتْلَعَا**; and that the meaning is, A [long] hump like the **جَنَان** [or body] of the she-camel that is placed [and confined without food or water until she dies] at the grave of a dead man. (TA.) One says also, **جَانًا يَبْرِدُ** **كَجَنَانِ الْفَطَاةِ** [He brought us crumbled bread moistened with broth and piled up, like the body of the bird of the kind called **فَطَاة**]. (S.)

جَنَانِيَةِ الْمَاءِ, as used in the saying of El-Farajeech, (K,) so in the copies of the K, [or El-Farajeech, accord. to the CK,] but correctly of El-Farazdak, (TA.)

وَبَاتَتْ بِجَنَانِيَةِ الْمَاءِ نَبِيهَا

إِلَى ذَاتِ رَحْلٍ كَالْمَائَةِ حَسْرَا

means The water itself: or the middle thereof: or the place where it collected. (K, TA.) [The poet says, And her aged she-camels passed the night in the water, &c., . . . like the companies of mourning women having the head, or the face, &c., uncovered: but what is meant by **ذَاتِ رَحْلٍ**, unless it be with one having a saddle upon her, (إِلَى) being sometimes used in the sense of (مَعَ) I am unable to conjecture. In the CK, **نَبِيهَا** and **كَالْمَائَةِ** are erroneously put for **نَبِيهَا** and **كَالْمَائَةِ**.]

جَنَام Incubus, or nightmare; (T, K;) what comes upon a man when he is sleeping; (T, TA;) what comes upon a man in the night, preventing him from speaking; i. q. **تَدْلَان**; (IAr, TA;)

as also **جَانُوم** (T, K) and **جَنَامَة** and **جَنَر** and **جَنَمَة**. (T, TA.)

جَنُوم: see **جَانُوم**. — Hence, † A hare. (TA.)

جَنُوم pl. of **جَانُوم** [q. v.]. (TA.) — Also A hill such as is called **أَكَمَة**; and so **جَنَمَة** (K) and **جَنَمَة**. (TA.)

جَنَام: see **جَانُوم**.

جَنَامَة: see **جَانُوم**. — Hence, † A man who keeps to the region of cities, towns, villages, or cultivated land, and does not travel: (Mgh:) a man who sleeps much, and does not travel; as also **جَنَمَة** (S, K) and **جَنَر** and **جَانُوم**: (K:) [see also **جَانِيَة**:] stupid, dull, wanting in intelligence; or not penetrating, sharp, vigorous, or effective, in the performing of affairs: and a forbearing, or clement, personage, chief, or man of rank or quality. (K.) — See also **جَنَام**.

جَانِر A bird, (Mgh, K,) and a hare, and sometimes a gazelle, (Mgh,) or a [young gazelle such as is termed] **جَنَف**, (K,) and a camel, (Mgh, K,) and a jerboa, and a man, (K,) cleaving to the ground: or keeping to his place, not quitting it: (K:) or falling upon his breast: (Mgh, K:) as also **جَنُوم**: (K:) [or the latter] and **جَنَام** doing so much, or often: and **جَنَامَة** doing so very much, or very often: (Mgh:) and the first, also, sitting upon his legs like a bird: pl. **جَنُوم** (TA) [and **جَنَر**, accord. to Freytag]. **فَأَصْبَحُوا فِي دَارِهِمْ جَانِينِ**, in the Kur [vii. 76, &c.], means [And they became, in their abode,] bodies cast upon the ground: (TA:) or extinct, or motionless; and dead. (Bd.) — **الْجَنُوم** † The stars composing the constellation of the Scorpion; also called **الْبُرُوك**: see **بُرُوك**. (L and TA in art. **بُرُوك**.)

جَانِيَة One who does not quit his house, or tent. (Lth, TA.) [See also **جَنَامَة**.]

جَنَام: see **جَنَامَة**: — and **جَانُوم**.

مَجْنَر [and **مَجْنَر** A place where a bird, &c., cleaves to the ground: or to which it keeps: or where it falls upon its breast. And particularly,] The seat, or form, of a hare: (TA:) [pl. **مَجَانِر**.]

مُجَنَمَة A bird, and a hare, and the like, that is confined, or set up, to be killed; (A'Obeyd, S, Mgh;) that is made to cleave to the ground (**تَجَنَر**), and then shot at, or cast at, until it is killed; (S, Mgh;) which manner of killing is forbidden: (S:) or any animal that is set up and shot at, or cast at, and [so] killed: (A'Obeyd, TA:) or a sheep, or goat, that is shot at with arrows: (Ikrimah, Mgh:) or a sheep, or goat, that is stoned (Sh, Mgh, TA) until it dies, and is then eaten. (TA.)

جنى and جنم

1. عَلَى رُكْبَتَيْهِ (S, Mgh, K) and **جَنَى** (S, Mgh,) aor. 2 and 3, inf. n. **جَنُوم** and **جَنَى**, (S, Mgh, K,) He sat upon his knees; (K, TA;) for the purpose of contention or disputation, or the

like: (TA:) or **جَنَى** [and **جَنَى**] he kneeled; put himself in a kneeling posture; which is the mode of sitting of him who is contending or disputing: (AZ, Har p. 512:) [or he put down his knees upon the ground and raised his buttocks; i. e. he kneeled with his body and thighs erect, or nearly so: see **جَان**:] and **جَنَى لِرُكْبَتَيْهِ** he fell [upon his knee]; and **جَنُوا لِلرُّكْبِ** [they fell upon the knees, and sank backwards so as to rest the body upon the heels or upon the left foot bent sideways beneath; for] **جَنُوم** is the manner of sitting of the **مُتَشَبِّد** [in prayer]: (Ham p. 287:) or **جَنَى**, (K, TA,) inf. n. **جَنُوم** and **جَنُوم**, (TA,) he stood upon the extremities of his toes; (K;) like **جَنَى**; from which AO reckons it to be formed by substitution [of **ث** for **د**]; but IJ says that they are two dial. vars. (TA.) Abou-Thumamah says,

* أَخَاصِمُهُمْ مَرَّةً قَائِمًا * وَأَجُومُ إِذَا مَا جَنُومُ لِلرُّكْبِ *

[I contending, or disputing, with them one time standing, and falling upon my knees when they fell upon their knees]. (Ham p. 287.) — **جَنَى**, (Sgh, K,) inf. n. **جَنُوم**; (TA;) and **جَنَى**, (Sgh, K,) inf. n. **جَنُوم**; (TA;) I collected camels, and sheep or goats. (Sgh, K.)

3. **جَانِيَتُ رُكْبَتِي إِلَى رُكْبَتِهِ** (K, and so in some copies of the S,) or **جَانِيَتُهُ رُكْبَتِي إِلَى رُكْبَتِهِ**; (so in other copies of the S,) [I sat, or sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing: see 1]: and **جَانِيَتُهُ** alone, (S voce **حَاضِرَتُهُ**), [signifies the same,] inf. n. **مُجَانَاة** (K and TA voce **مُحَاضَرَة**) [and **جَنَى**: see also 6].

4. **أَجَانَهُ** (S, K) He made him to sit upon his knees: [see 1:] or he made him to stand upon the extremities of his toes. (K.)

6. **تَجَانُوا عَلَى الرُّكْبِ** [They sat together upon their knees], (S, K,) in contending or disputing; inf. n. **مُجَانَاة** and **جَنَى**, which are [properly inf. ns. of 3, but are] thus used as inf. ns. of a verb to which they do not conform. (TA.) — **التَّجَانِي فِي إِثَالَةِ الْحَجَرِ** is like **التَّجَانِي** [The vying, one with another, in lifting the stone, for trial of strength]. (TA.)

جَنَى, or **جَنَى**, [pl. of **جَنُوم**, q. v. — Also] A company, or congregated body, of men; (TA;) or so **جَنُوم** (Bd in xlv. 27) [or **جَنُوم**: and companies, or congregated bodies, thereof. (TA.) It has the former meaning in a trad., where it is said, **يَصِيرُونَ يَوْمَ الْقِيَامَةِ جَنَى كُلِّ أُمَّةٍ تَتَّبِعُ نَبِيَهَا** [They shall become, on the day of resurrection, a company, or congregated body, each people following its prophet: or here the pl. meaning is more reasonable]; and the latter in the trad., **فَلَانٌ مِنْ جَنَى جَهَنَّمَ** [Such a one is of the companies, or congregated bodies, of Hell, or Hell-fire], accord. to one recital: otherwise, **مِنْ جَنَى جَهَنَّمَ** of those that sit upon the knees therein. (TA.) — **الْجَنَامَة** is also said to have been A certain idol, to which sacrifices were performed. (TA.)

جَنُوم: see what next follows, in two places: — and see **جَنَى**.

جُنُوءَ and جُنُوءَ and جُنُوءَ Stones collected together: (S, K:) or the stones of earth collected together like the [mound over a] grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a grave: (TA, Ham pp. 381 and 399:) pl. جُنُوءَ, (TA, Ham p. 399,) or جُنُوءَ. (Ham ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَاءِ جُنُوءَ I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جُنُوءَ الحَرَمِ (pl. of جُنُوءَ, TA) and جُنُوءَ الحَرَمِ (pl. of جُنُوءَ, TA) signify What are collected, in the sacred territory, of the stones of the جَمَارِ [or pebbles cast at Minè]: (S:) or this is a mistake; (K:) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَصَابِ [or stones set up around the Kaqbeh] upon which victims were slain in sacrifice. (K, TA.) — Also i. q. جُنُوءَ [A live coal; or piece of fire; &c.]: (K:) or so جُنُوءَ and جُنُوءَ: (TA:) or جُنُوءَ مِنْ نَارٍ: (Fr, TA:) asserted by Yaqqoob to be formed by substitution [of ث for د]. (TA.) — And The middle [of a thing]. (IAfr, K, TA: but omitted in the CK and in a MS. copy of the K.) — And The body, with the limbs or members; syn. جُنُوءَ: (K:) or so جُنُوءَ: pl. جُنُوءَ. (Sh, TA.) — And جُنُوءَ, A great, or large, man. (Ish, TA.) — See also جُنُوءَ.

جُنُوءَ: see جُنُوءَ, in three places.

جَنَاءَ i. q. شَخْصٌ [npp. as meaning A person; or the body of a man, like جُنُوءَ and جُنُوءَ]; as also جُنَاءَ. (Sgh, K.) — [And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جُنَاءَ, without ء, and without any syll. sign.]) — Also i. q. جَزَاءٌ [Requital, or compensation]. (K.) — And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men. (TA.)

جُنَاءَ: see the next preceding paragraph.

جَآثٌ Sitting upon his knees: or standing upon the extremities of his toes: (K:) and [simply] sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the part. n.:] pl. جُنُوءَ and جُنُوءَ; (K:) or these may be pls., like بَكِي and بَكِي, pls. of بَاكٍ; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rāghib, TA.) You say قَوْمٌ جُنُوءَ [A company of men sitting upon their knees]; (S, Mshb;) like as you say قَوْمٌ جُلُوسٌ and جُلُوسٌ جُلُوسٌ. (S.) And hence, in the Kur [xix. 73], وَنَذَرِ الظَّالِمِينَ فِيهَا, جُنُوءَ and جُنُوءَ also, with kesr to the ج because of the kesr of the letter following it, [And we will leave the wrongdoers therein, sitting upon their knees.] (S.) And جُنُوءَ جُنُوءَ. (TA.) And, in the Kur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَانِثَةً

people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جُنُوءَ signifying "a company," or "congregated body." (Bd.) Whence, (TA,) سُوْرَةُ الْجَانِثَةِ The [forty-fifth] chapter, of the Kur-ān, next after that called الدُّخَانُ. (S, TA.) — [الجَانِثَةُ عَلَى رُكْبَتَيْهِ، or الجَانِثَةُ، † The constellation Hercules.]

جُنُوءَ A place of sitting upon the knees.]

ج

R. Q. 1. جَجَجَ He mentioned a جَجَجَ [or chief, &c.] of his people. (TA.) — جَجَجَتْ She gave birth to a جَجَجَ. (TA.) And جَجَجَتْ بَوْدِيْهَا She brought forth her child a جَجَجَ. (A.)

جَجَجَ: see the following paragraph. — Also A low, an ignoble, a vile, a mean, or a sordid, man; possessing no manly qualities. (AA, T, K.) [Thus it bears two contr. significations.]

جَجَجَ (S, A, K) and جَجَجَ (K) A chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (TA:) and one who hastens [to render aid] in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَجَجَ (S, A, K) and (of the same, A, TA) جَجَجَ (A, K) and جَجَجَ: (K:) it is said in the S that these two are pls. of the first pl.; the ء in the former of them being substituted for the ي in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)

حد

1. جَحَدَ, aor. -, inf. n. جَحَدَ and جَحُوْدٌ, He denied a thing; disacknowledged it; (L, MF,) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَقَى.] You say, جَحَدَهُ حَقَّه, and جَحَدَهُ, inf. ns. as above; [and جَحَدَهُ; see 3 in art. كَبَر, where جَحَدَهُ is used in explaining كَابَرَهُ; and see what follows;] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, * Mshb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مَكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.) — Also جَحَدَهُ, He found him to be niggardly, or avaricious: (K:) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.) — جَحَدَ, (S, K,) aor. -, (K,) inf. n. جَحَدَ, (S,) He (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also جَحَدَ: (S:) or his property became

dissipated or dispersed, and passed away; and so † the latter verb. (AA, TA.) — It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.) — It (a person's life, TA) was, or became, strait, and difficult. (K, * TA.) — It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K.) — جَحَدَتِ الْأَرْضُ The land became dry, and of no good. (I.) — جَحَدَ عَامُنَا [Our year was, or became, one of little rain: see جَحَدَ]. (A.)

3: see 1.

4: see 1, in two places.

جَحَدَ and جَحَدَ and جَحَدَ Paucity, or scantiness, of good; (S, K;) which means both niggardliness and poverty: (A:) straitness of the means of subsistence; as also جَحُوْدٌ. (TA.) One says, جَحَدًا لَهُ وَجَحَدًا (S) and تَكْدًا لَهُ وَجَحَدًا (L in art. تَكْد) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.) — جَحَدَ as an epithet, fem. with ة: see جَحَدَ, in three places.

جَحَدَ: } see جَحَدَ, in four places.
جَحَدَ: }

جَحَدَ (S, K) and جَحَدَ and جَحَدَ A man niggardly, or avaricious; (S;) possessing little good. (S, K.) [Hence,] جَحَدَةُ أَرْضٍ Dry land, in which is no good. (L.) And جَحَدَ عَامٍ, (S,) or جَحَدَ, (A,) A year in which is little rain. (S.) — Also جَحَدَ, A thick and short horse: fem. with ة: pl. جَحَادٌ. (K.)

جَحُوْدٌ: see جَحَدَ.

جَحَادٌ (applied to a man, TA) Slow in emitting his seminal fluid; syn. بَطِيءُ الْإِنْزَالِ. (K.)

جَحَدَ: see جَحَدَ.

جر

1. انْجَحَرَ, (A, K,) nor. -; (K;) and استَجَحَرَ, (S, Mshb, K,) and تَجَحَّرَ, (K,) and جَحَرَتْ, (A,) said of a [lizard of the kind called] ضَبٌّ, (A, Mshb, K,) and of a jerboa, and of a serpent, (Mshb,) [&c., (see جَحَرُ,)] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Mshb.) — [Hence,] جَحَرَتْ عَيْنُهُ [and جَحَرَتْ or انْجَحَرَتْ (see جَحَرَةُ)] His eye sank, or became depressed, in his head. (S, A, K.) — جَحَرَتِ الشَّمْسُ لِلْغُيُوبِ † [The sun set, or became near to setting]. (TA.) — And جَحَرَتِ الشَّمْسُ † The sun rose high, (K,) so that the shade receded and contracted. (TA.) — جَحَرَ said of a man, † He retreated, or retired; remained behind; or held back. (S, TA.) — جَحَرَ الرَّيْبُ † The [rain called] رَيْبٌ withheld itself: (A:) [or] the [season called] رَيْبٌ did not give us rain. (K.) — And جَحَرَ عَنَّا الْخَيْرُ † Good, or prosperity, kept back from us, (K, * TA,) and did not betide us. (TA.) — See also 4.

4. اَجَحَرَهُ He made it (a [lizard of the kind called] ضَبٌّ [&c.]) to enter its burrow, or hole;

(S,* K;) as also جَحَرَةٌ (K:) and it (rain) constrained it (a ضَبَّ [&c.]) to enter its burrow, or hole. (A,* TA.) — [Hence,] أَجَحَرَهُمُ الْفَزَعُ † [Fright drove them into their dwellings]. (A.) — أَجَحَرَتِ السَّنَةُ النَّاسَ † Drought, or dearth, brought the people into strait, or narrow, circumstances. (A.) — And أَجَحَرَهُ إِلَى كَذَا † He constrained him, or compelled him, to have recourse to, or to betake himself to, or to do, such a thing. (K,* TA.) — أَجَحَرُ الْقَوْمِ † The people, or company of men, entered upon a time of drought, (K,) and difficulty. (TA.) — أَجَحَرَتِ النُّجُومُ † The stars (i. e. the stars of winter, TA) occasioned no rain. (K, TA.)

5: } see 1; each in two places.
7: }

8. اجْتَحَرَ لِنَفْسِهِ جُحْرًا It [a ضَبَّ &c.] made for itself a burrow, or hole. (S, K.)

10: see 1.

جُحْرٌ A deep-bottomed cavern. (K.)

جُحْرٌ (S, A, Mgh, Mgh, K) and جُحْرَانٌ (S, K) The burrow, or hole, (M, K,) of a [lizard of the kind called] ضَبٌّ, (A, Mgh, Mgh, MF,) and † of a jerboa, and † of a serpent, (Mgh, Mgh, MF,*) and † of any venomous reptile or the like, and wild beast, (M, K,) or of any creature that is not of a large size; (TA;) and [the den] of a hyena: (K in art. وَجَر:) pl. [of mult.] of the former, جَحَرَةٌ (S, Mgh, K [in the CK جَحَرَةٌ]) and [of pauc.] أَجَحَارٌ. (S, K.) — And [hence,] the former, (A,) or † the latter, or both, (IAth, TA,) † The vulva of a woman; the pudendum muliebre: and † the anus. (IAth, TA.) — You say, حَصِّنِي جُحْرَكَ † [Protect thou (O woman) thy pudendum]. (A.) And it is said in a trad., (by 'Aishah, A,) إِذَا حَاضَتِ الْمَرْأَةُ حَرَمَ الْجُحْرَانِ † (S, TA) † When a woman has the menstrual discharge, the vulva is forbidden: (TA:) or, (accord. to one reading, TA,) حَرَمَ الْجُحْرَانِ, i. e. both (A) the vulva and the anus (TA) are forbidden; (A, TA;) one having been forbidden before. (TA.) — [Hence likewise,] the former signifies also † A hole, or aperture, (تَغْلِبُ) whence rain-water flows. (K and TA in art. تَغْلِبُ.)

جَحْرَةٌ (S, K) and جَحْرَةٌ (K) † A severe, hard, or distressful, year; (S, K;) one of drought, dearth, or unfruitfulness, (K,) and of little rain; because it drives the people into the tents, or houses. (TA.)

عَيْنٌ جَحْرَاءُ i. q. مُنْجَحْرَةٌ or مُنْجَحَرَةٌ, (accord. to different copies of the K,) i. e. † An eye deep, or depressed, in its socket. (TA.) It occurs in a trad., in a description of Ed-Dejjâl; but Az says that [in this instance] it is correctly جَحْرَاءُ, with خ. (TA.)

جُحْرَانٌ: see جُحْرٌ, in three places.

جَاحِرٌ [Entering a burrow, or hole: and also] † remaining behind, not having come up to others; (K, TA;) applied to a horse or the like, &c. (TA.) — جَوَاحِرُ [is its pl., signifying] Entering into burrows, or holes, (S, K,) and hiding-places:

(S:) entering secretly into [their] habitations: (KL:) and also † remaining behind; applied to wild animals &c. (TA.)

مَجَحَرٌ, (K,) pl. مَجَاحِرُ, (S, A,) † A hiding-place; (S, A, K;) a place of refuge. (K.)

جَحْرَاءُ: see مُنْجَحْرَةٌ or عَيْنٌ مُنْجَحْرَةٌ.

جَحَشَ

1. جَحَشَهُ, (Ks, S, Mgh, K,*) aor. حَشَّ, (Mgh, K,) inf. n. جَحَشٌ, (S, K,) It scratched it, or the like, (namely the skin, S, Mgh, K, or a man's side, Ks,) so as to abrade the surface, (Mgh, K,) or so as to abrade the skin; (Ks;) syn. سَحَجَهُ, (Ks, K,) and قَشَرَهُ (Mgh, K,) or i. q. خَدَشَهُ: or it signifies more than this last: (Ks, K:) or less than this last: (Lth, K:) and it (an arrow) made a mark upon it; [or grazed it;] namely, a wall. (Mgh.) You say, فَجَحَشَ وَجْهَهُ أَصَابَهُ شَيْءٌ فَجَحَشَ وَجْهَهُ [A thing struck him, and abraded the surface of the skin of his face]: and بِهِ جَحَشٌ [in him, or it, is an abrasion of the skin]: (S, TA:) or جَحَشٌ is not in the face, nor [anywhere] in the body [except in the side]. (L, TA.) It is said in a trad., respecting Mohammad, سَقَطَ مِنْ قَرَسٍ فَجَحَشَ, شَقُّهُ He fell from a horse, and the skin of his side was scratched, or lacerated, or abraded. (Mgh,* TA.) [See also مَجْحُوشٌ.]

جَحَشٌ A young ass; (S, Mgh, K;) domestic and wild: or before it becomes big: (TA:) or from the time when it is brought forth until it becomes big from sucking: when it has completed the year, it is called تَوَلَّبَ (Aq:) [or the latter is applied to a wild ass of that age:] pl. [of pauc.] أَجَحَاشٌ (so in a copy of the S) and [of mult.] جَحَاشٌ and جَحَشَانٌ (S, Mgh, K) and جَحُوشٌ (Mgh) and جَحَشَةٌ (Aq, TA:) [dim. جَحَشِ:] and fem. جَحَشَةٌ. (S, K.) It is said in a prov., الْجَحَشُ لَهَا بَذْكُ الْأَعْيَارِ, (A, TA,) i. e., Seek thou, or pursue thou, the young ass when the full-grown asses outstrip thee: applied to him who seeks much, and it escapes him; so one says to him, Seek thou less than that. (TA.) [Meyd gives فَاتَكَ in the place of بَذْكُ.] — Also † A mare's colt; (A, K;) as being likened to a young ass. (TA.) — And † A gazelle; (Ibn-'Abbād, K;) in the dial. of Hudheyl: (TA:) or a young gazelle; (A, TA;) in that dial.; occurring in a poem of Abou-Dhu-eyb; but accord. to one relation, the word there is خُشَفَ. (TA.)

جَحِيشٌ The side, (K, TA,) of a man: (TA:) and a lateral, or an adjacent, part, or place, or tract. (Sh, K.) You say, أُصِيبَ جَحِيشُهُ His side was hit, or hurt. (TA.) And نَزَلَ فُلَانٌ الجَحِيشَ Such a one alighted in the adjacent part or tract. (TA.) — A man who retires to a distance, apart from others: (S:) who alights apart from others, and does not mix with them: (IDrd, K:) who lives alone, with none to incommode him in his house. (AHn.) You say, نَزَلَ فُلَانٌ جَحِيشًا Such a one alighted alone; apart from others. (TA.)

فَوَجَحِيشٌ [dim. of جَحِيش]. You say, فَوَجَحِيشٌ وَحْدَهُ † He is one who follows his own opinion only, (S, A, K,) who has his gain to himself exclusively, (TA,) and does not consult others, nor mix with them; (K, TA;) as also وَحْدَهُ عَمِيرٌ وَحْدَهُ † [q. v.]; meaning dispraise; (S, A, TA;) the man being thereby likened to a [little] young ass. (TA.)

بَيْتٌ جَاحِشٌ [A tent] apart from the tribe. (TA.)

مَجْحُوشٌ One whose side (جَحِيشُهُ, TA) is hit, or hurt. (K, TA.)

جَحَظَ

1. جَحَظَتْ عَيْنُهُ, aor. حَظَّ, (S, K,) inf. n. جَحُوظٌ (T, S, TA) and جَحَاطٌ, (M, TA,) His eyeball, the globe of his eye, was prominent (T, M, K, TA) and apparent: (TA:) or was large (S, K, TA) and prominent; (S, TA;) as though a large pearl came forth from the eyelids. (Jm, TA.) — جَحَظَ إِلَيْهِ عَمَلُهُ † He looked into, or examined, his deed, and saw the evil that he had done: (K:) and it may mean he looked into his face, and reminded him of the evil of his deed. (Az, TA.) The Arabs also say, لَا جَحَظَنَ إِلَيْكَ أَثَرُ يَدِكَ, meaning † I will assuredly show thee the evil of the effect of thy hand. (Az, TA.)

2. جَحَظَ, inf. n. تَجَحِيطٌ, He looked sharply, or intently. (K.)

جَاحِظَتَانِ: see جَاحِظَتَانِ.

جَاحِظٌ: see جَاحِظٌ.

جَاحِظٌ The part [which is next below, or around, the eye, and] which is called the مَجَرَّ of the eye. (IDrd, Az, L, K.) — And, (Az, K,) in one copy [of the work of IDrd, i. e. the Jm,] (Az,) The edge of the gland of the penis. (Az, K.) — جَاحِظَانِ: see جَاحِظَتَانِ.

جَاحِظَتَانِ: see جَاحِظَتَانِ.

جَاحِظٌ A man having the eyeball, or globe of the eye, prominent and apparent; (TA;) or large and prominent; (S, TA;) as also جَاحِظٌ, in which the م is augmentative. (S, TA.) And جَاحِظُ الْعَيْنَيْنِ A man whose blacks of his eyes are prominent. (TA.) You say also, فُلَانٌ جَاحِظٌ, and إِلَيَّ بَعْثُهُ مُجَحِظٌ, meaning Such a one is looking at me intently. (T, TA in art. زَر.) And جَحَظَ and جَحَظَ, [which are pls. of جَاحِظٌ] applied to men, signify Raising the eyes, and looking fixedly; or stretching and raising the sight; or opening the eyes and not moving the eyelids. (L, TA.)

جَاحِظَتَانِ, (so in copies of the S, and in the L,) or جَاحِظَتَانِ, (so in a copy of the S, and so accord. to a copy of the KL, in which the sing. is written جَاحِظَةٌ, though Golius, on the authority of that work, writes it جَاحِظَةٌ,) or جَاحِظَانِ, accord. to Lth, (TA,) or جَاحِظَتَانِ, (as written in one copy of the S,) The two blacks

of the eye [or rather of the two eyes]. (Lth, S, L, TA.)

جَاحِفٌ: see جَاحِفٌ.

جحف

1. جَحَفَهُ, aor. ʿ, (K,) inf. n. جَحْفٌ, (TA.) *He, or it, stripped off, scraped off, or otherwise removed, its superficial part; (K;) [and so اجتحفه; for you say,] اجتحف السيل الوادي The torrent stripped off [or swept away] the superficial parts of the valley. (TA.) — He, or it, took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or swept it away: (K, TA:) or, as some say, vehemently. (TA.) And مَجَاحِفَةٌ [an inf. n. of جَاحِفٌ] signifies The taking a thing, taking it away, removing it, or sweeping it away. (TA.) — He, or it, destroyed, and extirpated, him, or it; as also اجتحفه and به اجتحف. (Mgh.) — It (a bucket) took it and bore it away; namely, water. (S, K.) — He collected it, لنفسه fur himself. (K.) — He ladled it out with his hand or with a ladle, namely, food, (IAar, K,) and beverage, (TA,) له for him. (IAar, K.) — He threw it (a thing, IDrd) by kicking it with his foot. (IDrd, K.) — جَحَفَ الكرة (K) and اجتحفها (TA) *He snatched away the ball (K, TA) from the ground. (TA in explanation of the former. See also جَحَفَةٌ.)* — [The inf. n.] جَحْفٌ also signifies The act of eating (AA, S, TA) what is called ثريد, (S, TA,) or butter with dates, or with dried dates. (AA, S.) — And The act of striking, or smiting, with the sword. (AA, S, TA.) — And The act of ejecting, or expelling. (KL.) — And The doing damage, or an injury. (KL. [See also 4.]) — And جَحَفَ مَعَهُ *He inclined with him, (K, TA,) على غيره against another: and in like manner, جَحَفَ لَهُ [he inclined to him]. (TA.)* — جَحَفَ *He (a man) was affected with the flux of the belly termed جَحَاف. (TA.)**

3. جَاحِفٌ, inf. n. مَجَاحِفَةٌ: see 1. — جَاحِفٌ, (S, K,) inf. n. as above, (TA,) also signifies *He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جَاحِفٌ بِهِ: (TA:) and clave to him, or it: (Ham p. 62:) and جَاحِفٌ [which is also an inf. n. of the same verb] signifies the pushing, or pressing, one against another, or one upon another, in war: and the striving, struggling, contending, or conflicting, in an affair. (AA, TA.) Hence the saying of El-Ahnaf, إِنَّمَا أَنَا بَيْنَ جَاحِفُونَ بِهَا يَوْمَ الْوَرْدِ, i. e. [I am, among Temem, only like the milking-vessel of the pastor,] upon which they press, or crowd, together [on the day of coming to water]. (TA.) — He was, or became, near to him, or it. (S, IF, K.) So in the phrase جَاحِفَ الذَّنْبِ *He was, or became, near to committing the crime, or sin, or act of disobedience. (IF, TA.)* [See also 4.] — جَاحِفَ عَنْهُ *He repelled from him. (TA.)* — [The inf. n.] جَحْفٌ also signifies The act of fighting, or combating: (K:) and slaying. (TA.) — And A bucket's striking*

against the mouth of the well, so that its water pours out, and sometimes it becomes rent. (S, K.)

4. اجحف به, (inf. n. اجحاف, Mgh,) *He, or it, took away, carried away, or removed, him, or it; (S, Mgh, K;) said, in this sense, of a torrent: (Mgh:) and extirpated him, or it; (S, Mgh, Mgh;) said of a torrent, (S, Mgh,) and of time, or fortune, and of a calamity. (TA.) See also 1. — He, or it, did damage, or an injury, to him. (KL, MA.)* [See also 1.] It is said by one of the sages, مَنْ آتَرَ الدُّنْيَا أَجَحَفَ بِآخِرَتِهِ *[He who prefers the enjoyments of the present life mars his enjoyments of the life to come]. (TA.)* And you say, أَجَحَفَتْ بِهِ الْفَقَاةُ *Want reduced him to poverty, (K, TA,) and caused his property to pass away. (TA.)* And أَجَحَفَتِ السَّنَةُ *The year was, or became, one of drought, and dearth, or sterility. (Mgh.)* [Accord. to Fei,] اجحاف is met. used as meaning *The making to suffer excessive loss or detriment. (Mgh.)* [It is also used as a simple subst., meaning Damage, harm, or injury: pl. اجحافات.] — *He imposed upon him, or tasked him with, (namely, his slave, Mgh,) that which he was unable to do. (Mgh, TA.)* — [Hence, perhaps, +He strained it, or wrested it; namely, a word, or an expression.] — *He approached him, or it; was, or became, near to him, or it. (S, K.)* [See also 3.] — *He approached it, or drew near to it, (namely, a road,) but did not enter it. (TA.)* And اجحف بهم, said of an enemy, and of a torrent, or rain, *He, or it, approached them, or drew near to them, but missed them. (TA.)* — *He was near to falling short of accomplishing it, namely, an affair, or of doing what was requisite therein; or was near to being remiss therein. (TA.)*

6. تَجَاحَفُوا *They reached, or hit, one another with staves, (K, TA,) in the O, with bows, (TA,) and swords, (K, TA,) in fighting. (TA.)* Hence the phrase, in a trad., إِذَا تَجَاحَفَتْ قُرَيْشُ الْمَلِكِ يَتَنَهَرُ, i. e., *When Kureysh shall contend together in fight for dominion. (TA.)* — تَجَاحَفُوا الْكُرَّةَ *They contended together in snatching away the ball (تَخَاطَفُوا) with the goff-sticks, (K, TA,) after rolling it along. (TA.)*

8. اجتحفه: see 1, in three places. — Also *He seized it, took it, or carried it off, by force. (K, TA.)* — *He took it up, namely, the food called ثريد, with the three fingers. (Sgh, K.)* — *He exhausted it, namely, the water of a well, (K, TA,) with the hand or with a vessel. (TA.)*

جَحْفٌ: see the next paragraph.

جَحَفَةٌ *A portion of clarified butter. (Sgh, K.)* — See also the next paragraph. — *An affection resembling مَقَص [or pain and griping] in the belly, (K, TA,) arising from indigestion. (TA.)* [See also جَحَاف.] — *The playing with the ball; as also جَحْفٌ [inf. n. of جَحَف, q. v.]. (K.)*

جَحَفَةٌ *A portion of water remaining in the sides of a watering-trough or tank; as also جَحَفَةٌ. (Kr, K.)* — *The water that is exhausted from a well: or, that remains in the well after the exhausting [of the rest]. (K.)* — A

small quantity of the food called ثريد, in a vessel, not filling it. (K.) — The quantity that is laded out at once, of food: or a handful: (IAar, K:) pl. جَحَفٌ. (TA.) — A portion of scattered herbage in the قَوْز (a mistake for قَرْن, meaning the most elevated part, TA) of a desert, (K, TA,) resembling waters on all its sides, such as that the seeker of water knows not which of the waters is the nearest to the extremity thereof. (TA.)

جَحَافٌ *That carries away everything; applied to a torrent; (S, K;) as also جَاحِفٌ; (TA;) and to death. (S, K.)* — Death [itself]. (S, K.) — A flux of the belly, arising from indigestion: (S, K:) or a pain that attacks in consequence of eating flesh-meat without bread. (TA.) [See also جَحَفَةٌ.]

جَحُوفٌ *A bucket (دَلْو) that takes and bears away water. (S, K.)* — Food of the kind called ثريد remaining in the middle of a bowl. (IAar, K.)

جَحَافٌ: see جَحَافٌ.

مَرَّ الشَّيْءُ مُضِرًّا وَمُجَحِفًا *The thing passed by approaching, or coming near. (S.)* — سَنَةٌ مُجَحِفَةٌ *A year that renders the cattle lean: or a year that destroys people, or impoverishes them, or injures them, (تُجَحِفُ بِهِمْ) by slaughter, or by marring, or destroying, the cattle. (TA.)* — And مُجَحِفَةٌ, alone, *A calamity; (K;) because it exterminates people. (TA.)*

مَجْحُوفٌ *A man affected with the flux of the belly termed جَحَاف. (S, K.)*

جحفل

Q. 1. جَحَفَلَهُ, (S, K,) inf. n. جَحَفَلَةٌ, (TA,) *He prostrated him on the ground; threw him down: (S, K:) and sometimes they said, جَعَفَلَهُ. (S.)* — *He reproved, chid, or reproached, him for his deed; or did so severely. (Sgh, K.)*

Q. 2. تَجَحَفَلُوا *They congregated; collected themselves together. (S, K.)*

جَحْفَلٌ *An army: (S:) or a numerous army. (K.)* MF holds it to be formed, with an augmentative ل, from الجَحْف, meaning "the taking," or "carrying," a thing "away." (TA.) — A great man: (K:) or a man of great estimation or dignity. (S.) — A generous, noble, or high-born, chief or lord. (K.) — Great in the sides. (IAar, K.)

جَحَفَلَةٌ *The lip (S, K) of a solid-hoofed animal, (S,) [i. e.,] of a horse, a mule, and an ass: (K:) and metaphorically applied to that of a man, which is properly termed شَفَّة: (TA:) not, as some assert, peculiarly the upper lip: (MF:) pl. جَحَافِلٌ. (TA.)* — Also, (K,) جَحَفَلَتَانِ, (TA,) *Two callosities (رُقْمَتَانِ) in the two arms of the horse, (K,) resembling two marks made with a hot iron, facing each other, in the inner side of each arm. (TA.)*

جَحَفَلٌ (with an augmentative ن, S) *Thick-lipped. (S, K.)*

جحر

1. جَحَمَتِ النَّارُ, aor. ٤, inf. n. جُحِرَ; and جَحِمَتِ, aor. ٤, inf. n. جَحِمَ and جَحِمَ [accord. to the CK جَحِمَ] and جُحِرَ; *The fire burned, burned up, burned brightly or fiercely, blazed, or flamed*; (K, TA;) and *had many live coals, and much flame*: (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies *it became great*: (TA:) and جَحِمَتِ *it became vehement*; said of fire, and also of war. (Ham p. 810.) — جَحَرَ, aor. ٤, *He kindled fire; made it to burn, burn up, burn brightly or fiercely, blaze, or flame*. (K.)

4. اَجْحَرَ عَنَّهُ, (S, K,) inf. n. اِجْحَارٌ, (TA,) *He refrained, forbore, abstained, or desisted, from it*; (S, K;) namely, a thing; like اَحْمَرُ: (S:) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning *He advanced, or went forward*: and also *he receded, or drew back*. (MF.) — اَجْحَرَ فَلَانًا *He, or it, was near to destroying, or killing, such a one*. (K.) — See also 1.

5. تَجَحَّرَ *He burned with vehemence of desire, or covetousness, and niggardliness*; (K;) as also تَجَاوَرُ: from جَاوَرَ الْحَرْبَ. (TA.) — Hence, also, (TA,) i. q. تَضَاقَى [app. meaning *He became straitened in disposition*]. (K.) You say also, هُوَ يَتَجَاوَرُ عَلَيْنَا, i. e., *He becomes straitened in disposition against us*: a phrase mentioned by El-Mundhires on the authority of Abou-Tálib. (TA.)

6: see 5, in two places.

جَحْمَةٌ *The burning, burning brightly or fiercely, blazing, or flaming, of fire*; (Ham p. 77;) as also جَاوَرُ: (TA:) or *vehemence of burning or blazing or flaming*: (Bd in xxxvii. 95:) or it is an epithet applied to fire because of its redness [or as meaning *red*]. (Ham ubi supra.) — See also جَحِمَ.

جَحْمَةٌ: see جَحِمَ.

جَحِيرٌ *A fire burning, or blazing, or flaming, vehemently*; (K;) as also جَاوَرُ: (Ham p. 810:) and *any fire having one part above another*; as also جَحْمَةٌ and جَحْمَةٌ; (K;) of which last the pl. is جَحِيرٌ: (TA:) or *having many live coals, and flaming much*: (so in a copy of the S:) and *any great fire in a pit or the like*; (S, K;) from the saying in the Kur [xxxvii. 95], قَالُوا, اَبْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيرِ [They said, Build ye for him a building, and cast him into the great fire therein]. (S.) And الجَحِيرُ is one of the names of *The fire [of Hell]*; (S, TA;) from which may God preserve us. (TA.) See also جَاوَرُ.

جَحَامٌ *Niggardly, tenacious, stingy, penurious, or avaricious*: (K:) from جَاوَرَ الْحَرْبَ, meaning “the straitness, and vehemence, of war.” (TA.)

جَحِيرٌ: see جَحِمَ. Also Live coals (جَحِيرٌ) *vehemently burning or blazing or flaming*. (K.)

And a place *vehemently hot*; (S, K;) as also جَحِيرٌ. (K.) El-Ashà says, المَوْتُ جَاوَرٌ [app. meaning *Death is like a burning, or fiercely-burning, fire*]. (S.) See also جَحْمَةٌ. — جَاوَرُ الْحَرْبِ *The main part [or the thick] of the war or battle*: (K:) or *the straitness thereof*: (TA:) and *the vehemence of the fight or slaughter, in the scene thereof*. (K.) You say, اصْطَلَى بِجَاوَرِ الْحَرْبِ [He warmed himself with the heat, or vehemence, of the battle]. (TA.) — Fire: (TA:) or, [as an epithet,] *fire burning, burning brightly or fiercely, blazing, or flaming*. (Ham p. 77.)

جد

1. جَدَّهُ, aor. ٤, (S, Mgh,) inf. n. جَدَّ, (S, Mgh, Mgh, K,) *He cut it, or cut it off*. (S, Mgh, Mgh, K.) This is the primary signification. (Mgh.) You say of a weaver, جَدَّ ثَوْبًا *He cut off a piece of cloth [sufficient for a garment or the like, from the web]*. (S, K.) And جَدَّ الشَّعْلَ, (S, Mgh, L,) aor. ٤, (S, L,) inf. n. جَدَّ, (S, L, K,) and جَدَّادٌ (Lh, Mgh, L) and جَدَّادٌ; (Lh, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جَدَّ; and in the S, it seems to be implied that they are simple substs., or quasi-inf. ns.];) i. q. صَرَمَهُ; (Lh, S, Mgh, K;*) [like جَدَّهُ and جَزَهُ;] i. e., *He cut off the fruit of the palm-trees*. (Mgh, L. [See also جَدَّادٌ.]) And جَدَّتْ أَخْلَافُ النَّاقَةِ *The she-camel's teats were cut off by some accident that befell her*: (As, TA:) or, *in consequence of injury occasioned to her by the صِرَارُ [q. v.]*. (S.) And تَجَدِيدٌ [inf. n. of جَدَّدَ] signifies *The cutting off the teat of a camel*. (KL.) You say also, جَدَّ ثَدْيَا أُمِّكَ *May thy mother's breasts be cut off*: a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) — See also 5. — جَدَّ, aor. ٤, inf. n. جَدَّةٌ, *It (a garment, TA, or a thing, S, Mgh, TA) was new*; (S, L, Mgh, K;) [as though *newly cut off from the web*]; from جَدَّ as signifying “he cut,” or “cut off.” (L.) [See also 5.] — جَدَّ, like تَعَبَ, (Mgh,) sec. pers. جَدَّدْتُ, [like its syn. حَظَّظْتُ,] (L, Mgh,) aor. جَدَّدَ; (Mgh;) or جَدَّ, with damni, (Mgh,) sec. pers. جَدَّدْتُ, (S,) [aor. جَدَّدَ;] inf. n. جَدَّ, (S, Mgh, L, Mgh;) *He was, or became, fortunate, or possessed of good fortune*, (S, Mgh, L, Mgh,) or *of good worldly fortune*; (TA;) *he advanced in the world, or in worldly circumstances*; (Mgh;) *by the affair, or event, whether good or evil*; (L;) or *by the thing*. (Mgh.) And هُمُ يَجْدُونَ بِهِرٌ, as also هُمُ يَحْظُونَ بِهِرٌ, *They become possessed of good fortune, and riches, or competence, or sufficiency*. (Ibn-Buzurj, L.) [You say also, جَدَّ جَدَّةٌ; so in a copy of the A: probably a mistranscription for جَدَّ جَدَّةٌ, which see below: if not, meaning *His*

fortune became good; or his good fortune increased in goodness: or, perhaps, his dignity became great; from what next follows]. — جَدَّ, صَدُورُهُمْ, and فِي عَيْنِ النَّاسِ, (S, A,) or فِي عَيْنِي, (Mgh,) aor. ٤, inf. n. جَدَّ, (S,) *He was, or became, great, or of great dignity or estimation, in my eye, or in the eyes of men, and their minds*. (S, A, Mgh.) It is said in a trad. of Anas, كَانَ الرَّجُلُ مَنَا إِذَا قَرَأَ الْبَقْرَةَ وَالْأَمْرَانَ جَدَّ فِينَا, i. e., [A man of us, when he recited the chapter of the Cow and that of the Family of 'Imrân (the second and third chapters of the Kur-án),] *used to be great in our eyes*. (S.) — جَدَّ فِي الْأَمْرِ, (S, A, K,) or فِي أَمْرِهِ, (L,) or فِي كَلَامِهِ, (Mgh,) aor. ٤, (S, L, Mgh, K,) and ٤, (L, K,) inf. n. جَدَّ, (S, K,) or جَدَّ, (L, Mgh,) جَدَّ being a simple subst.; (Mgh;) and اَجْدَّ فِيهِ; (L, K;) *He was serious, or in earnest*, (S, A, L, Mgh, K,) *in the affair*, (S, A, K,) or *in his affair*, (L,) or *in his speech*; (Mgh;) syn. حَقَّقَ; (L;) contr. of هَزَلَ. (L, Mgh.) [In the S and A and K, the inf. n. is said to signify the contr. of هَزَلَ; and in the K, it is also said to be syn. with تَحَقَّقَ.] — And جَدَّ فِي الْأَمْرِ, (As, S, L, Mgh, K,) aor. ٤ and ٤, (S, Mgh, K,) inf. n. جَدَّ, (S, K, TA,) or this is a simple subst., and the inf. n. is جَدَّ; (Mgh;) and اَجْدَّ فِيهِ; (As, S, L, K;) signify also *He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; in the affair*. (As, S, L, Mgh, K.) And جَدَّ فِي السَّبْرِ *He strove, laboured, toiled, or exerted himself, in going, or journeying, or in his course, or pace; he hastened therein*: and in like manner, اَجْدَّ + he hastened his course, or pace. (L.) And جَدَّ جَدَّهُ, [meaning *His labour, or exertion, or energy, was, or became, great, or extraordinary*: or] meaning *جَدَّ جَدَّهُ [his labour, &c., increased in labour, &c.]*: or it may mean *what was not [his] جَدَّ became great*; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33. [See also جَدَّ جَدَّهُ, above.] — جَدَّ بِهِ الْأَمْرُ (A, L) † *The affair, or event, distressed, or afflicted, him*. (L.) So in the saying of Abou-Sahm, أَخَالِدٌ لَا يَرْضَى عَنِ الْعَبْدِ رَبُّهُ * إِذَا جَدَّ بِالشَّيْخِ الْعُقُوقُ الْمُصَبِّرُ * [O Khálid, his Lord will not approve of the servant, or man, (meaning the son,) when cutting, or biting, disobedience to a parent distresses the old man]. (L.) — جَدَّ, aor. ٤, inf. n. جَدَّ and جَدَّ, *It (a house, or tent, بُيْتٌ) dripped, or let full drops*. (K.)

2. تَجْدِيدٌ, inf. n. تَجْدِيدٌ: see 1. — See also 4, in three places. — تَجْدِيدٌ also signifies *The making [or weaving] stripes of different colours in a garment*. (KL.)

3. مُجَادَّةٌ (S, L, K,*) inf. n. جَادَهُ فِي الْأَمْرِ (L,) i. q. حَاقَهُ (S, L) or حَاقَقَهُ (K) [He contended with him respecting a thing, each of them asserting his right therein: so accord. to explanations of حَاقَهُ in the lexicons: but I think that the meaning intended here is, he acted seriously, or in earnest, with him in the affair; and this is confirmed by its being immediately added in the TA, after حَاقَقَهُ, "and أَجَدَّ" signifies "حَقَّقَ, as above mentioned:" see جَدَّ فِي الْأَمْرِ expl. by حَقَّقَ as contr. of هَزَلَ]. Also He exerted his full effort, or endeavour, or energy, with him in the affair. (So accord. to an explanation of the inf. n., مُجَادَّةٌ, in the KL.)

4. اجْدُ النَّخْلُ The palm-trees attained to the time for the cutting off of the fruit. (S, A, L, Mgh, K.) — [Hence, perhaps,] أَجَدْتُ قُرُونِي مِنْهُ I (myself, TA) relinquished, or forsook, him, or it. (K.) — أَجَدَهُ, and أَجَدَّه (S, A, L, K,) and أَجَدَّه (S, L, K,) He made it new; (S, A, L, K;) namely, a thing, (S,) or a garment: (A, TA:) or he put it on, or wore it, new; namely, a garment. (TA.) One says to him who puts on a new garment, أَهْلُ وَأَجَدَّ وَأَحْبَدَ الْكَأْسِي [Wear out, and make, or put on, new, and praise the cloth, meaning God]. (S.) And you say, بَنِي بَيْتٍ فَلَانَ فَأَجَدَّ بَيْتًا مِنْ شَعْرِ [The tent of such a one was, or became, rent, or pierced with holes; therefore he made a new tent of hair-cloth]. (S.) And أَجَدَّه, and أَجَدَّه, and أَجَدَّه, He originated, or innovated, the thing, or affair; or did it newly, or for the first time. (Mgh.) And جَدَّدَ الْوُضُوءَ [He renewed the ablution termed وَضُوء, and الْعَهْدَ [the compact, or contract, or covenant, &c.]. (TA.) — أَجَدَّه Such a one established, or settled, firmly his affair, or case, thereby, or therein: so says Aq, and he cites the following verse:

* أَجَدَّ بِهَا أَمْرًا وَآيَقَنَ أَنَّهُ
* لَهَا أَوْ لَأُخْرَى كَالطَّحِينِ تَرَابِهَا

[He established, or settled, firmly his case thereby, or therein, and knew certainly that he was for it, (app. meaning a war, or battle, حَرْب, which is fem.) or for another whereof the dust would be like flour]: Abou-Nagr says, It has been related to me that he said, أَجَدَّ بِهَا أَمْرًا means أَجَدَّه [und so this phrase is explained in the K:]; but the former explanation I heard from himself: (L:) or this phrase means أَجَدَّه أَمْرُهُ بِهَا [so in two copies of the S, app., † his affair, or case, became easy, or practicable, thereby, like ground termed جَدَدٌ, which is easy to walk, or travel, upon; see the next sentence]; امر being put in the accus. case as a specificative, like عَيْنًا in the phrase قَرَّتْ بِهِ عَيْنِي, meaning قَرَّتْ بِهِ عَيْنِي (S.) — أَجَدَّ also signifies It (a road) was, or became, what is termed جَدَدٌ [i. e. hard, or level, &c.]. (S, K.) And أَجَدَّتْ لَكَ الْأَرْضُ The ground hath become to thee free from soft places, and clear to thy view. (TA.) — Also He walked along, or traversed, what is termed جَدَدٌ. (K.)

Bk. I.

And اجْدُ الْقَوْمَ The people, or company of men, came to what is so termed: (S:) and ascended upon the surface (جَدِيد) of the ground: or went upon sand such as is termed جَدَدٌ. (TA.) — See also 1, in three places.

5. تَجَدَّدَ [originally It became cut, or cut off. — And hence,] It (an udder) lost, or became devoid of, its milk: (S, K:) and [in like manner] جَدَّ, aor. يُجَدُّ, inf. n. جَدَدٌ, it, (a breast, and an udder,) became dry. (AHeyth, TA.) — Hence also, [It was newly made; as though newly cut off from the web;] said of a garment: (TA:) and it (a thing, S, A) became new: (S, A, K:) and it (a thing, or an affair,) originated; was originated, or innovated; or was done newly, or for the first time: and sometimes أَجَدَّ is used intransitively [in the same senses]. (Mgh.) [Also † It (an action, as, for instance, ablution, and a compact, or the like,) was renewed. See جَدَّدَ as syn. with أَجَدَّ.]

10: see 4, in two places: — and see also 5.

جَدُّ Fortune, or particularly good fortune, syn. حَقٌّ (S, A, Mgh, L, K,) and بَيْتٌ (S, A, L, K,) in the world, or in worldly circumstances; (TA:) advance in the world, or in worldly circumstances: (Mgh:) pl. [of mult.] جُدُودٌ (S) and [of pauc.] أَجْدَادٌ and أَجْدٌ. (TA.) You say, فُلَانٌ ذُو جَدٍّ فِي كَذَا Such a one is possessed of good fortune in such a thing. (L.) And it is said in a trad. respecting the day of resurrection, وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ And lo, the people who were possessed of good fortune and riches in the world were imprisoned. (L.) And in a prayer, (L,) لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ The good worldly fortune of him who is possessed of such fortune will not profit him, (Mgh, L,) in the world to come, (L,) in lieu of Thee; (Mgh, L;*) i. e., of obedience to Thee: (Mgh, and Mughnee in art. مِنْ:) or in lieu of the good fortune that cometh from Thee: or, as some say, will not defend him from Thee. (Mughnee ubi suprà. [See also another explanation below.]) Hence, أَجَدَّكَ لَا تَفْعَلْ [or أَجَدَّكَ]; and, accord. to some, وَجَدَّكَ: see جَدُّ. — One's lot in life; and the means of subsistence that one receives from the bounty of God. (L, K.) One says, فُلَانٌ فِي هَذَا الْأَمْرِ جَدُّ Such a one has in this thing, or state of affairs, means of subsistence. (A'Obeid, L.) — Richness; competence, or sufficiency; or the state of being in no need, or of having no wants, or of having few wants. (S, L, Mgh.) لَا يَنْفَعُ ذَا الْجَدِّ [explained above, is said to mean] Riches, &c., will not profit the possessor thereof with Thee; for nothing will profit him but acting in obedience to Thee: مِنْكَ here signifies عِنْدَكَ. (S, Mgh.) — Greatness, or majesty; (Mujāhid, S, Mgh, Mgh, K;) accord. to some, specially of God: (TA:) so in the Kur lxii. 3: (S, TA:) or his freedom from all wants or the like; syn. غِنَى. (S.) Hence, تَعَالَى جَدُّكَ (Mgh, TA,) in a trad. respecting prayer, (TA,) Exalted be thy greatness, or majesty. (Mgh,* TA.) — See also أَجَدَّكَ, as an interrogative phrase, voce

جَدُّ. — Also, (S, K,) and مَجْدُودٌ (S, A, Mgh, K,) and جَدِيدٌ (S, Mgh, K,) and جَدِّي (S,) and جَدِّي, the last two with damm, (K,) applied to a man, Fortunate; or possessed of good fortune; (S, A, Mgh, Mgh;) or possessed of good worldly fortune: (TA:) or possessing great fortune, or great good fortune: (K:) [the words here given from the S are there coupled with synonyms of the same form, thus; جَدِيدٌ, جَدُّ حَقٌّ, and مَجْدُودٌ, and مَحْظُوظٌ, and حَظِيظٌ, and جَدِّي حَقِّي; on the authority of ISk:] جَدُّ, with damm, as an epithet applied to a man, is said by Sb to be syn. with مَجْدُودٌ; and its pl. is جُدُونٌ only. (L.) — Also جَدُّ, A grandfather; the father's father, and the mother's father: (S, Mgh, K:) and † a higher ascendant; an ancestor: (Mgh:) and جَدَّةٌ a grandmother; the father's mother, and the mother's mother: (K:) [and † a female ancestor:] pl. of the former, أَجْدَادٌ [a pl. of pauc.] and جُدُودٌ and جُدُودَةٌ: (K:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وَجَدَّكَ لَا تَفْعَلْ: see جَدُّ. — See also جَدَّةٌ: — and see جَدِيدٌ.

جَدَّةٌ: see جَدُّ, in two places. — See also جَدَّةٌ. — Also The side (جَانِب) of anything. (K.) — And A well in a place where is much herbage, or pasture: (S, Mgh, K:) a well abounding with water; (K:) [and] so جَدَّةٌ; (KL;) but A'Obeid says that this is not known: (L:) and, contr., a well containing little water: a scanty water, or water little in quantity: a water at the extremity of a [desert such as is called] فَلَاة: (K:) an old water: (Th, K:) an old well: (KL:) pl. (in all these senses, TA) أَجْدَادٌ. (Mgh, TA.)

جَدُّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدُّ)] Seriousness, or earnestness, contr. of هَزَلٌ (S, A, Mgh, K,) in speech. (Mgh.) Hence, ثَلَاثُ جَدُّهِنَّ جَدُّ وَهَزَلٌ [There are three things in relation to which what is serious is serious and what is jesting is serious]: a saying of Mohammd, whereby he forbade a man's divorcing and emancipating and marrying and then retracting, saying "I was jesting;" as was customary in the time of paganism. (Mgh.) أَجَدَّكَ and أَجَدَّكَ signify the same; (S;) but the former is the more chaste; (TA;) جَدُّ and جَدُّ being thus used only as prefixed nouns: (S, K:) Aq says that the meaning is, أَبْجَدَ مِنْكَ هَذَا [Does this proceed from thee in seriousness, or in earnest?]; and that جَدُّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أَجَدُّا مِنْكَ [What aileth thee? Doth it proceed from thee in seriousness, or in earnest?]; and that جَدُّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أَجَدَّكَ, with kesr: (S:) but when it occurs with وَ [in the place of ل, or with ل in the sense of وَ, as a particle denoting an oath,] it is

وَجَدَكَ [or أَجَدَكَ], with fet-h: (S, K:) you say, وَجَدَكَ لَا تَفْعَلْ, (K, in the CK وَجَدَكَ,) meaning, *By thy grandfather, do not [such a thing]: or by thy fortune, or good fortune, do not:* (TA:) also, when you say, أَجَدَكَ لَا تَفْعَلْ, [or أَجَدَكَ, for أَ (q. v.) is substituted for a particle of swearing, as in اللَّهُ لَا تَفْعَلُ] the meaning is, I adjure thee *by thy truth*, (Lth, K,) and *by thy seriousness, or earnestness*, (Lth, TA,) do not: and when you say, أَجَدَكَ لَا تَفْعَلْ, [or أَجَدَكَ,] the meaning is, I adjure thee *by thy fortune, or good fortune, do not:* (Lth, K:) Abou-'Alee Esh-Shallowbeenee asserts that it implies the signification of an oath. (MF.) In the phrase أَجَدَكَ لَا تَفْعَلْ, AAF says, we may consider أَجَدَكَ لَا as put in the place of a denotative of state; or the phrase may be originally لَا تَفْعَلْ أَجَدَكَ, being suppressed, and its government annulled: [therefore it may be rendered, in the former case, *Is it with seriousness on thy part, thou doing such a thing?* and in the latter case, *Is it with seriousness on thy part that thou wilt not do such a thing?* i. e. *dost thou mean seriously that thou wilt not do it?* or in this case, أَجَدَكَ may be used as a form of adjuration in one of the senses explained above, and لَا تَفْعَلْ may mean, that *thou do not* such a thing; or أَجَدَكَ may mean وَجَدَكَ, (explained above, and so in the three exs. below,) and لَا تَفْعَلْ, *thou wilt not do it:*] and, as AHei says, there is here a nice point, which is this; that the noun [meaning the pronoun] to which جَد is prefixed should agree in person with the verb which follows it; so that one should say, أَجَدَكَ لَا تَفْعَلْ, and أَجَدَكَ لَا تَفْعَلْ, and أَجَدَكَ لَا يَزُورُنَا; because جَد is an inf. n. corroborating the proposition that follows it. (MF.)—Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, جَد)] *A striving, labour, or toil; exertion of one's self, or of one's power or efforts or endeavours or ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness, or energy; painstaking, or extraordinary painstaking;* (S, L, Mṣb, K;) in affairs, (S,) or in an affair. (Mṣb, K.) Hence, جَدًا [meaning *In a great, or an extraordinary, degree; greatly, much, exceedingly, or extraordinarily; very; very greatly, or very much; extremely;*] as in the phrase, (Mṣb,) فَلَانٌ مُخْسَنٌ جَدًا [Such a one is beneficent in a great, or an extraordinary, degree; very, exceedingly, or extremely, beneficent]: you should not say جَدًا. (S, Mṣb.* [In my copy of the Mṣb, it is محسن جدا بالفتح but the context shows that there is an omission here, and that, after جَدًا, we should read, as in the S, وَلَا تَقُلْ جَدًا.]) جَدًا [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, يَجِدُ فِي الإِحْسَانِ جَدًا *striving in beneficence with a great striving*]; because it is not from the same root as the preceding word, nor is it identical with it

[in meaning]. (L.) You say also, فِي هَذَا خَطَرٌ عَظِيمٌ جَدًا, meaning عَظِيمٌ جَدًا [† *In this is a very, or an extremely, great danger, or risk*]. (S.) And هَذَا الْعَالِمُ جَدُّ الْعَالِمِ This is the learned man, the extremely [or the very] learned man. (L.) And هَذَا عَالِمٌ جَدُّ عَالِمٍ This is a learned man, an extremely [or a very] learned man. (L,* K.)—Also; *Haste*. (S, L, K, TA.) So in the phrase فَلَانٌ تَنَى جَدَّ أَمْرِه † Such a one is in haste in an affair. (S, L, TA.)—Also *Executed seriously, or in earnest, [in which there is no jesting,] and excessive;* syn. مُحَقَّقٌ مُبَالِغٌ فِيهِ. (S, L, TA.)—See also جَدُّ فِي أَمْرِهِ (see مُحَقَّقٌ فِيهِ وَمُبَالِغٌ فِيهِ) meaning جَد thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst.: (L, K:) applied in this sense to a punishment: (L:) and also applied to a pace. (K in art. نص.)—See also جَدَّة:— and see جَدِيدٌ.

جَدَّة: see جَدُّ, near the end of the paragraph.

جَدَّة The bank, or side, of a river; as also جَدَّة and جَدُّ (IAth, L, K) and جَدُّ (IAth, Mgh, L) and جَدَّة (Mgh, L, K,) accord. to some, but correctly جَدُّ; so called because cut off from the river, or because cut by the water, in like manner as it is called سَاحِلٌ because it is abraded by the water: (Mgh:) or the part of a river that is near the land; as also جَدَّة: (L:) and the shore of the sea: (MF:) accord. to Ag, جَدَّة is an arabicized word from the Nabathean كَدَّ. (L.)—The stripe, or streak, that is on the back of the ox, differing from his general colour. (S, A,* K.) And † A streak (Fr, S, K, TA) in anything, (TA,) as in a mountain, (Fr, S,) differing in colour from the rest of the mountain, (S,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. جَدَدٌ, (Fr, S,) occurring in the Kur xxxv. 25; (S;) where some read جَدَدٌ, pl. of جَدِيدَةٌ [app. جَدِيدَةٌ], which is syn. with جَدَّة; and some, جَدُّ [q. v.]. (Bḷ.)—A sign, or mark, syn. عَلَامَةٌ, (Th, K,) of, or in, anything. (Th, TA.)—A beaten way, marked with lines [cut by the feet of the men and beasts that have travelled along it]: (Az, L:) or a road, or way: pl. جَدَدٌ: (Mṣb:) and جَدَدٌ, also, [app. another pl. of جَدَّة,] signifies paths, or tracks, forming lines upon the ground. (Az, L.) See also جَادَّة.—[Hence, app., but accord. to the S from the same word as signifying “a streak,”] رَكِبَ جَدَّةً مِنَ الْأَمْرِ, (S, A, TA,) or جَدَّة الْأَمْرِ, (K,) † He set upon a way, or manner, of performing the affair: (A:) or he formed an opinion respecting the affair, or case. (Zj, S, A, K.)—See also جَدَّة.

جَدَّة: see جَدَّة, in two places:— and see جَدِيدٌ.—Also A rag; or piece torn off from a garment; and so جَدَّة: thus in the saying, جَدَّة مَا عَلَيْهِ جَدَّة [There is not upon him a rag]. (K.)—A collar upon the neck of a dog:

(Th, L, K:) pl. جَدَدٌ [like نُحَى pl. of نَحِيَّة, or perhaps a mistake for جَدَد]. (L.)

جَدَدٌ Hard ground: (S:) or hard level ground: (Har p. 522:) [see also جَدَجَد:] or rough level ground: (K:) or rough ground: or level ground: (TA:) or a level and spacious tract of land; a tract such as is called صَحْرًا, and such as is called فَضَاءً, containing no soft place in which the feet sink, nor any mountain, nor any [hill such as is called] أَكْمَةً; sometimes wide, and sometimes of little width: (Ish:) [and] a conspicuous road: (Bḷ in xxxv. 25:) pl. أَجْدَادٌ. (Ish.) It is said in a prov., مَنْ سَلَكَ الْجَدَدَ أَمِنَ الْعَثَارَ [He who walks along hard, or hard and level, ground is secure from stumbling]; (S, TA;) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And أَجْدَادٌ occurs in a trad., meaning Level ground. (TA.)—See also جَدِيدٌ.—Also Sand that is thin, or fine, (K, TA,) and sloping down. (TA.)—And A thing resembling a سِلْعَةٌ [or ganglion] in the neck of a camel. (K.)

جَدَادٌ and جَدَادٌ The cutting off of the fruit of palm-trees. (S,* A,* L, Mṣb,* K.*) You say, الْجَدَادُ هَذَا زَمَنُ الْجَدَادِ [This is the time, or season, of the cutting off of the fruit of the palm-trees]. (S, A, Mṣb.*) Some say that جَدَاد signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and جَدَاد, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.)—Also The time, or season, of the cutting off of the fruit of palm-trees. (S,* L.) You say جَدَادٌ and جَدَادٌ, like صَرَامٌ and صَرَامٌ, and قَطَافٌ and قَطَافٌ; (Ks, S;) whence it seems as though the measures فَعَالٌ and فَعَالٌ were uniformly applicable to every noun signifying the time of the action; such nouns being likened to أَوَانٌ and أَوَانٌ. (S.)

جَادٌ: see جَدَادٌ, and جَادٌ.

جَدُودٌ, (ISK, S, A, K,) or جَدُودَةٌ, (L,) Having little milk, (ISK, S, L, K,) not in consequence of any injury, (ISK, S,) or not from any imperfection; (L;) applied to a ewe, (ISK, S, K,) but not to a she-goat; the epithet مَصُورٌ being used in the latter case: (ISK, S;) or a ewe or she-goat having no milk; as also جَدَا: (A:) pl. جَدَائِدٌ, (S, L) and جَدَادٌ. (L.)—Also A fat she-ass: pl. جَدَادٌ. (AZ, K.)

جَدِيدٌ, of the measure فَعِيل in the sense of the measure مَفْعُول, [i. e. مَجْدُودٌ,] Cut, or cut off. (S, Mṣb.) A poet says,

* أَبَى حَبِي سُلَيْمَى أَنْ يَبِيدَا *
* وَأَمْسَى حَبْلَهَا خَلَقًا جَدِيدَا *

[My love of Suleymā hath refused to perish; but her cord (i. e. her tie of affection to me) hath become worn out and cut]: (S:) [as جَدِيدٌ signifies “new” more commonly than “cut,”] this verse appears as though it involved a contradiction. (MF.)—Applied to a garment, or a piece

of cloth [sufficient for a garment or the like], *Newly cut off [from the web] by the weaver*: (S, K:) and so (without ة, S) applied to a *ملحفة*; (S, A;) thus applied to a fem. n. because syn. with *مجدودة*; (S, ISd;) or, accord. to Sb, because by *ملحفة* in this case is meant *إزار*, and for a like reason in like cases; (Ham p. 555;) but one also says *جديدة*; (ISd;) and accord. to some, *جدید* is of the measure *فعل* in the sense of the measure *فَاعِل*, and therefore the ة is regularly affixed to it: (Ham ubi supra:) the pl. is *جُدَد* (Mbr, Th, S, A, K) and *جُدَد*; (AZ, A'Obeyd, Mbr;) but the former is the more common. (TA.)—And hence, (L,) applied to a garment, (L, TA,) or a thing, (S, Mgh,) *New*; *contr. of قديم*, (Mgh,) or *contr. of خلق*; (S, L;) from *جَدَّة* as *contr. of بلي*: (K:) pl. [of pauc.] *أجددة* and [of mult.] *جُدَد* and *جُدَد*. (L.) You say, *أصبحت خلقهم جُدَدًا*, a phrase mentioned by Lh, meaning *خلقتهم جُدَدًا* [i.e. *Their old worn-out garments became replaced by new*]: or *جُدَدًا* may be here put for *جدیدًا*. (L.)—And hence, (TA,) *الاجديان* and *الاجديان* *The night and the day*; (S, Mgh, K;) because they never become impaired by time. (TA.) You say, *لا أفعله ما أختلف الاجديان* and *لا أفعله ما أختلف الاجديان* [i.e. *I will not do it while the day and the night succeed each other*]: (S:) or *الاجديان* and *الاجديان* [while the day and the night return time after time: i.e., ever]. (A.)—Hence likewise, *جدید* also signifies A thing of which one has had no knowledge. (L.)—And hence, (L,) *الجدید* signifies *Death*: (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mughâfiş El-Bâhilec, *جدید الموت* means *The commencement of death*. (L.)—Also *The face, or surface, of the earth, or ground*; [as though it were cut;] (S, K, TA;) and so *جَدَد*, and *جَدَّة*, and *جَدَد*, (K,) and *جَدَد*. (TA.)—See also *جد*, in two places.

جُدَّة What is cut off from the roots, or eradicated, of, or from, palm-trees &c. (Lh, TA.)

جديدة The kind of pad, or stuffed thing, (*رفادة*) and the felt, stuck, or attached, beneath the two boards of a horse's saddle: there are two such things, called *جدیدتان*: (S:) or the *جدیدتان* consist of the felt that is stuck, or attached, in the inner side of a horse's and of a camel's saddle: (L:) but *جديدة* thus applied is a post-classical word: the [classical] Arabs say *جدیة*, (S,) or, as in J's own handwriting, *جدیة*. (So in the margin of a copy of the S.)—See also *جَدَّة*.

جَدَد: see *جد*, in two places.

جَدَد: see *جد*.

جَدَد Hard level ground: (S, K:) [see also *جَدَد*:] smooth ground: and rough ground: (TA:) a smooth tract such as is called *قیف*. (AA, TA.)

جَدَد [The cricket;] i. q. *صَرَار القیل*, (S, M,) a small flying thing, (K,) that leaps, or springs,

or bounds, much, (S, M,) and creaks by night, (TA,) and bears a resemblance to the *جراد* [or locust]: (S, M, K:) and a certain insect like the *جندب*, (M, L, K,) except that it is generally blackish, and short, but in some instances inclining to white; also called *صَرَصَر*: (M, L:) or i. q. *صدی* and *جندب*: (El-'Adebbes:) pl. *جَدَاد*. (S.) Accord. to IAar, A certain insect that clings to a skin, or hide, and eats it. (TA.)—See also *جد*.

جَد act. part. n. of *جَدَّ*; (Mgh, L;) Cutting, or cutting off. (Mgh.)—*أجاد أنت أم هانئ*? Art thou serious or jesting? (A.) It is said in a trad., *لا يأخذن أحدكم متاع أخيه لأعبا جادا* [By no means shall any one of you take the property of his brother in play and in earnest]; by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. لعب.)—*فلان جاد* Such a one is striving, labouring, or toiling; exerting himself or his power or efforts or endeavours or ability; &c. (TA.) And *فلان جاد مجد*, thus with the two similar words together, (As, S, L,) signifies the same [in an intensive degree]. (L, TA.)—*جاد مائة وتي* Land, or palm-trees, of which the produce, cut therefrom, is a hundred camel-loads: *جاد* being here used in the sense of *مجدود*. (L.) It is said in a trad. of Aboobekr, *نحل عائشة جدارا عشرين وتي*, meaning *He gave to 'Aishah palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads*; but the phrase heard from the Arabs is *جاد عشرين*: the former is like the saying *هذه عيشة عيشة*; and the latter, like *الدراهم ضرب الأمير راضية*. (Mgh.)

جَدَّة The main part of a road; (S, Mgh, Mgh, K;) its middle: (Mgh, Mgh, and M voce جَرَجَة:) or its even part: or the beaten track, or part along which one walks, or travels; the conspicuous part thereof: or a main road that comprises other roads, or tracks, and upon which one must pass: (TA:) or a road, or way, absolutely; as also *جَدَّة*: (Zj, MF:) or a road leading to water: (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. *جَوَاد*, (S, A, Mgh, Mgh, K,) occurring in poetry without teshdeed, but disapproved by As. (L.) *جَوَاد* means † Such a one is following the right course of action or the like. (Mgh.) You say also, *هو على جادة الحق* [He is on the road, or main road, of truth]: not, however, *مزلقة*, *على مزلقة الباطل*, and *على مزلقة الباطل*, and *مهلكة*. (MF.)

أجد [Having some part, or parts, cut, or cut off: fem. *جداء*.—[Hence,] *جداء* A ewe, or she-goat, or she-camel, (TA,) having her ear cut off. (K, TA.)—A ewe, or she-goat, having her teats cut off; (Sh, TA;) as also *مجددة* [q. v.], applied to a she-camel: (As, TA:) or having her

udder cut off. (Khâlid, TA.)—[And hence,] † A milch animal (TA [in the S app. restricted to a ewe]) whose milch has passed away, (ISk, S, K,) by reason of some fault, or imperfection: (ISk, S:) see also *جدود*: or a ewe, or she-camel, or she-ass, having little milk; having a dry udder: or having dry teats, being hurt by the *صرار* [q. v.]: (L:) and *أجد* † a breast that has become dry. (AHeyth.)—† A woman small in the breast: (S, K:) or having short breasts. (TA from a trad.)—† A desert, (*فلاة*, S, K,) or land, (*أرض*, A,) in which is no water: (S, A, K:) a desert (*مقارة*) that is dry. (TA.)—*عامر أجد* and *سنة أجد* † A year of drought, and of dryness of the earth. (TA.)—*الاجدان*: see *جدید*, in two places.—*أجد* also signifies *More* [and most] easy to walk or ride upon, and more [and most] plain or level; applied to a road. (TA.)—And *More* [and most] fortunate; applied to a man. (ISd, A, L.)

مجددة الأخلاف A she-camel having her teats cut off in consequence of injury occasioned to her by the *صرار* [q. v.]. (S.) See also *أجد*.—And *كساء مجد* A [garment of the kind called] *كساء* having stripes of different colours. (S.)

إنها لمجددة بالرجل—*جاد*: see *مجد*. mentioned by As, said of a she-camel, meaning, *Verily she is quick in her pace with the man*: but Az says, I know not whether he said *مجددة* or *مجددة*: the former would be from *جد*; and the latter, from *أجد*. (L.)

مجددة: see what next precedes.

جاد: see *جدید*, in two places; and *جاد*.—See also *جد*, in two places.

جذب

1. *جَدَب*, (A, Mgh, K,) aor. †, (K,) inf. n. *جدوبة*, (S, A, Mgh, K,) It (a place, S, A, K, or a country, or region, Mgh,) was, or became, affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; (S, A, Mgh, K;) as also *جَدَب*, (A,) inf. n. *جَدَب*; (KL;) or *جَدَب*; (K;) and *أجدب*; (A, K;) or *أجدبت*, aor. †; and *أجدبت*; both said of the earth or land (*الأرض*): (Mgh:) and *أجدبت البلاد* the countries, or regions, were affected with drought, and the prices became high [therein]. (TA.)—*جدبة*, (S, M, A, Mgh, K,) aor. †, (M, Mgh, K,) and †, (K,) inf. n. *جَدَب*, (Mgh,) He found fault with it; dispraised it; expressed disapprobation of it. (S, M, A, Mgh, K.) So in the saying (S, A) relating to 'Omar, (A, TA,) in a trad., (S,) *جدب السم بعد العشاء* (S) or *بعد العتمة* (A) [He expressed disapprobation of night-dissourse after nightfall, or after the first third of the night reckoned from the disappearance of the redness of the twilight].

3. *جَدَبَت الإبل العام*, (ISk, S, A, TA,) inf. n. *مجدابة*, (TA,) The camels experienced, or have experienced, drought, and barrenness, or dryness

of the earth, this year, and have become in such a state as not to eat anything but dry and black herbage, dry **ثَمَار** [or panic grass]: (ISk, S, TA:) or have not met with, or found, anything but what was bad, by reason of drought, and barrenness, or dryness of the earth, this year. (A.)

4: see 1, in three places. — **أَجْدَبَتِ السَّنَةُ** The year became one of drought, barrenness, or dearth; or drought, and dryness of the earth. (A, TA.) — **اجدب القوم** The people, or company of men, experienced drought, barrenness, or dearth; or drought, and dryness of the earth. (S, A, Mḡb, K.) — [Hence,] **نَزَلْنَا بَنِي فَلَانَ فَأَجْدَبْنَا** We alighted as guests at the abode of the sons of such a one, and found not entertainment with them, though they were in the enjoyment of plenty: (A:) [or] **نَزَلْنَا فَلَانًا فَأَجْدَبْنَاهُ** we alighted as guests at the abode of such a one, and [found that] he did not entertain us. (TA.) [The latter, if correct, is from what next follows.] = **اجدب الأرض** He found the land to be affected with drought, barrenness, or dearth; or with drought, and dryness of the earth. (S, A, K.)

5. **مَا أَتَجَدَّبُ أَنْ أَصْحَبَكَ** I do not deem it disagreeable, or unsuitable, to accompany thee; syn. **مَا أَتَتَوَخَّرُ**. (K.)

جَدْبٌ Drought, barrenness, or dearth; contr. of **خَصْبٌ**; (S;); i. q. **مَحَلٌ**, (A, Mḡb, K.) i. e. drought, or suspension of rain, and dryness of the earth; (Mḡb;) dryness and barrenness of the earth: (Har p. 576:) and **جَدْبٌ** is a name, or subst., for **الجَدْبُ**, (K, TA,) meaning **المَحَلُّ**; as in the saying of the *rāʾiz*, cited by Sb,

لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا
فِي عَامِنَا ذَا بَعْدَ مَا أَخْصَبَا

[Verily I feared to see drought, or barrenness, &c., in this our year, after it had been abundant in herbage]; **جَدْبًا** being used for **الجَدْبُ**; or, accord. to one reading, it is **جَدْبِيًّا**, with a doubled **ب** added; the change being made for the sake of the metre. (M, TA. [Respecting **أَخْصَبَا**, see 4 in art. **خَصْبٌ**].) — Also A place, (S, A, K,) or a country, or region, (Mḡb,) affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; and so. **جَدِيبٌ** (S, A, Mḡb, K) and **جَدُوبٌ** and **مَجْدُوبٌ**, (K,) the last derived from **جَدِبَ** though this verb has not been used, (TA,) and **مَجْدُوبٌ**, (M, A,) of which the pl. is **مَجَادِيبٌ**. (A.) You say also **جَدْبٌ** [in which **جَدِبَ** is an inf. n. (though app. obsolete as such) and therefore applicable to a fem. subst.] (ISd, TA) and **جَدْبَةٌ** (S, A, Mḡb, K) and **جَدْبَةٌ** (A, Mḡb) and **جَدِيبٌ** (Mḡb) and **جَدُوبٌ** (Lh, M, Mḡb) and **مَجْدُوبَةٌ**, of which last the pl. is **مَجَادِيبٌ**, (Mḡb,) A land affected with drought, &c.: (S, M, A, &c.): and **أَرْضُونَ جَدُوبٌ**, (S, K,) as though to each part were applied the term **جَدْبٌ** [used as a subst.] from which is formed the pl. **جَدُوبٌ**, (TA,) and **جَدْبٌ**, (K,) which is here an inf. n. used as an epithet [and therefore applicable to a

pl. subst.], (TA,) lands affected with drought, &c. (S, K.) And **فَلَاةٌ جَدْبَةٌ** [fem. of **جَدْبٌ**] (M, K) A desert affected with drought, &c.; (K;) in which is neither little nor much, neither pasture nor herbage. (M, TA.) And **فَلَانٌ جَدِيبٌ** Such a one is environed by a tract affected with drought, &c. (S. [But this phrase is generally used tropically, as meaning † Such a one is ungenerous or illiberal or inhospitable. See art. **جَنْبٌ**].) And **سَنَةٌ جَدْبَةٌ** (K in art. **حَرَزٌ**) and **عَامٌ جَدُوبٌ** (M, TA) [A year of drought, &c.]. See also **أَجَادِبٌ**, in two places. = Also i. q. **عَيْبٌ** [A vice, fault, defect, &c.]; (S, A, K;) a signification which may be either proper or tropical. (Er-Rāghib, MF.)

جَدْبٌ: see **أَرْضٌ جَدْبَةٌ**.

جَدَبَاتٌ: see **أَخَذَ فِي وَادِي جَدَبَاتٍ**, in art. **جَدْبٌ**.

جَدْبٌ and **جَدِيبٌ**: see **جَدْبٌ**.

جَدُوبٌ: see **جَدْبٌ**, in three places.

جَدِيبٌ: see **جَدْبٌ**, in three places.

جَادِبٌ Finding fault, dispraising, expressing disapprobation: whence the saying of Dhu-r-Rummeh,

فَيَا لَكَ مِنْ خَدِّ أَسِيلٍ وَمَنْطِقٍ
رَجِيمٍ وَمِنْ خَلْقٍ تَعَلَّلَ جَادِبُهُ

meaning [O thou smooth and even cheek, and gentle speech, and make] whereof he who dispraises it occupies himself vainly, finding no defect in it. (S, TA.) — It is also said [as in the K &c.] to signify *Lying*; and the author of the *Eyn* says that it has no verb belonging to it [in this sense]; but this is a mistranscription [for **جَادِبٌ**]: AZ says that **جَادِبٌ**, with **ج**, has the signification here first given. (M, TA.)

جَدْبٌ and **جَدِيبٌ** (S, K, &c.) and **جَدُوبٌ**, like **دَرَقَمٌ**, (Sb, M, K,) the last of which is of weakest authority, because of a rare measure, whereof it has been said that there are only four examples: (TA:) in all of them the **ن** is said by some to be radical; but others, with more reason, hold it to be augmentative: (MF:) Sb says that it is augmentative: (S:) A species of locust, (S, K,) well known: (K:) or the male locust: or small locust: or, accord. to Sccr, i. q. **صَدَى** [a hind of cricket], that creaks by night, and hops and flies: [but see **صَدَى**]; or, accord. to the M, it is smaller than the **صَدَى**, and is found in the deserts: pl. **جَدَابٌ**. (TA.) **صَرَّ الْجَدْبُ** [i. e. **صَرَّ الْجَدْبُ** The *creaked*] is a saying of the Arabs, used as a proverb; alluding to a difficult affair by which a person is troubled in mind; originating from the fact that the *جَدْبُ*, when its feet are scorched by the heated ground, does not keep them steadily upon it, and a creaking sound is consequently heard, produced by its legs. (TA.) — **أَمْرٌ جَدْبٌ** The sand; because the locust [or *جَدْبُ*] deposits its eggs therein: and the walker therein falls into evil [or encounters difficulty]. (TA.) — [Hence it signifies also] *Misfortune*: (S, M, K:) and

perfidy, or faithlessness, or treachery: (M, K:) and *wrong, or injury*: (S, M, K:) and *evil conduct, or ill treatment*. (S.) You say, **وَقَعَ فَلَانٌ فِي** **أَمْرٍ جَدْبٍ** Such a one fell into misfortune: or into *perfidy*. (TA.) And **وَقَعُوا فِي أَمْرٍ جَدْبٍ** They suffered wrong, or injury. (AZ, S, K.) And **وَقَعَ الْقَوْمُ بِأَمْرِ جَدْبٍ** The people, or company of men, committed wrong, or injury, and slew him who was not a slayer: (TA:) [as though they came with violence upon sand in which eggs of the *جَدْبُ* were deposited, and so destroyed the eggs, which had occasioned them no harm.] And **رَكِبَ أَمْرٌ جَدْبٌ** He committed wrong, or injury. (TA.)

جَدْبٌ as syn. with **جَدِيبٌ**: fem. **جَدْبَةٌ**. Hence, **فَلَاةٌ جَدْبَةٌ**: see **جَدْبٌ**. — [Hence also,] **سَنَةٌ جَدْبَةٌ** A year of much snow. (L in art. **شَبٌّ**). — **أَجْدَبٌ** is [also] said in the M to be [used as] a subst. applied to what is termed **مَجْدُوبٌ** [i. e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning A place, or the like, affected with drought, &c.]. (TA.) — [Also, as a comparative and superlative epithet, meaning *More, and most, affected with drought, &c.*; contr. of **أَخْصَبٌ**.]

وَكَانَتْ فِيهِ, in a trad., where it is said, **وَكَانَتْ فِيهَا**, **أَجَادِبٌ أَمْسَكَتِ الْمَاءَ**, (K, TA,) or **وَكَانَتْ فِيهَا**, **أَجَادِبٌ** that retained the water], is said to be pl. of **أَجْدَبٌ**, which is pl. of **جَدْبٌ**, (K, TA,) like as **أَكْلَابٌ** is pl. of **كَلْبٌ**, which is pl. of **كَلْبٌ**; (TA;) and signifies *hard parts of the ground, that retain water, and do not imbibe it quickly*; or, as some say, *land having no plants or herbage*, from **جَدْبٌ** meaning “drought” &c.: the word is thus written in the two *Ṣaḥīḥs*, of El-Bukhārī and Muslim: (IAth, TA:) but some say that it is an anomalous pl. of **جَدْبٌ**, like as **مَحَاسِنٌ** is of **حَسَنٌ**: and there are other readings; namely, **أَجَارِدٌ** and **أَحَارِبٌ** and **أَحَادِبٌ** and **أَجَادِبٌ**, pl. of **إِحَادَةٌ**, and **إِحَادَاتٌ**, pl. of **إِحَادَةٌ**. (MF, TA.)

مَجْدُوبٌ, and its fem., with **ة**: see **جَدْبٌ**.

مَجْدَابٌ Land scarcely ever, or never, abundant in herbage, or in the goods, conveniences, or comforts, of life; scarcely ever, or never, fruitful, or plentiful. (K.)

مَجْدُوبٌ: see **جَدْبٌ**.

جدث

8. **اجْدَثَ** He made, or prepared, a **جَدَثٌ**, i. e., a grave, or sepulchre; or did so for himself. (S, K, TA.)

أَجْدَاثٌ A grave; a sepulchre; pl. **أَجْدَاثٌ** (S, Mḡb, K) and **أَجْدُثٌ** (S, K;) of which latter, J cites an ex., but in this instance it is the proper name of a place. (TA.) It is of the dial. of Tihāmeḥ: the people of Nejd say **جَدَثٌ** (Mḡb;) or [as some say] the **ف** in the latter is a substitute for the **ث** in the former; for **اجْدَاثٌ** is used as a

pl. by common consent, and اجداف is not used: (TA:) but Suh affirms, in the R, that the latter pl. is used by Ru-beh. (TA in art. جدر.)

جدر

1. جَدَحَ, aor. ٤, inf. n. جَدَحُ, *He mixed anything.* (L.) جَدَحَ السَّوِيقَ (S, A, Mgh, L, K,) and جَدَحَهُ, aor. and inf. n. as above; and تَجَدَّيْحُ, inf. n. (L;) and اجتدحه (S, L, K,) and سَوِيقُ (K;) *He stirred about the سَوِيق [or meal made of parched barley or wheat], and the like, with water, [or milk, (see what follows,) or clarified butter, or fat of a sheep's tail, &c., (see نَتَّ)] until the whole became of a uniform consistence: (L:) or he stirred it about with a سَوِيق (A, L:) or he stirred about the سَوِيق in milk, and the like, with a مجدح, until it became mixed: (Lth, TA:) or he beat and mixed the سَوِيق with a مجدح: (Mgh:) i. q. نَتَّه: (S, K:) and تَجَدَّيْحُ, inf. n. جَدَحَهُ, *he mixed it; in the K, لَطَخَهُ; but the right reading is خَلَطَهُ, as in the L and other lexicons: (TA:) and اجتدحه he drank it [شربه] [but this is perhaps a mistranscription for ضربه he beat it] with the مجدح. (L, TA.)**

2: see 1, in two places.

4: see 1. — اجدح الإبل *He branded the camels on their thighs with the mark called مجدح.* (K.)

8: see 1, in two places.

المجدح: see the next paragraph.

المجدح The instrument with which سَوِيق is stirred about with water &c.; (S, A, K, &c.) which is a piece of wood the end whereof has several sides; (S, L;) or a piece of wood at the head of which are two cross pieces of wood; (A, Mgh, L;) and sometimes having three prongs: (IAth, TA:) pl. مَجَادِحُ. (L.) — It is sometimes used tropically, as relating to evil, or mischief. (L.) [Thus it means † A stirrer-up of evil or mischief; or a thing that stirs up, or whereby one stirs up, evil or mischief.] — Also † Any one of the سَمَاءُ الْجَدَائِحُ [or stirrers-up of the shy, or of rain]; (L;) these being the أُنُوءُ [or stars, or asterisms, which, by their auroral settings or risings, were believed by the Pagan Arabs to bring rain &c.]; (S, L, K;) of those أُنُوءُ that seldom or never failed [to bring rain], accord. to the Arabs: (Mgh:) the ي in the pl. is added to give fulness to the sound of the kesreh; for the regular pl. is مَجَادِحُ, and the sing. of مجادح should by rule be مجدح. (A, IAth, Mgh.) One says, سَمَاءُ مَجَادِيحَهَا, (L) or مَجَادِيحُ الْغَيْثِ (A) † [Its stirrers-up, or the stirrers-up of rain, or the stars or asterisms which were the bringers of it, sent forth rain]. It is related of 'Omar, that he ascended the pulpit to pray for rain, and, having only offered a prayer for forgiveness, descended; whereupon it was said to him, "Thou hast not prayed for

rain;" and he replied, لَقَدْ اسْتَشَقَيْتُ بِمَجَادِيحِ السَّمَاءِ † [I have indeed prayed for rain by words which are the stirrers-up of rain]; making the prayer for forgiveness to be a prayer for rain, in allusion to a passage in the Kur, lxxi. 9 and 10; and meaning thereby to deny the efficacy of the أُنُوءُ. (A, * Mgh, * L.) المجدح, also pronounced المجدح (S, K,) thus pronounced by El-Uma-wee, (S,) is moreover the name of † A particular star or asterism, one of those which the Pagan Arabs asserted to be bringers of rain: (L:) said to be الدَّبْرَانُ [the Hyades; or the five chief stars thereof; or the brightest star thereof, α of Taurus]; (S, A, L, K;) [which is called by this name of الدبران because it rises latterly [with respect to the Pleiades], (S,) or because it follows (يَدْبُرُ, i. e. يَتَّبِعُ) the Pleiades: (T in art. دبر:) [whence] it is also called حَادِي النُّجُومِ ["the urger of the stars," properly, "with singing"], (S,) or حَادِي النُّجُومِ ["the urger of the asterism," meaning, "of the Pleiades"], and تَالِي النُّجُومِ ["the follower of the asterism," or, "of the Pleiades"], (Kzw,) and التَّابِعُ والتَّالِي ["the follower"]: (Sh:) or it is a small star or asterism, between الدبران and الثُّرَيَّا [or the Pleiades]: (IAgr, K:) [perhaps meaning the four stars that are the chief stars of the Hyades exclusively of α Tauri:] or three stars, (Mgh, TA,) like the three stones upon which a cooking-pot rests, (TA,) likened to a three-pronged مجدح; (Mgh, TA;) on the [auroral] rising of which, heat is expected: (TA:) the Arabs regarded it as one of the أُنُوءُ which [by their auroral setting] foretold rain. (IAth.) المجدحان is a name by which some of the Arabs called † The two wings of الجَوْزَاءُ [or Orion]. (Sh, TA.) — مجدح also signifies † A certain mark made with a hot iron upon the thighs of camels. (K.)

مجدح Beverage, or wine, (شَرَاب) stirred about: (S, K:) and in like manner, blood, when it is stirred about in the body of a gored animal by the goring horn. (L.)

مجدوح Blood drawn from a vein, used in times of dearth, or drought, (S, K,) in the Time of Ignorance: (S:) or blood which was mixed with something else, and eaten in times of dearth: (TA:) or a kind of food of the Pagan Arabs, being blood obtained by opening a vein of a she-camel, which blood was received in a vessel, and drunk. (T, TA.)

جدر

جَدَرَ (K,) aor. ٤, (TA,) *He made a جَدَار [app. here meaning a wall of enclosure]; syn. حَوَّطَ (K:) or he built a جَدَار: and he founded it. (Ham p. 818.) = He concealed himself by means of a جَدَار [or wall]. (Th, K.) = جَدَرَ (A, K,) inf. n. جَدْرُ; (TA;) and جَدَرَ (Lh, K,) aor. ٤, inf. n. جَدْرُ; (Lh, TA;) and جَدَّرَ (S, A, K,) which last some disallow, because this form denotes repetition, and the verb signifies the having*

a disease that befalls but once in a man's life; (MF;) *He (a man, S, or a child, A) had, or became attacked by, جَدْرِي [or small-pox]. (S, A, K.) [And جَدَرَ الْجَدْرِي The small-pox came forth, or broke out; as in the TK: for its inf. n.] جَدْرُ signifies the coming forth, or breaking out, of the جَدْرِي. (K.) = جَدَرَ, aor. ٤, inf. n. جَدَارَةٌ, *He, or it, was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.) You say, جَدَّرَ بِهِ [and لَهُ] He was, or became, adapted, disposed, apt, &c., for it. (A.) [And جَدَّرَ أَنْ يَفْعَلَ كَذَا He was, or became, adapted, disposed, apt, &c., for doing such a thing. See جَدِيرُ.] = جَدَّرَهُ He made, or called, (جَعَلَ) him, or it, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.)**

2. جَدَّرَ بَنَاءَهُ: see 8. = جَدَّرَ: see 1.

4. لِنُخَيْرٍ [and لِنُخَيْرٍ] *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, is he for what is good! or how worthy is he of what is good!* (A.) And أَجْدَرُ بِهِ مَا أَجْدَرُ أَنْ يَفْعَلَ ذَلِكَ, *How well adapted or disposed, or how apt, meet, &c., is he for doing that! or how worthy is he to do that!* (TA.) The usage of جَدَّرَ, signifying "he was, or became, adapted, &c.," refutes the assertion of certain grammarians that these two forms of the verb deviate from general rule. (MF.)

8. اجتدربناه; and جَدَّرَهُ, inf. n. تَجْدِيرُ (K) *He raised his building high; or constructed it firmly and strongly, and raised it high; syn. شَدَّه. (K, TA.) [In the CK, we read اجتدربناه, as though the pronoun referred to the word جَدَار, which precedes, and thus the verb signified "he built a wall;" but it is shown in the TA that the right reading is that given above.]*

Q. Q. 1. جَدَّرَ الْكِتَابَ *He passed the pen over what had become obliterated, of the writing, (S, K,) in order that it might become distinct. (S.) And جَدَّرَ الثَّوْبَ He renewed the variegated, or figured, work of the garment, or piece of cloth, after it had gone. (S, K.) [J says,] I think it to be an arabicized word. (S.)*

جَدْرُ A wall; or a wall of enclosure; syn. حَائِطُ; as also جَدَارُ [which is the more common]: (S, A, Mgh, K:) pl. of the former, جَدَرُ (S, Mgh, K,) sometimes used as a pl. of جَدْرُ; (K;) and of the latter, جَدَرَانُ. (S, Mgh, K.) — The basis, or foundation, of a wall: (K:) and the side of a wall: (Lh, K:) pl. in both these senses, جَدُورُ. (TA.) الجَدْرُ is applied to The [wall called the] حُطِيم (A, K) of the Ka'bah; (K;) because in it is a part of the [original] foundations of the house: (TA:) and it is also called الحُجْر. (A.) — † A fence, or dam, raised of branches, to retain water; likened to a wall: (Az, Mgh:) or

a fence, or dam, to confine water: pl. جُدُور (Suh, Mghb) and جُدْر, [which is also a pl.,] signifies fences, or dams, between houses, which retain water. (TA.) — [The pl.] جُدُور also signifies Gardens, or walled gardens, (حَوَائِطُ) of grapes. (TA.)

جَدْرَة: see جَدِيرَة.

جَدْرِي and جَدْرِي (S, Mghb, K) [Small-pox;] certain pustules (Mghb, K) in the body, (K,) which break forth (Mghb, K) from the skin, full of water, and afterwards opening, (Mghb,) and generating thick purulent matter; (K;) a well-known disease, that attacks people once during life. (TA.) — جَدْرِي الْأَرْضِ: an appellation applied to Truffles (كُمَاة), denoting disapprobation. (TA from a trad.)

جَدَار: see جَدْر: and see also جَدِيرَة.

جَدِير A place having a wall built around it; a walled place. (S, K.) = See also مُجَدَّر. = Also Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. خَلِيق (S, A, Mghb, K) and حَقِيق (Mghb): fem. جُدْرَاءُ and جَدِيرُونَ (TA:) pl. masc. with ة: (TA:) pl. fem. جَدِيرَاتُ and جَدَائِرُ (TA.) You say, هُوَ جَدِيرٌ بِكَذَا (S, A, Mghb) and لَكَذَا (TA) He is adapted, disposed, apt, meet, &c., for such a thing; (S, A, Mghb;) and [naturally] drawn to it. (Hani p. 707.) And أَنْتَ جَدِيرٌ أَنْ تَفْعَلَ Thou art adapted, disposed, apt, meet, &c., for doing such a thing; or worthy to do it. (S.) And إِنَّهُ لَمَجْدَرَةٌ أَنْ يَفْعَلَ (K,) and in like manner you say of two persons, and of more, (TA,) and مُجَدَّرٌ (K.) Verily he is one who is adapted, disposed, apt, meet, &c., for doing [such a thing]; or worthy to do [it]; syn. مَخْلَقَةٌ. (K.) [مَجْدَرَةٌ properly signifies A place, and hence a thing, an affair, and a person, adapted, disposed, apt, meet, &c.; like مَخْلَقَةٌ and مَحْرَأَةٌ and مُجَدَّرٌ, Made, or called, adapted or disposed &c., though said by Abou-Ja'far Er-Ru'ssee to be a pass. part. n. having no verb.] Also إِنَّهَا لَمَجْدَرَةٌ Verily she is one who is adapted, disposed, apt, &c., for that: and بَأَنَّ لَكَذَا This affair, or thing, is one that is adapted, apt, meet, &c., for that; syn. مَحْرَأَةٌ. (S.) And هَذَا الْأَمْرُ مَجْدَرَةٌ Verily this affair, or thing, is one that is adapted, apt, meet, &c., for him to do; i. e. he is adapted, apt, meet, &c., for doing it. (TA.)

جَدِيرَة An enclosure for camels, (AZ, S, K,) and for lambs and kids and calves &c., (TA,) made of masses of stone; (AZ, S;) as also جَدْرَة (TA:) if of mud, or clay, it is called جَدَار (AZ, TA:) or an enclosure (زُرْب) for sheep or goats. (TA.) = Nature; or natural, or native, disposition, temper, or other property. (K.)

جَدِيرٌ هُوَ أَجْدَرُ بِهِ He, or it, is more, or most, adapted,

disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it, or him; or he is more, or most, worthy of it. (A.) [See an ex. in a verse cited voce خُطَّة.]

أَرْضٌ مَجْدَرَةٌ A land in which is حَدْرِي [or small-pox]: (Lh, S:) or a land in which is much thereof. (K.) = See also جَدِير, in five places.

مَجْدَرٌ (S, Mghb, K) and مُجَدَّرٌ (Mghb, K) and جَدِيرٌ (Mghb, TA) Having the حَدْرِي [or small-pox]. (S, Mghb, Mghb, K.) And مُجَدَّرُ الْوَجْهِ [Having the face marked with the small-pox]. (A.)

جَدِير: see مُجَدَّر: = and see also جَدِير, in two places.

جدع

1. جَدَعَ الْأَنْفَ (S, * Mghb, K, *) aor. =, (Mghb,) inf. n. جَدْعٌ (S, Mghb, K,) He cut off the nose; and in like manner, the ear; and the hand, or arm; and the lip; (S, Mghb, K;) and a similar part: (TA:) and أَجْدَعْتُ أَنْفَهُ signifies the same as جَدَعْتُ [I cut off his nose]: or جَدَعٌ signifies [absolutely] the cutting off; or cutting so as to separate. (TA.) In the following saying of a poet, the verb is used metaphorically,

وَأَصْبَحَ الدَّهْرُ ذُو الْعَرْنَيْنِ قَدْ جَدَعَا

[lit. And nosed fortune became mutilated in the nose; meaning, became marred]. (TA.) And in the following phrase, occurring in a verse, كَأَنَّ اللَّهَ جَدَعَهُ أَنْفَهُ وَعَيْنَيْهِ, the poet means, [As though God cut off his nose] and put out his eyes: see a similar saying in art. قَلَد, voce تَقَلَّدَ. (TA.) — جَدَعَهُ (S, K,) aor. and inf. n. as above, (TA,) He mutilated him, or maimed him, by cutting off his nose, or his ear, or his hand or arm, or his lip, (S, K, TA,) or the like; (TA;) as also جَدَعَا (S, TA.) [Hence the phrase, لَهُ جَدَعَا (S, K) [(May God decree) to him mutilation, or maiming, by the cutting off of his nose, or the like; or cause it to befall him: or] meaning الزَّوْمَةُ اللَّهُ الْجَدْعُ [may God make injury, or diminution of what is good, to cleave to him]: (K:) said in imprecating a curse upon a man: similar to لَهُ عَقْرًا, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, أَجْدَعُهُم بِالْأَمْرِ حَتَّى يَذِلُّوا, a phrase mentioned by IAgar, but not explained by him; thought by ISd to mean, Act thou, in commanding, as though thou mutilatedst them by cutting off their noses [until they become submissive]. (TA.) In the phrase صَوْتُ الْجَمَارِ الْجَدْعُ [The voice of the ass that has his ear, or ears, cut off, (see جَدَعٌ below)], occurring in a verse of Dhu-l-Khirak Et-Tuhawee, (S,) accord. to J, but not found by Sgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the Nawádir of AZ, (TA,) Akh says, the poet means يُجَدِّعُ, like as you say, الَّذِي يُضْرِبُكَ هُوَ الَّذِي يُضْرِبُكَ, meaning the poet, requiring refa for the

rhyme, has changed the noun into a verb; and this is one of the worst of poetic licences. (S.) — [Hence,] السَّنَةُ تَجْدَعُ الثَّبَاتَ [The year of drought cuts off, or destroys, the herbage]: (A, TA:) and تَجْدَعُ بِالْمَالِ destroys the camels or the like. (S, O, K.) And جَدَعَ الْقَحْطُ الثَّبَاتَ † The drought prevented the growth, or increase, of the herbage. (K, TA.) — [Hence also,] جَدَعَ عِيَالَهُ, inf. n. جَدْعٌ, † He withheld good things from his family, or household. (TA.) And جَدَعَتْهُ أُمُّهُ, nor. =, inf. n. as above, † His mother fed him with bad food; (Zj, K;) as also أَجْدَعَتْهُ (S, K,) inf. n. أَجْدَاعٌ (TA;) and جَدَعَتْهُ (K,) inf. n. أَجْدَاعٌ (TA:) and جَدَعَهُ and أَجْدَعَهُ † He (a pastor) confined him [a beast] to bad pasture. (TA.) جَدَعَتْهُ (S,) inf. n. as above, (K,) also signifies † I confined him, restricted him, or the like; syn. حَبَسَتْهُ: and † I imprisoned him: (S, K:*) and so with ذ: (S:) or جَدَعٌ and جَدْعٌ both signify † the confining, or restricting, a person with evil management, and with contemptuous treatment, and want of good care. (AHcyth.) = جَدَعٌ, nor. =, (Mghb,) inf. n. جَدْعٌ (S, Mghb, K,) He (a man) was, or became, mutilated, or maimed, by the cutting off of his nose, or his ear, (S, * Mghb, K, *) or his hand or arm, or his lip, (S, K,) or the like: (TA:) or, accord. to some, you do not say جَدَعٌ, but جَدَعٌ: (TA:) and جَدَعَتْ الشَّاةُ The sheep, or goat, was, or became, mutilated by having its ears entirely cut off. (Mghb.) — [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as though meaning † He was, or became, injured:] † he (a child) had bad food: (S, K, TA:) and he (a young weaned camel) had bad food: or was ridden while [too] young, and in consequence became weak. (TA.)

2. تَجْدِيعٌ, inf. n. جَدَعٌ: see 1, in five places. — جَدَعَهُ وَشَرَاهُ † He made him to experience evil treatment, and derided him; as when one cuts off the ear of his slave, and sells him. (TA.) = Also جَدَعَا لَكَ [explained above; see 1]. (S, K:*) [See also عَقْرُهُ.]

3. جَدَاعٌ, inf. n. مُجَادَعَةٌ (S, K) and جَدَاعٌ (K,) † He reviled, being reviled by another, (K, * TA,) saying جَدَعَا لَكَ; as though each of them cut off the nose of the other: (TA:) and, (K,) or accord. to some, (TA,) † he contended in an altercation; as also تَجَادَعٌ (S, K, TA:); [but the latter is said of a number of persons &c.] You say, تَرَكْتُ الْبِلَادَ تَجَادَعُ أَفَاعِيهَا (Th, S,) and تَجَدَّعُ also, (Th,) † I left the countries with their vipers eating one another; (Th, S;) not meaning eating in reality, but rending in pieces, or mangling, one another: (Th:) and تَجَدَّعُ أَفَاعِيهَا, and تَجَادَعُ, † A year in which the vipers eat one another, by reason of its severity. (Th.)

4: see 1, in three places.

5: see 3, in two places.

6: see 3, in three places.

جَدْعٌ What is cut off of the anterior parts of the nose, to its furthest, or uttermost, part: (Aq,

TA:) an inf. n. used as a [proper] subst. (TA.) — **جَدَعًا نَهَ**: see 1. — † Unwholesomeness in herbage. (K.)

جَدَعٌ † A child having bad food; or fed on bad food: (S, K, TA:) pronounced by El-Mufaḍḍal with **د**; but Aṣ repudiated to him this pronunciation; (S, TA;) and his objection was confirmed by a young man of the Benoo-Asad called in as an umpire. (TA.)

جَدَعَةٌ What remains, of the nose, ear, hand or arm, or lip, after the cutting off [of the rest]: (S, K:) the place of the cutting off thereof; like **الْأُتْعَةُ** from **الْأُتْعَرَجَ**, and **قُطْعَةٌ** from **الْأُتْعَطَ**. (TA.)

جَدَاعٌ (S, A, K, &c.) and **جَدَاعٌ** (K, TA) † A year of drought; because it cuts off, or destroys, (تَجَدَعُ) the herbage, and abascs men: (A, TA:) or a severe, or calamitous, year, that destroys the camels or the like; (S, O, K;) or that destroys everything; as though it cut off its nose or the like. (L.) — See also **جَدَاعٌ**.

جَدَاعٌ † Withered herbage: (S:) or herbage that is unwholesome to the feeder upon it: (K:) or tall, unwholesome, and withered. (TA.) — And hence, **الجَدَاعُ** signifies † Death: (K, TA:) written by some **الجَدَاعُ**. (TA.)

أَجْدَعُ Mutilated, or maimed, by having his nose cut off, or his ear, (S, Mḡb, K,) or his hand or arm, or his lip, (S, K,) or the like: (TA:) fem. **جَدَعَةٌ**: (S, Mḡb:) and the latter, applied to a she-camel, having the sixth part of her ear, or the fourth part of it, or more than that, to the half, cut off; and to a she-goat, having a third part, or more, of her ear cut off; or, accord. to IAmh, any ewe or she-goat having the ear lopped; (TA;) or a ewe or she-goat having her ear entirely cut off: (Mḡh, Mḡb:) and **مُجْدَعٌ** an ass having the ear cut off, (S,) or having the ears cut off. (K.) It is said in a prov., **أَنْفَكَ مِنْكَ وَإِنْ كَانَ أَجْدَعُ** [Thy nose is a part of thee though it be cut off]: applied with reference to him whose good and evil attaches to thee though he be not firmly connected with thee by relationship. (TA.) — **الْأَجْدَعُ** one of the appellations applied to The devil. (F, K.)

مُجْدَعٌ: see **أَجْدَعُ**. — Also † A plant, or herbage, of which the upper part has been eaten: (S:) or of which the upper part and the sides have been partly cut off or eaten. (AHn.)

جدف

1. **جَدَفٌ**, aor. **جَدَفَ**, (IDrd, K,) inf. n. **جَدَفٌ**, (TA,) He cut it; or cut it off: (IDrd, K:) and so **جَدَفَهُ**. (TA.) — **جَدَفٌ**, (Ks, S, K,) aor. **جَدَفَ**, (Ks, IDrd, S,) inf. n. **جَدَفٌ**, (Ks, S, K,) or **جَدَفٌ**, (L as on the authority of Ks,) He (a bird) flew [with his wings] clipped, appearing as though he turned his wings backward: (Ks, S, K:) or contracted his wing somewhat, in order to descend in his flight, and then inclined, or declined, in fear of the hawk: (TA:) and he (a bird) went quickly, (K in art. **جَدَفَ**), with his wings; generally when

one of the wings had been shortened; (TA;) as also **أَجَدَفَ** and **أَنْجَدَفَ**: and so, all, with **د**. (K ib.) — [Hence,] **جَدَفَ الْبَلَّاحُ بِالْمِجْدَفِ** [The sailor rowed, or paddled, with the oar, or paddle]. (AA, TA.) And **جَدَفَ بِالسَّيْفَةِ**, (TA,) or **جَدَفَ السَّيْفَةَ**, aor. **جَدَفَ**, inf. n. **جَدَفٌ**, (Mḡh,) [He rowed, or paddled, the ship, or boat;] he put the ship, or boat, in motion with the **مِجْدَفٌ** [or **مِجْدَفٌ**]. (Mḡh.) — Also **جَدَفَ** He (a man) swung the arms; (K, expl. by **ضَرَبَ بِالْيَدَيْنِ**; in the O, **بَالِيدٍ**, as is said in the TA;) as a man does in walking, moving them about: and the meaning seems to be, he walked quickly: (TA:) you say, **جَدَفَ فِي مَشْيِهِ** he (a man) was quick in his manner of walking; (AAF, TA;) and so with **د**: (S in art. **جَدَفَ**;) or **جَدَفٌ** signifies a repeated interrupting of the voice (**تَقْطِيعُ الصَّوْتِ**) in singing to camels to urge or excite them. (K, TA.) — Also, (K,) inf. n. **جَدَفٌ**, (TA,) He (a gazelle) went, or walked, with short steps. (K, TA.) And **جَدَفَتْ** She (a woman) walked like those that are short: and she (a gazelle, and a woman, TA) went with short steps; as also **أَجَدَفَتْ**: and so, both, with **د**. (K in art. **جَدَفَ**.) — **جَدَفَتْ السَّمَاءُ بِالثَّلْجِ** The sky cast down snow: (K:) and so with **د**. (TA.)

2. **جَدَفٌ**, (S,) inf. n. **تَجْدِيفٌ**, (S, K,) He denied, or disacknowledged, favours, or benefits; or was ungrateful, or unthankful, for them: (Aḡ, S, K:) or he deemed the gifts of God small: (El-Umawee, S, K:) or he said that he was in an evil state when he was in a good state: (TA:) or he said, **تَيْسٌ لِي وَتَيْسٌ لِي وَتَيْسٌ لِي** [app. meaning There is nothing due to me nor by me]; (K;) thus explained by Moḥammad on his saying that the worst of deeds is **التَّجْدِيفُ**: (TA:) [accord. to Golius, he blasphemed; and identified by him, in this sense, with the Hebr. **תַּדְפִּי**.] It is said in a trad., **لَا تُجْدِفُوا بِنِعْمَةِ اللَّهِ** (S, TA) Deny not ye, or disacknowledge not, or be not ungrateful or unthankful for, the bounty of God, and deem it not small. (TA.)

4: see 1, in two places. — **أَجْدَفُوا** They raised cries, shouts, noises, a clamour, or confused cries or shouts or noises. (K, TA.)

7: see 1.

جَدَفٌ A grave; a sepulchre; (S, Mḡb, K;) like **جَدَثٌ**; for the Arabs made **ف** and **ث** interchangeable: (Fr, S:) the former is of the dial. of Nejd; and the latter, of the dial. of Tihāmeb: (Mḡb in art. **جَدَثٌ**;) [accord. to some,] the former is formed from the latter by substitution [of **ف** for **ث**]: (S:) IJ argues that this is the case because the former has not **أَجْدَفَ** for pl.: (TA:) but it has this pl., (Fr, S, R, TA,) used by Ru-beh. (R, TA.) — Also, said in a trad. to be the beverage of the jinn, or genii, (S, TA,) Beverage that has not been covered [at night according to a precept of the Prophet]: (Kātādeh, S, K:) or of which the mouth of the skin containing it has not been tied [at night]: (K:) or a certain plant of El-Yemen, the eater of which needs not to drink after it: (S, K:) or a certain

plant of El-Yemen, eaten by camels, which thereby become in no need of water: (M, TA:) or the froth, or floating particles, cast up by beverage; (El-'Otbee, Hr, K;) as though it were cut off from the beverage. (El-'Otbee, Hr, TA.)

جَدَفَةٌ Cries, shouts, noises, clamour, or a confusion of cries or shouts or noises: and the sound made in running. (Sgh, K.)

جَوَادِفُ [pl. of **جَادِفَةٌ**] Gazelles going with short steps. (Sgh, K.)

أُجْدَفٌ Short: (Lth, K:) applied to a man. (TA.) — And [the fem.] **جَدَفَا** A ewe, or she-goat, having somewhat cut off from her ear. (K.)

مِجْدَفٌ: see **مِجْدَفٌ**.

إِنَّهُ مُجْدَفٌ Straitened: so in the saying, **إِنَّهُ لَمُجْدَفٌ عَلَيْهِ الْعَيْشُ** [Verily the means of living are rendered strait to him]: (K:) but in the L, **لَمُجْدَوٌ**. (TA.)

مِجْدَفٌ The wing of a bird: (S, Mḡb, K:) sometimes with **د**. (Mḡb.) — And hence, (K,) [An oar; a paddle;] a certain appertenance of a ship or boat; (Aḡ, S, Mḡb, K;) a piece of wood at the head of which is a broad board, with which one propels a ship or boat; (M, TA;) and **مِجْدَفٌ** [signifies the same;] a certain thing with which a ship, or boat, is put in motion: (Mḡh:) pl. **مِجْدَفَاتٌ**: (Mḡb:) from **جَدَفَ** said of a bird: (Aḡ, S, M:) also called **مِجْدَفٌ** (IDrd, S, Mḡb) and **مِجْدَفٌ** and **مِجْدَفٌ**. (TA.) — And hence, as being likened thereto, † A whip: and so with **د**. (TA in this art. and in art. **جَدَفَ**.) — And for a similar reason, † The neck. (TA.)

مِجْدَوٌ A [skin of the kind called] **زَقِي** having the legs cut off: and so with **د**. (K, TA.) And **مِجْدَوٌ الْيَدَيْنِ** A man having the arms, or hands, cut off. (TA.) — And [hence,] the latter, † A niggardly man. (TA.) — And **مِجْدَوٌ الْكُمَيْنِ**, (K, TA,) and **الْقَمِيصِ**, and **الْإِزَارِ**, (TA,) † Short in respect of the sleeves, (K, TA,) and of the arm, and of the shirt, and of the waist-wrapper. (TA.) — See also **مِجْدَفٌ**.

جدل

1. **جَدَلَهُ**, aor. **جَدَلَهُ**, (S, K) and **جَدَلَهُ**, (K,) inf. n. **جَدَلٌ**, (S,) He twisted it firmly; (S, K;) namely, a rope. (S.) — He made it firm, strong, or compact. (TA.) — [Hence,] **جَارِيَةٌ حَسَنَةٌ الْجَدَلِ** [A girl of beautiful compacture; of beautiful, compact make]. (S.) — [Hence also,] **عَمِلَ عَلَى جَدَلِ** [He did according to his own particular way, course, mode, or manner, of acting, or conduct, to which he was strongly disposed by nature]. (TA.) — See also 2. — **جَدَلٌ**, inf. n. **جَدَلٌ**, It (a thing) was, or became, hard, and strong. (K, TA.) — **جَدَلُ الْحَبِّ فِي السَّنْبِلِ** The grain became strong in the ears: (S, O, TA:) or, accord. to the K, it means وَقَعَ [i. e., came into the ears]. (TA.) — **جَدَلٌ** said of a

young gazelle, &c., *He became strong, and followed his mother.* (K.) [See also جَدَل.] = جَدَل, aor. ء, inf. n. جَدَل, [said in the § to be a subst. from ج, q. v.,] *He contended in an altercation, disputed, or litigated, vehemently, or violently.* (Msb.)

2. جَدَلَه, (S, Msb, K,) inf. n. تَجَدَّلَ, (Msb,) *He threw him down* (S, Msb, K) *upon the جَدَالَة*, (Msb, K,) i. e., (TA,) *upon the ground*; (S, TA;) as also جَدَلَه, (K,) inf. n. جَدَل: (TA:) or the former signifies he did so much, or often. (TA.) You say, طَعَنَهُ فَجَدَلَهُ [He thrust him, or pierced him, with a spear or the like, and threw him down &c.]. (S, Msb.) [See also 3.]

3. جَدَلَه, inf. n. مُجَادَلَة and جَدَال, (S, Mgh, K,) *He contended in an altercation, or disputed, or litigated, with him*: (S, TA:) or did so vehemently, or violently, (Mgh, K,) and ably, or powerfully: (K:) [or he did so obstinately, or merely for the purpose of convincing him; for] مُجَادَلَة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not: (Kull p. 342:) [he wrangled with him:] or جَدَال, inf. n. مُجَادَلَة and جَدَال, as above, signifies originally he contended in an altercation, or disputed, or litigated, by advancing what might divert the mind from the appearance of the truth and of what was right: and accord. to a later usage, of the lawyers, he compared evidences [in a discussion with another person, or other persons,] in order that it might appear which of those evidences was preponderant: and the doing this is commendable if for the purpose of ascertaining the truth; but otherwise it is blameable: (Msb:) accord. to Er-Rāghib, جَدَال signifies the competing in disputation or contention, and in striving to overcome [thereby]; from جَدَلْتُ الْحَبْلَ, meaning, "I twisted the rope firmly;" as though each of the two parties twisted the other from his opinion: or, as some say, it originally means the act of wrestling, and throwing down another upon the جَدَالَة [or ground]: accord. to Ibn-El-Kemūl, a disputing that has for its object the manifesting and establishing of tenets or opinions. (TA.) [See also جَدَل.]

4. اجدلت She (a gazelle) had her young one [sufficiently grown to be] walking with her. (Zj, K.)

5: see 7.

6. تجادلوا They contended in an altercation, disputed, or litigated, [or did so vehemently, or violently, &c., (see 3,)] one with another. (KL, MA, &c.,)

7. انجدل He fell down upon the ground: (S:) he became thrown down upon the جَدَالَة, i. e., the ground; and in like manner تَجَدَّلَ, he became thrown down, &c., much, or often. (TA.)

8. اجتدال The act of building, or constructing. (TA.) El-Kumeyt says,

* مَجَادِلُ شَدَّ الرَّاصِفُونَ اجْتِدَالَهَا *
(S, TA) i. e. [Pavilions of which the masons

have made strong] the building, or construction. (TA.)

[Q. Q. 1. جَدُولَ He ruled a book with lines; such as are ruled round a page, &c. See جَدُول.]

جَدُل Hard, and strong; as also جَدُل. (K, TA.) — Also, and جَدُل, A strong, firm, or compact, penis. (K, TA.) — Also, (K,) or the former, (S, TA,) Any member, or limb: (S, K:) pl. جَدُول. (S, TA.) — Also, (K,) or the former, (TA,) Any complete bone, [app. with its flesh,] not broken, nor mixed with aught beside: pl. [of pauc.] أَجْدَال and [of mult.] جَدُول. (K, TA.) — Also, (K,) or [the pl.] جَدُول, (Lth, TA,) The bones of the arms and legs (Lth, K, TA) of a man: (Lth, TA:) and of the fore and hind legs of the victim termed عَقِيْقَة. (TA from a trad.)

جَدُل: see جَدُل.

جَدُل Vehemence, or violence, in altercation or disputation or litigation; (S, K;) and ability, or power, to practise it: (K:) [or simply contention in an altercation; disputation; or litigation:] a subst. from جَدَلَه: (S:) or inf. n. جَدَل [q. v.]. (Msb.) — Hence, as a term of logic, A syllogism composed of things well known, or conceded; the object of which is to convince the opponent, and to make him to understand who fails to apprehend the premises of the demonstration. (TA.)

جَدُل: see جَدُل. — Also One who contends in an altercation, disputes, or litigates, vehemently, or violently, (Msb, K,) and ably, or powerfully; and so مَجْدُل and مَجْدَال. (K.)

جَدَلَة fem. of أَجْدَل. — Also syn., in two senses, with جَدِيْلَة, which see, in two places.

جَدُول A rivulet; a streamlet; (S, Msb, K;) [whether natural, or formed artificially for irrigation; being often applied to a streamlet for irrigation, in the form of a trench, or gutter;] it is less than a سَاقِيَة; and this is less than a نَهْر: (Mgh in art. سَقَى:) as also جَدُول: (K:) pl. أَجْدَال. (Msb.) — Hence, اسْتَقَامَ جَدُولُهُ, Their affair, or case, was, or became, in a right, a regular, or an orderly, state; like the جدول when its flow is uniform and uninterrupted.

(TA.) And اسْتَقَامَ جَدُولُ الْحَاجِّ † The caravan of the pilgrims formed an uninterrupted line. (TA.) — [Hence also جَدُول as meaning † A kind of small vein. (Golius from Ibn-Seenā.)] — Hence also جَدُولُ كِتَاب † [A ruled line, (such as is ruled round a page, &c.,) and a column, and a table, of a book]. (TA.)

جَدِيل applied to a rope, Firmly twisted; as also مَجْدُول. (TA.) — A camel's nose-rein (S, K) of hide, or leather, (S,) firmly twisted: (S, K:) and a cord of hide, or leather, or of [goats'] hair, [that is put] upon the neck of the camel: (K:) and the [kind of women's ornament termed] وَشَاح (S, K) is sometimes thus called: (S:) pl. جَدِيل. (K.)

جَدَالَة The ground: (S, Msb, K:) or hard ground: (TA:) or ground having fine sand. (K.)

جَدِيْلَة A رِفْط, [q. v.,] i. e., (TA,) a thing like an اِثْب, of hide, or leather, which boys, and menstruous women, wear round the waist in the manner of an اِزَار. (K, TA.) — A [tribe, such as is termed] قَبِيْلَة: and a region, quarter, or tract; syn. نَاحِيَة: (S, K:) and so جَدَلَة, in both these senses, as used in the phrase, هَذَا عَلَى جَدَلَتِهِ [This is according to the way of his region, and of his tribe]. (TA.) You say also, وَهَبَ عَلَى جَدَلَتِهِ, in the K, erroneously, جَدَلَتِهِ, (TA,) i. e., عَلَى وَجْهِهِ [He went his own way], (K, TA,) and نَاحِيَتِهِ [towards his region, or quarter, or tract]. (K.) — A state, or condition. (K.) — † A particular way, course, mode, or manner, of acting, or conduct; syn. شَاكِلَة: (S, K,) and طَرِيقَة. (K.) You say, عَمِلَ عَلَى جَدَلَتِهِ, i. e. [He did according to his own particular way, &c.; or] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِي جَدَلُ عَلَيْهَا [explained above: see 1]. (TA.) — † A determination of the mind. (TA.) — † The management, or ordering, of a people's affairs; the exercise of the office of عَرِيف. (AA, TA.)

جَادِل A boy becoming, or become, strong, vigorous, or robust. (S.) — A she-camel's young one above such as is termed رَاشِح, which is such as has become strong, and walks with his mother. (As, S.) [See also جَدَل.]

جَدَل: and جَدَل: &c.: see art. جَدَل.

أَجْدَل; fem. جَدَلَة: see مَجْدُول, in three places. — Also, [accord. to most of the grammarians أَجْدَل, but accord. to some أَجْدَل.] The hawk; syn. صَقْر: (S, K;) as also أَجْدَلِي: (K:) or an epithet applied to the hawk [and therefore without tenween]: (TA:) pl. أَجْدَال. (K.)

أَجْدَلِي: see what next precedes.

مَجْدُل A قَصْر [or palace, or pavilion, &c.,] (S, K, TA [in the CK القَصِير is erroneously put for القَصْر]) strongly constructed: (TA:) pl. مَجَادِل. (S, K.) — See also جَدَل.

مَجْدَال A piece of rock or stone: [an oblong roofing-stone, of those which, placed side by side, form the roof of a subterranean passage, &c.:] pl. مَجَادِيل. (TA.) — See also جَدَل.

بَرَع مَجْدُولَة: see جَدِيل. [Hence,] † A compact coat of mail; (S, TA;) as also جَدَلَة: (S, K:) pl. [of the latter] جَدُل. (K.) — † A man (K, TA) of slender make, (TA,) slender in the [bones called] قَصَب, of firm, or compact, make (مُحْكَمُ الْفَتْل) [as though firmly twisted]: (K, TA:) or slender, slim, thin, spare, lean, or light of flesh; not from emaciation: (S:) and مَجْدُولُ الْخَلْق, as some say, of firm, or compact, make. (TA.) And مَجْدُولَة † A woman small in the belly, and compact in flesh:

جَادِي [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the ی] Saffron; (Az, IF, K;) as also جَادِيَّة: (Sgh, K:) the former a rel. n. from الجَادِيَّة, or جَادِيَّة, a town of البَلْقَا, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاوُول [originally جَادَوِي] by J, in art. جود, as being of the measure فَعْلِي. (TA.) — Also † Wine; (K, TA;) as resembling saffron in colour. (TA.)

جَادِيَّة: see what next precedes.

جد

1. جَذَهُ (S, A, L, Mṣb,) aor. ٢, (L, Mṣb,) inf. n. جَذَّ (L, Mṣb, K,) He cut it, or cut it off; (S, A, L, Mṣb;) namely, a thing; (S, Mṣb;) as, for instance, a rope: (L:) or he cut it off utterly; (L, K;) and جَذَّجَهُ [inf. n. of جَذَّجَ] signifies the same as جَذَّ, i. e. the cutting off utterly: (K:) and اجْتَذَّ [inf. n. of اجْتَذَّ], the act of cutting: (KL:) or جَذَّهُ signifies he cut it off utterly and quickly; and in like manner جَذَّجَهُ [applied to many objects, or as meaning he cut it, &c., repeatedly, or many times, or in many pieces, or much]. (L.) [Hence,] جَذَّ التَّخْلُ, aor. ٢, inf. n. جَذَّ and جَذَّذَ and جَذَّذَ, He cut off the fruit of the palm-trees; syn. صَوَّرَ: (Lh, L:) or, accord. to some, جَذَّذَ signifies the cutting off of all fruits, and جَذَّذَ relates particularly to palm-trees. (TA in art. جد.) [Hence also,] جَذَّوْهُمُ, جَذَّ, in a trad. relating to the battle of Honeyn, † Cut ye them off utterly; exterminate them by slaughter. (L.) — Also, (S, A, L, Mṣb,) aor. ٢, (L,) inf. n. جَذَّ (L, K,) He broke it; (S, A, L, Mṣb, K;) namely, a thing, (S, Mṣb,) or a hard thing: (M, L:) and اجْتَذَّ [inf. n. of اجْتَذَّ], also, signifies the act of breaking. (KL.) — Also, (L,) inf. u. جَذَّ (L, K,) He hastened it; or hastened to it. (L, K.?) It is said in a prov., respecting one who boldly ventures upon taking a false oath, جَذَّهَا جَذَّ الْعَبْرَ الصَّلِيَّانَةَ He hastened to it as the ass hastens to the plant called صَلِيَّانَةُ. (L.)

2: see 1.

5: see 7.

7. اِنْجَذَّ It became cut, or cut off: (S, L, Mṣb, K:) or cut off utterly: or cut off utterly and quickly: and in like manner, تَجَذَّ [said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2]. (L.)

8: see 1, in two places.

R. Q. 1. جَذَّجَذَّ, inf. n. جَذَّجَذَّ: see 1.

جَذَّ A piece broken off; a fragment: pl. اَجْذَاذُ: so in the phrase, كَسَرْتُهُ اَجْذَاذًا [I broke it in pieces, or fragments]; occurring in a trad., relating to an idol. (L.) [See also جَذَّذَ.]

جَذَّه مَّا عَلَيْهِ جَذَّه There is not upon him a piece of rag; i. e., any garment to cover him: (L:) or

anything (S, L, K) of clothing: (S, L:) pl. جَذَّذُ. (Bd in xxi. 59.)

جَذَّذَ: see جَذَّذَ.

جَذَّذَ, with fet-h, The act of separating a thing from another thing (فَضَلَ شَيْءٌ عَنْ شَيْءٍ, accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the superiority of a thing over another thing, (فَضَلَ شَيْءٌ عَلَى شَيْءٍ); as also جَذَّذَاة. (K.) — See also what next follows.

جَذَّذَ and جَذَّذَا (S, L, K,) the former of which is the more chaste, (S, L,) and جَذَّذَا (L, K,) subst. from جَذَّ the act of "breaking;" (K;) What is broken, of, or from, a thing: (S, L:) or what is broken, or cut, in pieces: or broken pieces: so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جَذَّذَا, which is pl. of جَذَّذِي; and some, جَذَّذَا, pl. of جَذَّذِي: (Bd:) or the first signifies fragments of a thing much broken; [as a coll. gen. n.]; and the n. un. is جَذَّذَاة: (Lth, L:) [or] it is an extr. pl. of جَذَّذِي; (L;) or i. q. مَجْذُودُ; and جَذَّذَا is a dial. var.; or is pl. of جَذَّذِي. (Bd.)

[See also جَذَّ.] — Also the first, Small pieces, or particles, of silver: and جَذَّذَاتُ, pieces of silver: (L:) or the latter, cuttings, or clippings, (S, L, K,) of silver. (M and L in art. قد.) — Also Stones containing gold; (Ks, S, L, K;) so called because they are broken: (Ks, S, L:) or stones containing gold &c. which are broken; as also جَذَّذَا. (Mṣb.) — And جَذَّذَا [app. جَذَّذَا or جَذَّذَا], (L,) or جَذَّذَا, (TA,) i. q. فِرْقٌ [Distinct parties, or portions, &c., of men or things]. (L, TA.)

جَذَّذَا: see جَذَّذَا, in four places.

جَذَّذِي and مَجْذُودُ Cut; or cut off: or cut off utterly: or cut off utterly and quickly: and also broken: (L:) pl. of the former, جَذَّذُ and جَذَّذَا (Bd in xxi. 59) and جَذَّذَا, which last is extr. (L. See the paragraph headed جَذَّذَا, in three places.) — Also the former, (A, K,) and جَذَّذِي, (S, L, K,) Meul of parched barley or wheat; syn. سَوِيْقٌ; (S, A, L, K;) so prepared [by being moistened with water or with clarified butter &c.] as to be drunk: (A:) and جَذَّذِي is [a mess of the kind called] جَشِيْشَةٌ made of coarse سَوِيْقٌ; so called because it is broken and made into coarse particles: and a quantity of سَوِيْقٌ, or the like, such as a man eats or drinks at one time. (L.)

جَذَّذَا: see جَذَّذَا.

جَذَّذَا and its pl. جَذَّذَاتُ: see جَذَّذَا, in two places.

جَذَّذِي: see جَذَّذِي, in two places.

اَجْذَاذُ [fem. of اَجْذَاذُ] † An amputated arm or hand: used figuratively: see اَحْذَى, in art. حذ. (L.) — رَحِمَ جَذَّذَا † A bond of relationship [cut, or severed, or] not made close by affection; expl. by اِذَا تَرَوْصَلَ [a well-known phrase: erro-

neously explained by Golius as meaning "uterus infecundus vel interruptae conceptionis"]: (Fr, S, L, K:) as also جَذَّذَا. (Fr, S, L.) — بَعِيْنٌ A tooth much broken; or broken in pieces. (K, TA.)

جَذَّذَانُ (As, L, and so in some copies of the K: in other copies of the K, and in the TA, جَذَّذَانُ) Soft stones: (As, L, K:) as also كَذَّذَانُ [q. v.]: (As, L:) n. un. (of both, As, L) with ة. (As, L, K.)

عَطَاةٌ غَيْرُ مَجْذُودٍ = جَذَّذِي: see جَذَّذِي. [A gift, or stipend,] not cut short, or not interrupted; syn. غَيْرُ مَقْطُوعٍ. (A 'Obeyd, S, L.)

جذب

1. جَذَبَهُ (S, A, Mṣb, K,) aor. ٢, (Mṣb, K,) inf. n. جَذَبَ (S, Mṣb;) as also جَذَبَهُ (S, TA,) inf. n. جَذَبَ, of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; [but see art. جبذ]); and اجْتَذَبَهُ; (S, A, K;) He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing, or pulling or tugging; stretched it; extended, lengthened, or protracted, it; (S, A, K;) namely, a thing; and sometimes relating to an ideal object. (TA.) — جَذَبَ مِنْ جَذَبٍ, (S,) or جَذَبَ مِنَ الْهَاءِ, (K,) or جَذَبَ الْهَاءَ, (S, A, Mṣb,) † He drank (S, K) from the vessel, (S,) or of the water, (K,) by putting his mouth into it, [a draught, or two draughts:] (S, K:) or he conveyed [or drew up] into the innermost parts of his nose [a draught, or two draughts, of the water]. (Mṣb.) And جَذَبَتْ لَبَنًا † She (a camel) drank her milk when she was milked. (A. [But see what next follows: and see also 5.]) — جَذَبَتْ, said of a she-camel, (S, K,) and of a she-ass also, aor. ٢, inf. n. جَذَبَ (TA,) † She became scant of milk; (S, K;) she drew her milk (جَذَبَتْ لَبَنًا) from her udder so that it went away upwards. (TA.) — جَذَبَهُ (K,) or جَذَبَهُ عَنْ أُمِّهِ (S, A,) aor. ٢, inf. n. جَذَبَ (TA,) † He weaned him; namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA.) And one says of a mother, جَذَبَتْ وَلَدَهَا † She weaned her young one: so accord. to Lh, who does not specify the kind. (ISd, TA.) And accord. to the T, جَذَبَ is said of a child, or of a lamb or kid, meaning † He was weaned. (TA.) — جَذَبَهُ and جَذَبَهُ He transferred, or removed, it (a thing) from its place. (K.) — جَذَبْتُهُ † She repelled him, or rejected him; namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جَذَبْتُهُ فَجَذَبْتُهُ [which see below]; (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جَذَبْتُهُ. (T, TA.) [Accord. to the TA, † جَذَبْتُهُ has the same meaning; but I think that this is a mistake of a copyist.] — جَذَبَ فَلَانٌ حَبْلَ وَصَالِهِ † Such a one severed the bond of his union. (M, TA.) And جَذَبَ فَلَانٌ الْحَبْلَ بَيْنَنَا † Such a one severed the bond of union between us. (A, TA.) — جَذَبَ التَّخْلَةَ, aor. ٢,

(AHn, K,) inf. n. جَذَبَ, (AHn, TA,) *He cut off the جَذَب [q. v.] of the palm-tree, (AHn, K,) to eat it. (AHn, TA.)* — جَذَبَ العَدُوَّ + *He ran quickly. (L in art. معد.)* See also 7. — جَذَبَ الشَّيْرَ, (S, A, K,) aor. -, inf. n. جَذَبَ, (TA,) † *The greater part of the month (عامته, S, A, K, i. e. أَكْثَرُهُ, TA) passed. (S, A, K.)* = جَذَبَهُ, aor. -, *He overcame him in المجاذبة (K) [lit. drawing, dragging, pulling, &c.; (see 3;) but also] used figuratively [as meaning † he overcame him in contention]. (TA.)* You say, † جَذَبْتُهُ فِجَذَبْتُهُ [*I contended with him in drawing, dragging, &c., and I overcame him therein: and also] † I contended with him and I overcame him. (T, A, *TA.)*

3. جاذبه *He contended with him in drawing, dragging, pulling or tugging, straining, or stretching, &c. (L in art. مد.)* And جاذبه الحبل [*He contended with him in pulling the rope.*] (Mgh in art. نزع.) And جاذبه الثوب *He contended with him in pulling the garment, or piece of cloth. (A.)* And جاذبوا الشيء, inf. n. مجاذبة, *They pulled the thing, every one of them to himself. (Mgh.)* And جاذبته فجدبته: see 1, last sentence: [a phrase having two meanings: for] you say, جاذبا, (K, TA,) inf. n. مجاذبة (TA) and جذاب, (Har p. 636,) meaning † *They two contended [in any manner], each with the other: (K, TA:) and [in like manner,] † تجاذبا, (K,) inf. n. تجاذب, (S,) † They two contended together. (S, *K.)* You say also, كَانَتْ بَيْنَهُمْ مُجَادِبَاتٌ ثُمَّ اتَّفَقُوا [*There were contentions between them: then they agreed.*] (A, TA.) And جاذبته الشيء + *I contended with him for the thing. (S.)* — See also 1, in two places, beside the instance in the last sentence.

5. تجذبه † *He drank it; (A, K;) namely, milk: said of a pastor. (A.)*

6. تجاذبوا الثوب *They contended together in pulling the garment, or piece of cloth. (A.)* [Hence,] تجاذبوا أطراف الكلام [*They contended together in discourse, talk, or conversation.*] (A.) See also 3. — And see 7.

7. انجذب *It (a thing) was, or became, drawn, dragged, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, &c.; it dragged, or trailed along; syn. انجر. (S and K in art. جر.)* — *It was, or became, transferred, or removed, from its place; and so † جذاب. (K.)* — انجذاب also signifies † *Quick going or journeying or travelling. (S.)* [You say, انجذب, and الشير † جذب, (the latter occurring in the TA in art. خلع, &c., like العدو جذب, mentioned above, see 1,) † *He went, or journeyed, or travelled, quickly.*] And انجذبوا في الشير and انجذب بهير الشير † *They brought, or purveyed, wheat, or corn, or provisions, from afar. (A, TA.)*

8. اجتذبه: see 1. — Also *He seized it, or took it, or carried it off, by force. (K, TA.)* — And † *He called, summoned, or invited, him. (Ham p. 645.)*

† *Quick journeying or travelling. (ISd,*

K.) — And *The stopping, or a stoppage, of the flow of saliva (انقطاع الريق). (S.)*

جذب *The pith that is at the head of the palm-tree, from which the [fibres called] ليف are pulled off, and which is then eaten; as though so called because pulled off [or cut] from the tree; (TA;) the heart, pith, or cerebrum, (جَمَار, of the palm-tree; (AHn, S, TA;) so in some copies of the K; (TA;) i. e. the شجر of the palm-tree: (S;) or, as in some copies of the K, and in the M and L, only such as is coarse: (TA:) as also † جذاب: (K;) n. un. جذبة. (S, K.)* [See also جذمة.]

جذبة من غزل *A portion that is drawn by a single pull of spun thread, or yarn. (S.)* [Hence,] † *He gave him not aught. (A, TA.)* — بيني وبين المنزل جذبة † *Between me and the place of alighting is a piece [of land or country, or a tract], meaning a distance: (S;) or a far-extending piece [of land or country]. (K.)* And بيننا وبين بني فلان جذبة, and نبذة, † *Between us and the sons of such a one is a small space, or short distance; i. e., they are near to us. (ISh, TA.)*

أخذ في وادي جذبات [*He took his ray into the valley of Jedhebat:*] (K;) or, as given by Meyd, [and in the A,] وَقَعُوا [*they fell into the valley of Jedhebat:*] a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (K, *TA;) جذبات being said to be derived from جذب الصبي “he weaned the boy;” because, in weaning, a child sometimes dies: or from انجذبوا في الشير, or انجذب بهير الشير, explained above: or, accord. to some, the right reading is جذبات: or, as Az says, on the authority of Ag, the most correct reading is جذبات, from جذبه النية “the serpent bit him;” and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire. (TA.) [See also another reading in art. خرب.]

جذبان *The sandal-thong that is between the great and second toes. (K, TA.)* You say, مَا أَغْنَى عَنِّي جَذْبَانَا *He did not stand me in stead of, or avail me as much as, a sandal-thong that is between the great and second toes. (AA, TA.)*

جذاب, indecl., [as a proper name, changed in form from الجاذب,] (TA,) *Death: (ISd, K;) so called because it draws away the soul. (ISd, TA.)*

جذب: see جذاب.

جذوب: see جذاب.

جذابة *Hairs, (TA,) or coarse hairs, or a coarse hair, (K,) tied, and made into a snare, (TA,) for catching larks. (K, TA.)*

جاذب † *A she-camel that has exceeded the usual time of pregnancy, and passed beyond the time [of the year] when she had been covered: (Lh, TA:) or a she-camel that has extended, or protracted, the period of her pregnancy to eleven*

months. (A, TA.) † *A she-camel, (S, K,) and a she-ass, (TA,) scant of milk; (S, K, TA;) as also جاذبة and جذوب: (K:) pl. [of the first and second] جواذب and جذاب. (S, K.)*

جواذب (M, K) and ذواجب, the latter formed by transposition, (L and TA in art. ذبح,) *A kind of food, prepared with sugar and rice and flesh-meat: (M, K:) [from the Persian كُودَاب, as observed by Golius:] it might be hastily imagined to be arabicized from جوزه آب; but this is not the case: (TA:) [n. un. with ة: or] جواذبة is a cake of bread (خبزة) put into the oven (تنور), and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking; also called أُمُّ الفرج, because it removes one's anxiety for seasoning, or condiment. (Har p. 227.)*

جذر

1. جَذَرَ, (A, TA,) aor. -, (TK,) inf. n. جَذَر, (A, K,) *He cut, or cut off, or severed, (K, TA,) a thing: (TA:) and (K) he extirpated, or cut off entirely, (A, K,) a thing; (A;) as also † جَذَر; (S;) and † اجذر, inf. n. اجذار. (AZ, K.)*

2: }
4: } sec 1.

7. انجذر *It became cut, or cut off, or severed. (K, TA.)*

جذر (Ag, IAg, S, A, Mgh, K) and جذر (AA, S, K) *The root, or lower part, (Ag, S, A, Mgh, K,) of anything: (Ag, S, A:) or (so in the K, but in other lexicons “and”) particularly, of the tongue: (Sh, A, Mgh, K:) and of the penis: (Sh, K:) and of a horn (S, *A) of a cow (S) or of a bull; (A;) or the horn [itself] of a cow: (TA:) and the latter word, the root, or foot, or lowest part, of a tree: (TA:) and the former word, the base of the neck: (El-Hejerce, K:) pl. جذور. (K.)* Hence, نَزَلَتْ الْحَبَّةُ فِي جَذْرِ قَلْبِهِ *Love took up its abode in the bottom (أصل) of his heart. (A.)* And [hence] it is said in a trad., إِنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ [app. meaning, *Verily reason, or intellect, or rather conscience, each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art. امن, an explanation of الْأَمَانَةُ as used in the Kur xxxiii. 72,) hath taken up its abode in the bottom of the hearts of men.*] (S.) — Also, both words, *The origin, or stock, from which one springs. (TA.)* — And the former, (S, A, Mgh, Mgh, K,) and the latter, or the latter only, (K,) or the former only, (IAg, TA,) *A root of a number; (A;) an arithmetical root; (Mgh, K;) [a square root;] a number that is multiplied by itself; (Mgh;) as when you say that ten multiplied by ten is a hundred; (Mgh, Mgh;) and three multiplied by three is nine; (A;) in the former of which cases, ten is the جذر, (Mgh, Mgh,) i. e., the جذر of a hundred; (Mgh;) and in the latter, three; (A;) and in each case, the [square or] product of the multiplication is called the مال, (Mgh,) or the جذاء, (A,)*

And said of a chameleon, *It became erect*; as also *استجذل*. (TA.) You say also, *يَسْتَجْذِلُ* *بَاتٍ عَلَى ظَهْرِ دَابَّتِهِ* *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.)—*جَذَلُ*, (S, K,) aor. *جَذَلَ*, (K,) inf. n. *جَذْلٌ*, (S,) *He was, or became, joyful, glad, or happy*; as also *اجتذل*. (S, K.)

4. *اجذله* *He made him joyful, glad, or happy.* (S, K.)

8: see 1.

10: see 1, in two places.

جَذَلُ: see what next follows, in two places.

جَذَلُ (S, K) and *جَذْلٌ* (K) *The trunk, stem, stump, or lower part, (أَصْلُ) of a tree &c., after the branch or the like has gone; pl. [of pauc.] أَجْذَالُ and [of mult.] جَذَالٌ and جَذُولٌ and جَذُولَةٌ*, (K,) which last is pl. of *جَذَلُ*: (TA:) or a large trunk, or lower portion, of a tree; (S, K;) pl. *أَجْذَالُ*: (S:) and a branch, or piece of wood, like the fruit-stalk of the raceme of a palm-tree. (K.) [Hence,] *جَذَلَهُ* *عَادَ إِلَى جَذَلِهِ* *† He returned to his original state, or condition.* (TA.)—Also, the former, *A post, or piece of wood, that is set up* (S, K) *in the place where camels lie down, at their watering-place, (S,) for the mangy camels to rub themselves against it.* (S, K.) Hence, (S, K,) the saying of El-Hohab Ibn-El-Mundhir, (S,) *أَنَا جَذَلُهَا وَالْحَكَّاءُ* *† I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palm-tree &c.: see art. رَجَب*: (S, K, TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رَجَب:) the dim. is here used for the purpose of aggrandizement. (K.) [See also art. حَك.] And hence, (TA,) *هُوَ جَذَلٌ* *† He is a gentle manager of cattle*: (S, K, TA:) likened to the *جَذَلُ* that is set up. (TA.)

One says also, *إِنَّهُ جَذَلٌ رَهَانٌ*, i. e., *صَاحِبُهُ* [app. meaning, *† Verily he is one who is constantly engaged in contending for stakes, or wagers*; *رهان* being here an inf. n. of *رَاهَنَ*; not a pl. of *رَهْن*; for if it were the latter, the explanation would be *صَاحِبُهَا*]. (K.)—*A small quantum of property, or a small number of cattle*; (K;) as though it were the original stock thereof. (TA.)—*The summit, or head, of a mountain*; and a prominent portion thereof: pl. *أَجْذَالُ*. (K.)—*The side of a sandal.* (K.)

جَذَلُ: see what next follows.

جَذَلَانُ [in copies of the K with tenween, but correctly without tenween, for the fem. is *جَذَلَةٌ*] *Joyful, glad, or happy*; (S, K;) as also *جَذَلٌ*; (K;) and *جَذَلٌ* occurs in poetry: (IDrd, K:) pl. *جَذَلَانُ*. (K.) You say, *نَفْسُهُ جَذَلَةٌ بِذَلِكَ* *His soul is joyful, glad, or happy, by means of that.* (TA.)

جَذَلٌ dim. of *جَذَلٌ*, q. v.

جَذَلٌ [part. n. of *جَذَلَ*] *† Erect, in his place, not moving therefrom; likened to the جَذَلُ that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it.* (S.) You say, *بَاتَ جَذَلًا عَلَى ظَهْرِ دَابَّتِهِ* *† He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.)—See also *جَذَلَانُ*.

جذم

1. *جَذَمَهُ*, (S, Msh, K,) aor. *جَذَمَ*, (Msh, K, TA) and *جَذَمَ* also, (accord. to some copies of the K,) inf. n. *جَذْمٌ*, (S, Msh, K,) *He cut it off*; (S, Msh, K;) and so *جَذَمَهُ*: (K:) or *جَذَمَ* signifies *he cut off many things; or cut off much, or frequently*: and *جَذَمَ* signifies also *the cutting off quickly.* (TA.) [It is like *جَذَمَهُ*.] You say, *جَذَمَ يَدَهُ*, (Msh, K,) aor. *جَذَمَ*, inf. n. as above, (Msh,) *He cut off, or amputated, his arm, or hand*; (Msh, K;) as also *اجذمها*, (K,) inf. n. *جَذَمَ*. (TA.)—[Hence,] *جَذَمَ فُلَانٌ حَبْلَ وَصَالِهِ* *† Such a one severed the bond of his union; as also جَذَمَهُ*. (TA.)—*جَذَمَ*, (S, Msh,) aor. *جَذَمَ*, (Msh,) inf. n. *جَذَمَ*, *He (a man) had his arm, or hand, cut off, or amputated; was maimed of it.* (S, Msh.) You say, *مَا الَّذِي أَجَذَمَهُ حَتَّى جَذِمَ* *[What is it that has maimed him of his arm, or hand, so that he has become maimed of it?]*. (TA.)—And *جَذَمَتِ الْيَدُ*, aor. *جَذَمَتْ*, (Msh, K,) inf. n. *جَذَمَ*, (Msh,) *The arm, or hand, was cut off, or amputated.* (Msh, K.)—*جَذِمَ* *He (a man, S, Msh) was, or became, affected, or smitten, with the disease termed جذام*. (S, Mgh, Msh, K.)

2: see 1.

4: see 1, in two places. *اجْذَامٌ* also signifies *The being quick in pace, or going.* (Lth, TA.) You say, *اجْذَمَ فِي سَيْرِهِ*, (S,) or *اجْذَمَ السَّيْرَ*, (K,) *He (a camel, S) hastened, or was quick, in his pace, or going.* (S, K.) And *اجْذَمَ* said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) *He ran vehemently.* (Lh, K.)—*اجْذَمَ* *He abstained, or desisted, from the thing.* (S, K.)—*اجْذَمَ عَلَيْهِ* *He decided, determined, or resolved, upon it.* (K.)

5: see 7.

7. *انْجَذَمَ* *It was, or became, cut off*; (S, K;) as also *تَجَذَمَ*: (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with *انْقَطَعَ* and *تَقَطَّعَ*. (TA.)—[Hence] you say, *انْجَذَمَ عَنِ الرَّكْبِ* *† He was, or became, cut off from the company of riders upon camels.* (TA.) And En-Nabighah says,

* صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلُهَا أَنْجَذَمًا *
[*Suleyma has turned away, and the bond of her union with me has become severed.*] (S.)

جَذَمَ: see the next paragraph. *—*Also *A cessation of the supply of corn or other provision.*

(TA.) *—*A rope cut off, or severed. (TA.)—*A man whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed جذام*. (TA; but in this last sense, the word is there written without any syll. signa.)

جَذْمٌ *The root, source, origin, or original, or the fundamental or essential or principal part, syn. أَصْلُ*, (S, Msh, K,) of a thing, (S, Msh, TA,) whatever that thing be; (TA;) as also *جَذْمٌ*: (S, K:) pl. [of pauc.] *أَجْذَامٌ* and [of mult.] *جَذُومٌ*. (K.)—*The family of a people; their kinsfolk*: whence the saying, in a trad., *لَمْ يَكُنْ رَجُلٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جَذْمٌ بِمَكَّةَ* *[There was not a man of Kureysh but he had kinsfolk in Mekke]*. (TA.) [And app. *The main stock from which tribes are derived*: for,] accord. to some, it ranks before *شُعْبٌ*. (TA voce بَطْنُ.)—*The places [or place] of growth of the teeth.* (TA.) A poet says, (S,) namely, El-Harith Ibn-Waqleh, (TA,) *أَلَا نَ لَمَّا أَبْيَضَ مَسْرَبَتِي*

* *وَعَضَّتْ مِنْ نَابِي عَلَى جَذْمِي* *
(S, TA.) [*Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth*]: i. e., I have become old, and eaten upon the *جَذْم* of my *نَاب*. (TA.)—*The lower, or lowest, part, or the foundation, of a wall*: (Mgh from a trad.:) or the remains thereof: or a portion thereof. (TA.)—See also *جَذْمَةٌ*.

جَذِمَ *Quick; swift.* (K.)

جَذْمَةٌ *The place of the arm, or hand, where it is cut off, or amputated; as also جَذْمَةٌ*. (K.)

جَذْمَةٌ *The defect, or deficiency, of him who has had his arm, or hand, amputated, or who has lost the end-joints of his fingers: so accord. to the copies of the K: but in the L, the defect, or deficiency [resulting] from the amputation of the arm or hand (مِنْ الْإِجْذَامِ).* (TA.)—*مَا جَذَمْتُ لَهُ جَذْمَةً*, with *dam*, meaning [*I heard him not utter*] a word, is not of established authority. (ISd, TA.)

جَذْمَةٌ *A piece cut off* (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also *جَذْمٌ*. (TA.)—*A whip*: (S, K:) because it becomes cut by that which is beaten with it. (TA.)—*The part of a whip of which the slender extremity has become much cut [by use], the lower, or principal, part remaining*; pl. *جَذْمٌ*: (L, TA:) or the remaining part of a whip; its lower, or principal, portion. (As, TA.)—*A thick piece of wood, having fire at the end of it or not*; [i. e. a brand, or fire-brand;] like *جَذْوَةٌ*. (AO, S and TA in art. جَذْوَةٌ.)—*† A company of men [as though cut off from others]*. (TA.)

جَذْمَةٌ: see *جَذْمَةٌ*.—Also *The uppermost pith of the palm-tree; which is the best*; (K;) like *جَذْبَةٌ*. (TA.)—And *Dates that come forth upon one base.* (TA.)

جُذَامُ [*Elephantiasis; a species of leprosy; the leprosy that pervaded Europe in the latter part of the Middle Ages;*] a certain disease, (S, K,) arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering, or corrosion, (so accord. to different copies of the K, TA,) of the members, and their falling off, in consequence of ulceration; (K, TA;) so called because it dissunders the flesh, and causes it to fall off; (Mgh;) or because the fingers, or toes, become cut off: (TA:) it is a cracking of the shin, and a dissundering, and gradual falling off, of the flesh. (Mgh.)

نَوَى جَذُومَ *A tract towards which one journeys separating lovers or objects of love.* (TA.)

جَذِمَ *Cut off; amputated.* (S, Mgh, TA.) [See also **أَجْذَمَ**.]

جُذَامَةٌ *What remains, of seed-produce, after the reaping.* (S.) — [See also **جَرَامَةٌ**, in two places.]

جَذَامُ [an epithet] of the measure **فَعَالٌ** from **جَذَامُ** meaning **الْقَطْعُ**: so in the phrase **جَذَامُ حَبْلِ الْهَوَى** [*Wont to sever the bond of love*], in a verse of Ows Ibn-Thaqlabeh. (Ham p. 334.)

أَجْذَمَ *Having his arm, or hand, cut off, or amputated:* (S, Mgh, K;) or *having lost the end-joints of his fingers:* (K;) fem. **جَذْمَةٌ**. (Mgh;) pl. **جَذْمِي**. (S.) It is said in a trad., **مَنْ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَ لَقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ أَجْذَمٌ**, (A'Obeyd, S,*) i. e., [*He who learns the Kur-án and then forgets it shall meet God on the day of resurrection*] having his arm, or hand, cut off: (A'Obeyd, TA;) or *having lost all his limbs, or members:* (Kt, TA;) or *having his plea cut off; having no tongue with which to speak, nor any plea in his hand:* (IAth, TA;) or *having his means of access cut off:* (TA;) or *with his hand devoid of good and of recompense.* (IAar, El-Khattābeeh, TA.) And in another trad., **كُلُّ خُطْبَةٍ لَيْسَ فِيهَا شَهَادَةٌ كَأَنَّ يَدَ الْجَذْمَةِ** [*Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohammad is like the arm of which the hand is amputated*]. (TA.) — **الْكُفُّ الْجَذْمَةُ** [*The amputated hand;*] + a name of the star α of Cetus; (so in the Egyptian Almanacs;) [i. e.] *the star that is in the heel of Cetus:* so called because it is less extended [from the Pleiades] than that called **الْكُفُّ الْخَضِيبُ**. (Kzw. [See **الْكُفُّ الْخَضِيبُ** in art. **خَضِبَ**].) — **أَجْذَى** + **نَعْلٌ جَذْمَةٌ** [*A sandal of which the [thong called] قَبَال [which is between two of the toes] is cut, or cut off, or severed.*] (TA.) — See also **مَجْذُومٌ**.

مَجْذُومٌ: see **مَجْذُومٌ**. — Also *A man tried, or proved, and strengthened by experience in affairs.* (TA.)

رَجُلٌ مَجْذَامٌ and **مَجْذَامَةٌ**, [the latter of a very rare measure, (see **مَجْزَامَةٌ**)] + *A man who*

decides affairs. (K.) + *A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection:* (A, TA;) or the latter, + *a man who quickly cuts the tie of love, or affection.* (S, K, TA.) **رَجُلٌ مَجْذَامٌ** + **الرَّكُضُ فِي الْحَرْبِ** + *A man quick in running, or fleeing, in war.* (TA.) And **رَجُلٌ مَجْذَامَةٌ**, and **لَبْسِي**, and **لَبْسِي**, + *A man who desists from, and relinquishes, war, and journeying, and love, or natural desire.* (Lh, TA.)

مَجْذُومٌ *A man* (S, Mgh) *affected, or smitten, with the disease termed جَذَامُ*; (S, Mgh, Mgh, K;) as also **مَجْذَمٌ** (K) and **أَجْذَمٌ**, (Kr, K,) which J erroneously disallows: (K;) J says, one does not say **أَجْذَمٌ**: (TA:) [and Fei.] they say that **أَجْذَمٌ**, of the measure of **أَحْمَرٌ**, is not said in this sense. (Mgh.)

مَجْذَامَةٌ: see **مَجْذَامٌ**, in two places.

جذمر

جَذَمَارٌ or **جَذْمَارٌ**: see what follows, in two places.

جَذْمُورٌ *The root, or lowest part, of a thing: or the first thereof;* (K;) *the beginning, or commencement, and fresh state, thereof; its first and fresh state.* (TA.) — *A piece, or portion,* (S, K,) *of the lowest part* (S) *of a palm-branch,* (S, K,) [i. e. a stump thereof,] *remaining upon the trunk when the [rest of the] branch has been cut off;* (S, K;) as also **جَذْمَارٌ**, (S,) or **جَذَمَارٌ**. (K.) [Accord. to the S, the م is an augmentative letter.] — *The stump of a [tree of the kind called] نَبْعَةٌ, remaining when the tree has been cut down.* (TA.) — *The stump of a hand of which the greater part has been cut off;* (TA;) *what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm.* (T, TA.) One says, **بَقِيعَتُهُ وَضَرْبُهُ بِجَذْمُورِهِ** [*He struck him with the stump of his amputated hand*]. (TA.) — *What remains of anything that has been cut off.* (IAar, TA.) — [Pl. **جَذَامِيرُ**.] — You say, **أَخَذَهُ بِجَذْمُورِهِ** + *He took it altogether;* (K;) as also **أَخَذَهُ بِجَذَامِيرِهِ**: (Ks, S, K;) or *he took it in its first and fresh state:* and Fr also mentions the phrases **أَخَذَهُ بِجَذْمِيرِهِ** and **بِجَذْمَارِهِ**. (TA.)

أَخَذَهُ بِجَذْمِيرِهِ: see what next precedes.

جذو

1. **جَذَا**, (S, K,) aor. 2, (TA,) inf. n. **جَذُو** and **جَذُو**, (K,) *It* (a thing, TA) *stood firmly;* as also **أَجْذَى**. (S, K.) You say also, **جَذَا عَلَى شَيْءٍ** *He* [or it, for instance, a stone of those (three in number) upon which a cooking-pot is placed, as is implied in the S, (see **جَادَ**)] *remained firm upon a thing.* (S.) And **الْقَرَادُ جَذَا بِالْجَمَلِ** *The ticks stuck, and clave, to the side of the camel:* (ISd, K, TA;) and **جَذَا بِالْجَمَلِ** *clung to the camel.* (TA.) — *I. q. جَا* [*He sat upon his knees; &c.*]; (AA, Fr, S, K;) as also

أَجْذَوَى, [in form] like **أَرَعَوَى**; (TA;) except that **جَذَا** is more indicative of keeping to a place: (Kh, TA;) or *he stood upon the extremities of his toes:* (As, K;) accord. to Th, **جَذُو** is [the standing] upon the extremities of the toes; and **جُذُو** is [the sitting] upon the knees: (TA;) and accord. to IAar, **جَادَ** means [a man standing] upon his feet; and **جَاثَ**, [one sitting] upon his knees. (S, TA.) Accord. to El-Hasan Ibn-'Abd-Allah El-Katib El-Jabāhūnee, **جَذَا**, inf. n. **جَذُو**, said of a bird, means *He stood upon the extremities of his toes, and warbled, and went round in his warbling;* which he does only when seeking the female: and said of a horse, it means *he stood upon his toes;* and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (S,) namely, En-Noḡmān Ibn-Nadleh, (TA,)

* إِذَا شِئْتُ غَشَّيْتُ دَهَاقِينَ قَرِيَةً *
* وَصَنَاجَةً تَجْذُو عَلَى حَرْفٍ مَنَسِيرٍ *

[*When I will, the husbandmen of a villoge sing to me, and a female player with the cymbals, standing upon the extremity of a toe*]. (S, TA: but in the latter, **عَلَى كُلِّ مَنَسِيرٍ** [upon every toe].) — Also, inf. n. **جَذُو**, *He, or it, was, or became, erect, and straight;* (TA;) and so **أَجْذَوَى**, inf. n. **أَجْذِيذَةٌ**. (Az, TA.) See **جَوَادٌ**, as applied to she-camels, in two places, voce **جَادَ**. — *It* (a camel's hump) *bore fat [so that it became elevated]*. (K.) — **جَذَا مَنَسِيرَاهُ** *His nostrils were, or became, raised and extended.* (TA.) — Er-Rā'ce, describing a strong, or sturdy, she-camel, says,

* لَمْ يَجْذُ مِرْفَعَهَا فِي الدِّقِّ مِنْ زَوَرٍ *

meaning *Her elbow did not stand out far from the side by reason of [the distortion termed] زَوَرٌ*. (TA.)

4. **أَجْذَى**: see 1, first sentence. — Also *He* (a young camel) *bore fat in his hump.* (Ks, S, K.) El-Khansā says,

* يُجْذِينَ نَبَاً وَلَا يُجْذِينَ قِرْدَانًا *

They bear fat [in their humps], and have unticks clinging to them. (IB, TA.) — *He lifted a stone, (AA, S, TA,) in order that he might know thereby his strength.* (TA.) One says, **أَخَذَ حَجَرًا وَتَجَاذَوْنَهُ** [*They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose*]. (TA.) **تَجَادَ**, in the lifting of a stone, is like **تَرَابَعُوهُ** meaning **تَجَاذَوْا حَجَرًا**: (S, TA;) **تَجَاتَ** [*They vied, one with another, to lift the stone, for trial of strength*]. (TA.) — **أَجْذَى** [*He raised his eye, or sight, and cast it before him*]. (K, TA.)

6: see 4, in two places.

9. **أَجْذَوَى**: see 1.

12. **أَجْذَوَى**: see 1.

جَذُوءٌ and **جَذُوءَةٌ** and **جَذُوءَةٌ** (S, Mgh, K) [*A brand, or fire-brand;*] i. q. **جَذْمَةٌ**, (AO, S, K,) [A

i. e. a thick piece of wood, having fire at the end of it or not: (AO, S, in explanation of the first:) or a thick piece of fire-wood, not flaming: (AO, TA, in explanation of النَّارِ مِنْ جَذْوَةٍ:) or a thick stick, one end of which is a live coal: (Aboo-Sa'eed, TA:) or a thick stick upon which fire is taken [by kindling one end]: (ISk, TA:) and a piece (قَبْصَةٌ, K, or قِطْعَةٌ, Har p. 471) of fire: (K, Har:) or a portion of fire-wood that remains after flaming: (Er-Rāghib, TA:) and a live coal: (S, K:) or a flaming live coal: (Msb:) or جَذْوَةٌ مِنْ النَّارِ means a piece of live coal; so in the language of all the Arabs: (Mujāhid, S, TA:) pl. [of the first] جَذَى and [of the second] جَذَى (S, Msb, K) and (of the third, TA) جَذَى (Msb, TA, and so in a copy of the S) and جَذَا, (AAF, K,) which is held by ISd to be a pl. of the third. (TA.)

جَذَا: see جَذَا, in art. جدى.

جَذَا [part. n. of 1; fem. جَذِيَّة: pl. masc. جَذَا; pl. fem. جَذَايَات and جَوَاد]. A rājiz says, (S,) namely, 'Amr Ibn-Jebel-El-Asadee, (TA.)

* لَمْ يَبْقَ مِنْهَا سَبَلُ الرَّوَادِ *
* غَيْرَ أَثَانِي مِرْجَلِ جَوَادِي *

i. e. [The continual fine rain left not thereof save the three stones that were the supports of a cooking-pot] remaining firm. (S, TA.) — I. q. جَاث [Sitting upon his knees; &c.]: (Fr, TA:) or sitting upon his heels, with his feet upright, [resting] upon the extremities of his toes: (S:) or standing upon the extremities of the toes: (AA, S:) see also 1: pl. [masc.] جَذَا. (S.) Aboo-

Duwād describes mares as جَذَايَات عَلَى السَّنَابِكِ, i. e. Standing upon the toes. (AA, S, TA.) — جَوَاد, (K,) applied to she-camels, (TA,) means That bear themselves erect (تَجَذَوْنَ) in their course, or pace, as though they lifted their feet clear from the ground; (K, TA;) on the authority of Aboo-Leylā: (TA:) [the last words of the explanation in the K are كَأَنَّهُا تَقْلَعُ: in the TA, كَانَهَا تَقْلَعُ السَّيْرَ: I suppose that السَّيْرَ is for السَّيْرَ; and that the pret. of the aor. here used is قَلَعَ; for قَلَعَ, which is of the regular form of a part. n. of such a verb as قَلَعَ, means "raising the feet clear from the ground in walking &c.:" but in one copy of the K, I find تَقْلَعُ; and another reading in some work seems to be تَقْلَعُ; for]

ISd says, I know not جَذَا with the meaning of quick, or swift, camels, that do not stretch themselves forth in their course, or pace, but bear themselves erect (يَجَذَوْنَ وَتَتَمَصَّنُ). (TA.)

مِثْلُ الْأَرْزَةِ الْمَجْدِيَّةِ [act. part. n. of 4]. كَالْأَرْزَةِ الْمَجْدِيَّةِ عَلَى وَجْهِهِ (S,) or عَلَى الْأَرْضِ (TA,) occurring in a trad., (S, TA,) describing the unbeliever, (TA,) means [Like the pine-tree] that is firm (S, TA) and erect [upon the ground]. (TA.)

الْمَجْدُوذِي [in the CK, erroneously, الْمَجْدُوذِي], Keeping constantly to the dwelling, or to the camel's saddle and the dwelling, (الرَّحْلُ and الْمَنْزِلُ, AA, S, K,) not quitting it: (AA, S:) like مُجْدُوذٍ عَلَى الرَّحْلِ. (AA, S) — And A man who lowers, or abuses, himself; (El-Hejeree, ISd, TA;) as though he clave to the ground by reason of his abjectness; from جَذَا فِي جَنْبِ الْبَعِيرِ [q. v.]. (ISd, TA.)

جر

1. جَرَّ, aor. ٢, (S, A, Msb,) inf. n. جَرٌّ; (S, K;) and جَرَّرَ, inf. n. تَجْرِيرٌ (S, K) [and app. تَجْرِيرَةٌ, said in the TA to be of the measure تَفْعِلَةٌ from [الجَرُّ], with tesldeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) and اجْتَرَّ, inf. n. اجْتَرَارٌ; (S, L, K;) and اجْدَرَّ, inf. n. اجْدَرَارٌ; (L, K;) in which the ت is changed into د, though you do not say اجْدَرَّ for اجْتَرَّ, nor اجْدَرَحَ for اجْتَرَحَ; (L;) and اسْتَجَرَّ; (K;) He dragged, drew, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, (A, L, Msb, K,) a thing, (A,) or a rope, (S, Msb,) and the like. (Msb.) You say, جَرُّوا أَذْيَانَهُمْ They dragged along their hinder skirts. (A.) And اجْتَرَّ الرُّمَحَ He dragged, or drew along, the spear. (TA.)

فَلَانٌ يَسْتَجِرُّ الْحَدِيثَ مِنْ أَبْعَدِ أَطْرَافِهِ † [Such a one draws forth talk, or discourse, or news, or the like, from its most remote sources]. (A in art. بعد.) And مَا الَّذِي جَرَّكَ إِلَى هَذَا الْأَمْرِ † [What drew thee, led thee, induced thee, or caused thee, to do this thing]. (TA in art. دعو.)

— Also جَرَّ, aor. ٢, (TA,) inf. n. جَرٌّ, (K,) † He drove (camels and sheep or goats, TA) gently, (K, TA,) letting them pasture as they went along. (TA.) And جَرَّ الْإِبِلَ عَلَى أَقْوَاهَا † He drove the camels gently, they eating the while. (A.) —

[Hence,] هَلَمْ جَرَّ! † At thine ease. (TA.) El-Mundhree explains هَلَمْ جَرَّ as meaning † Come ye at your ease; from الجَرَّ in driving camels and sheep or goats, as rendered above. (TA.) You say also, كَانَ ذَاكَ عَامَ كَذَا وَهَلَمْ جَرَّ إِلَى الْيَوْمِ (S, A, Msb, TA) † That was in such a year, and has continued to this day: (Msb, TA:) from الجَرَّ meaning the act of "dragging," &c.: (TA:) or from أَجْرَرْتَهُ الدِّينَ, or from أَجْرَرْتَهُ الرُّمَحَ. (Msb.)

جَرَّ is here in the accus. case as an inf. n., or as a denotative of state: but it is disputed whether this expression be classical or post-classical. (TA.) [See also art. هلم.] جَرَّ الْأَثَرُ, said of a numerous army, means † [It made a continuous track, so that] it left no distinct footprints, or intervening [untrodden] spaces. (TA.)

جَرَّتِ الْخَيْلُ الْأَرْضَ بِسَنَابِكِهَا † The horses furrowed the ground with their hoofs. (As, A, TA.) — جَرَّ جَرِيرَةً, (S, A, Msb, K,) aor. ٢ and ٢, (K,) but the latter form is disallowed by MF as not authorised by usage nor by analogy, (TA,) inf. n. جَرٌّ, (K,) He committed a crime, or an offence

for which he should be punished, or an injurious action, (S, Msb, K,) against عَلَى [and إِلَى, as in the K voce جَنَى], another or others, (S, K,) or himself; (A, K;) [as though he drew it upon the object thereof;] syn. جَنَى جَنَائَةً. (S, TA.) It is said in a trad., جَرَّ لَا يَجَرُّ, عَلَيْهِ إِلَّا نَفْسُهُ [He promised, or swore, allegiance to him on the condition that he should not inflict an injury, meaning a punishment, upon him but for an offence committed by himself;] i. e., that he should not be punished for the crime of another, of his children or parent or family. (TA.) —

جَرَّ الْفَصِيلَ: see 4, in two places. — جَرَّ, aor. ٢, inf. n. جَرٌّ, † He made the final letter to have *hesreh*, in inflection; i. q. خَفَضَ, q. v.:] الجَرُّ is used in the conventional language of the Baḡrees; and الْخَفَضُ, in that of the Koofees. (Kull p. 145.) — جَرَّتْ, (S, A,) inf. n. جَرٌّ, (K,) † She exceeded the [usual] time of pregnancy. (A.) † She (a camel) arrived at the time [of the year] in which she had been covered, and then went beyond it some days without bringing forth: (S, TA:) or withheld her foetus in her womb after the completion of the year, a month, or two months, or forty days only: (K, TA:) Th says that she sometimes withholds her foetus [beyond the usual time] a month. (TA.) [See also جَرُّو.] † She (a mare) exceeded eleven months and did not foal: (K, TA:) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, جَرَّتْ. (TA.) † She (a woman) went beyond nine months without bringing forth, (K, TA,) exceeding that term by four days, or three. (TA.) — † It (the night, اللَّيْلَةُ,) was, or became, long. (L in art. كبد.) — جَرَّ, aor. ٢, (TA,) inf. n. جَرٌّ, (K;) and انْجَرَّ; (K;) † He (a camel) pastured as he went along: (IAqr, K: [if so, the aor. is contr. to analogy:]) or he rode a she-camel and let her pasture [while going along]. (K.) — † The جَرَّ النَّوْءُ بِالْمَكَانِ [or auroral setting or rising of a star or asterism supposed to occasion rain] caused lasting rain in the place. (TA.)

2: see 1, first sentence.

3. مُجَارَّةٌ, (S, K,) inf. n. مُجَارَّةٌ, (TA,) or مُجَارَةٌ, (TK,) He delayed, or deferred, with him, or put him off, by promising him payment time after time; syn. طَاوَتُهُ, (S,) or مَاطَتُهُ: (K:) or he put off giving him his due, and drew him from his place to another: (TA:) or i. q. جَانَاهُ, (so in copies of the K,) meaning, he committed a crime against him: (TK:) or حَابَاهُ. (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لَا تَجَارَ أَخَاكَ وَلَا ثِقَاكَ, i. e. Delay not, or defer not, with thy brother, &c.: [and do not act towards him in an evil, or inimical, manner; or do not evil to him, obliging him to do the like in return; or do not contend, or dispute, with him:] or bring not an injury upon him: but accord. to one reading, it is

لَا تُجَارِهِ, without teshdeed, from الْجَرَى, and meaning, contend not with him for superiority. (TA.)

4. *اجره* He pierced him with the spear and left it in him so that he dragged it along: (S, K:) or so *اجره الرمح*: (A, Mgh:) as though [meaning] he made him to drag along the spear. (TA.) — He put the *جرير*, i. e. the rope, upon his neck. (Har p. 308.) — *اجره جريره* [lit. He made him to drag along his rope; meaning,] † he left him to pasture by himself, where he pleased: a prov. (L.) And *اجره رسته* [lit. He made him to drag along his halter; meaning,] † he left him to do as he would: (S, K, TA:) he left him to his affair. (A, TA.) — *اجره الدين* † He deferred for him the payment of the debt: (S, A, K:) he left the debt to remain owed by him. (Mgh.) — *اجره* † He sang songs to him consecutively, successively, or uninterruptedly; syn. *تابعا*: (S, K, TA:) or † he sang to him a song and then followed it up with consecutive songs. (A, TA.) — *اجر الفصيل*, (S,) or *اجر الفصيل*, (A, K, TA:) inf. n. *اجرار*; (K;) and *اجر الفصيل*, (A, K, TA:) inf. n. *جر*; (K;) † He slit the tongue of the young weaned camel, that it might not suck the teat: (S, K, TA:) or *اجرار الفصيل* signifies † the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat; because it drags along the piece of stick with its tongue: or *الاجرار* is like *التقليك*, signifying † a pastor's making, of coarse hair, a thing like the whirl, or hemispherical head, of a spindle, and then boring the tongue of the [young] camel, and inserting it therein, that it may not suck the teat: so say some: (ISK, TA:) the animal upon which the operation has been performed is said to be *مجرور* and *مجر*. (TA.) [But sometimes *جر* signifies merely He drew away a young camel from its mother: see *خلى* voce *خلى*, in three places.] — Hence, *اجر لسانه* † He prevented him from speaking. (A.) 'Amr Ibn-Maadee-Kerib Ez-Zubcydee says,

* فَلَوْ أَنَّ قَوْمِي أَتَقَلَّبَتْنِي رِمَاحُهُمْ *
* نَقَلْتُ وَلَكِنَّ الرِّمَاحَ أَجَرَتْ *

[And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech]: i. e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (S,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (S, TA.) — *اجر* as an intrans. verb: see 8. — *اجرت البئر* † The well was, or became, such as is termed *جرور*. (Ibn-Buzurj, TA.)

7. *انجر* It (a thing, S) was, or became, dragged, drawn, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched; it dragged, or trailed along; syn. *انجذب*. (S, K.) — See also 1, last sentence but one.

8. *اجتر* and *اجدر*: see 1, in three places. — *اجتر* said of a camel, (S, Mgh, K,) and any other

animal having a *كرش*, (S, TA,) [i. e.] any cloven-hoofed animal, (Mgh,) He ejected the cud from his stomach and ate it again; ruminated; chewed the cud; (S, Mgh, K, TA;) as also *اجتر*. (Lb, K.)

10: see 1, in two places. — *استجرت له* † I made him to have authority and power over me, (K, TA,) and submitted myself, or became submissive or tractable, to him; (A, K, TA;) as though I became to him one that was dragged, or drawn along. (TA.) — *استجر عن الرضاع* † He (a young camel) refrained from sucking in consequence of a purulent pustule, or an ulcer, in his mouth or some other part. (TA.)

R. Q. 1. *جرجر*, (S, Mgh, Mgh,) inf. n. *جرجرة*, (S, K, TA,) He (a stallion-camel) reiterated his voice, or cry, (S, Mgh, Mgh, K,) or his braying, (TA,) in his windpipe. (S, Mgh, Mgh, K.) — He, or it, made, or uttered, a noise, sound, cry, or cries; he cried out; vociferated; raised a cry, or clamour. (TA.) It (beverage, or wine,) sounded, or made a sound or sounds, (K, TA,) in the fauces. (TA.) And *جرجرت النار* † The fire sounded, or made a sound or sounds. (Mgh.) — Also, (A, Mgh,) inf. n. as above, (K,) He poured water down his throat; as also *تجرجر*: (K:) or he swallowed it in consecutive gulps, so that it sounded, or made a sound or sounds; (A, Mgh, TA;) as also † the latter verb. (K, TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) *يجرجر في بطنه نار جهنم* He shall drink down into his belly the fire of Hell (Az, A, Mgh, Mgh) in consecutive gulps, so that it shall make a sound or sounds: (A:) or he shall make the fire of Hell to gurgle reiteratedly in his belly; from *جرجر* said of a stallion-camel. (Mgh.) Most read *النار*, as above; but accord. to one reading, it is *النار*, (Z, Mgh,) and the meaning is, † The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe: the verb is here tropically used; and is masc., with *ي*, because of the separation between it and *النار*: (Z, TA:) but this reading and explanation are not right. (Mgh.) — You say also, *جرجرة الماء* He poured water down his throat so that it made a sound or sounds. (K, TA.)

R. Q. 2: see R. Q. 1, in two places.

لَا ذَا جَرَمَ and لَا ذَا جَرَّ, for جَرَمَ and لَا جَرَّ: see art. *جرم*.

جر † The foot, bottom, base, or lowest part, of a mountain; (S, A, K;) like ذَيْل: (A, TA:) or the place where it rises from the plain to the rugged part: (IDrd, TA:) or الجبل أصل الجبل is a mistranscription of Fr, and is correctly الجبال الجبال [i. e. جبال signifies "a mountain"] (K:) but جبال is not mentioned [elsewhere] in the K, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: الجبل occurs in a trad., meaning the foot, &c., of the mountain: and its pl. is جبال. (TA.) — هَلَّمَ جَرًا: see 1. —

See also جَرَّة. — لَا جَرَمَ. q. لَا جَرَمَ: see art. *جرم*. (TA.)

جَرَّة [A jar;] a well-known vessel; (Mgh;) an earthen vessel; a vessel made of potters' clay: (T, IDrd, S, K, TA;) or anything made of clay: (Mgh:) dim. جَرِيرَة: (TA:) pl. جَرَار (T, S, Mgh, Mgh, K) and جَرَات (Mgh) and جَرَّ (T, S, Mgh, K,) [or this last is rather a coll. gen. n., signifying pottery, or jars, &c.,] like قَمَر in relation to قَمَرَة; or, accord. to some, this is a dial. var. of جَرَّة. (Mgh.) Beverage of the kind called نَبِيذ made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to I Ath, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) — See also جَرَّة: — and see what here next follows.

جَرَّة (S, K) and جَرَّة (K) A small piece of wood, (K,) or a piece of wood about a cubit long, (S,) having a snare at the head, (S, K,) and a cord at the middle, (S,) with which gazelles are caught: (S, K:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape; and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (S, TA:) or it is a staff, or stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew; when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) نَاوَصَ الْجَرَّةَ ثُمَّ He struggled with the جَرَّة and then became at peace with it [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (S, TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov., هُوَ كَالْبَاجِثِ عَنِ الْجَرَّةِ [He is like him who searches in the earth for the جَرَّة]. (AHeyth, TA.) In the phrase إِذَا أَفْلَحْتَ مِنْ جَرَّتَيْهَا, referring to sheep, [app. meaning When they escape from their two states of danger,] by جَرَّتَيْهَا he means their place of pasture (الجَرَّ) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISK: Az says that he calls their two snares, into which they might fall, and perish. (TA.)

جَرَّة A mode, or manner, of dragging, drawing, pulling, tugging, straining, or stretching. (K.) — The stomach of the camel, and of a cloven-hoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Mgh.) — The cud which a camel [or cloven-hoofed animal] ejects from its stomach, (Az, S, I Ath, Mgh, Mgh, K,) and eats again, (K,) or chews, or ruminates, (Az, I Ath, Mgh,) or to chew, or ruminate; (S;) as also

جَرَّةٌ : (K:) it is said to belong to the same predicament as بَعْرٌ. (Mgh.) Hence the saying, لَا أَفْعَلُ ذَلِكَ مَا اخْتَلَفَتِ الدَّرَّةُ وَالْجَرَّةُ I will not do that as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (S; A.* [See also دَرَّةٌ.]) And اُجْتَلِبَتِ الدَّرَّةُ بِالْجَرَّةِ [The flow of milk was procured by the cud]: alluding to the beasts' becoming full of food, and then lying down and not ceasing to ruminate until the time of milking. (IAqr, TA.) And لَا يَحْتَقُ عَلَى جَرَّتِهِ † He will not bear rancour, or malice, against his subjects: or, as some say, † he will not conceal a secret: (TA:—) and مَا يَنْظُرُ عَلَى جَرَّةٍ † he does not speak when affected with rancour, or malice: (TA in art. حَقَقَ.) [or the last has the contr. signification: for] لَا يَنْظُرُ عَلَى جَرَّتِهِ means † he will not be silent respecting that which is in his bosom, but will speak of it. (TA in art. كَظَمَ.)—Also The mouthful with which the camel diverts and occupies himself until the time when his fodder is brought to him. (K.)

جُرُورٌ † A female that exceeds the [usual] time of pregnancy. (A.) † A she-camel that withholds her fetus in her womb, after the completion of the year, a month, or two months, or forty days only; (K,* TA;) or, three months after the year: they are the most generous of camels that do so: none do so but those that usually bring forth in the season called الرَّبِيعُ (المَرَابِيعُ); not those that usually bring forth in the season called الصَّيْفُ (المَصَائِفُ): and only those do so that are red [or brown], and such as are of a white hue intermixed with red (الصَّيْبُ), and such as are ash-coloured: never, or scarcely ever, such as are of a dark gray colour without any admixture of white, because of the thickness of their skins, and the narrowness of their insides, and the hardness of their flesh. (IAqr, TA. [See also 1: and see خُصُوفُ.])—Also † A she-camel that is made to incline to, and to suckle, a young one not her own; her own being about to die, they bound its fore legs to its neck, and put upon it a piece of rag, in order that she might know this piece of rag, which they then put upon another young one; after which they stopped up her nostrils, and did not unclothe them until the latter young one had suckled her, and she perceived from it the odour of her milk. (L.)—Also, applied to a horse, (S, A, K,) and a camel, (K,) † That refuses to be led; refractory: (S, A, K:) of the measure مَفْعُول in the sense of the measure مَفْعُول; or it may be in the sense of the measure فاعِل (AZ, TA:) or a slow horse, either from fatigue or from shortness of step: (A'Obeyd, TA:) pl. جُرُورٌ. (TA.)—And † A woman crippled; or affected by a disease that deprives her of the power of walking: (Sh, K:) because she is dragged upon the ground. (Sh, TA.)—بُئْرٌ † A deep well; (Sh, S, K;) from which the water is drawn by means of the سَانِيَّةُ [q. v.], (S, A,) and by means of the pulley and the hands; like مَتَوَحٌّ and نَزُوعٌ: (A:) or a well from which the water is drawn [by a man] upon a

camel [to the saddle of which one end of the well-rope is attached]; so called because its bucket is drawn upon the edge of the mouth thereof, by reason of its depth. (As, L.)

جُرْبُرٌ A rope: pl. أُجْرَةٌ. (Sh, TA.) A rope for a camel, corresponding to the عِذَارُ of a horse, (S, K,) different from the زِمَامُ. (S.) Also The nose-rein of a camel; syn. زِمَامُ. (K:) or a cord of leather, that is put upon the neck of a she-camel: (Msb:) or a cord of leather, like a زِمَامُ: and applied also to one of other kinds of plaited cords: or, accord. to El-Hawázinec, [a string] of softened leather, folded over the nose of an excellent camel or a horse. (TA.) [See also بَخِطَامُ.]

جَرَّارَةٌ The art of pottery: the art of making jars, or earthen vessels. (TA. [See جَرَّةٌ.])

جَرِيْرَةٌ A crime; a sin; an offence which a man commits, and for which he should be punished; an injurious action: (S,* Msb,* K,* TA:) syn. ذَنْبٌ, (Msb, K,) and جِنَايَةٌ: (S:) of the measure مَفْعُولَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) pl. جَرَائِرٌ. (A.) See also what next follows.

جَرَّاءٌ, فَعَلْتُ كَذَا مِنْ جَرَّاءٍ (S, A,* K,*), and مِنْ جَرَّاءِكَ, (K,) and مِنْ جَرَّاءِكَ, (S, K,) and مِنْ جَرَّاءِكَ, (K,) means مِنْ أَجْلِكَ (S, A, K,) i. e., [originally, I did so] in consequence of thy committing it, namely, a crime: and then, by extension of its application, [because of thee, or of thine act &c.; on thine account; for thy sake;] indicating any causation. (Bd in v. 35, in explanation of مِنْ جَرَّاءِكَ and مِنْ أَجْلِكَ.) One should not say مِنْ جَرَّاءِكَ, (S,) or بِجَرَّاءِكَ. (A.)

جَرِيٌّ (written in the Towsheeh with fet-h to the ج also, TA,) [The eel;] a kind of fish, (S, K,) long and smooth, (K,) resembling the serpent, and called in Persian مَاهِي مَاهِي; said to be a dial. var. of جَرِيثٌ; (TA;) not eaten by the Jews, (K,) and forbidden to be eaten by 'Alee; (TA;) having no scales: (K:) or any fish having no scales. (Towsheeh, TA.)

جَرِيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ: (S, K;) as also جَرِيَّةٌ [q. v.] (K) and قَرِيَّةٌ. (AZ, TA.) You say, أَتَفَاهَى جَرِيَّتَهُ, meaning, † He ate it. (A, TA.) See also art. جَرَى.

جَرَّارٌ † A man who leads a thousand. (T, end of art. حَفَزَ.)—جَرَّارٌ, جَرَّارٌ, (S, A,) and كَتِيبَةٌ جَرَّارٌ, (S, K,) † An army, and a troop of horse or the like, that marches heavily, by reason of its numbers: (As, S, K:) or dragging along the apparatus of war: (A:) or numerous. (TA.)—A potter; a maker of jars, or earthen vessels. (TA. [See جَرَّةٌ.])

جَرَّارَةٌ A small, (S, A, K, TA,) yellow, (A, TA,) female (TA) scorpion, (S, A, K, TA,) like a piece of straw, (TA, [thus I render عَلَى شَكْلِ التَّبْنَةِ, but I think that there must be here some mistranscription, as the words seem to be descrip-

tive of form,]) that drags its tail; (S, K;) for which reason it is thus called; one of the most deadly of scorpions to him whom it stings: (TA:) pl. جَرَّارَاتٌ. (A, TA.)

جَرَّارٌ: see جَارٌ, last sentence.

جَرَجْرٌ The thing [or machine] of iron with which the reaped corn collected together is thrashed. (K.) [See نَوْرَجٌ and مِدْوَسٌ.]—See also جَرَجْرٌ.

جَرَجْرٌ: see جَرَّارٌ.—Also The bean; or beans; syn. فُولٌ; (S, K;) and so جَرَجْرٌ: (K:) of the dial. of the people of El-'Irāk. (TA.)—See also جَرَجْرٌ.

جَرَجْرَةٌ, an onomatopœia: (Msb:) A sound which a camel reiterates in his windpipe: (S, K:) the sound made by a camel when disquieted, or vexed: (TA:) the sound of pouring water into the throat: (TA:) or the sound of the descent of water into the belly: (IAth, TA:) or the sound of water in the throat when drunk in consecutive gulps. (Msb.) [See R. Q. 1.]

جَرَّارٌ A camel that reiterates sounds in his windpipe: (S:) or a camel that makes much noise [or braying]; as also جَرَجْرٌ and جَرَّارٌ. (K.)—The sound of thunder. (K.)—A certain plant, (S, K,) of sweet odour; (S;) a certain herb having a yellow flower. (AHn, TA.)

جُرْجُورٌ A large, or bulky, camel: (K:) pl. جُرَّاجِرٌ, (Kr, K,) without ي [before the final letter], though by rule it should be with ي, except in a case of poetic necessity. (TA.) And, as a pl., Large, or bulky, camels; as also [its pl.] جُرَّاجِرٌ: (S:) or large-bellied camels: (TA:) and generous, or excellent, camels: (K, TA:) and a herd, or collected number, (K, TA,) of camels: (TA:) and مَائَةُ جُرْجُورٍ a complete hundred (K, TA) of camels. (TA.)

جُرْجُرٌ (S, K) and جُرْجُرٌ (K) [The herb eruca, or rocket;] a certain leguminous plant, (S, K,) well known: (K;) a plant of which there are two kinds; namely, بَرِّي [i. e. eruca sylvestris, or wild rocket], and بُسْتَانِي [i. e. eruca sativa, or garden-rocket]; whereof the latter is the better: its water, or juice, removes scurs, and causes milk to flow, and digests food: (TA:) AHn says that the جُرْجُر is the بَاتِلِي [q. v.]; and that the جُرْجُر مَضْرِي is the ثَرْمَسُ: [but see this last word.] (TA in art. تَرْمَسُ.)

جَرَّارَةٌ A mill, or mill-stone; syn. رَحَى: (K:) because of its sound. (TA.)

جَرَّارٌ: see جَرَّارٌ.—Also That drinks much; (K; [in the CK misplaced;]) applied to a camel: you say جَرَّارَةٌ. (IAqr, TA.)—And hence, (TA,) Water that makes a noise. (K.)

جَارٌ [act. part. n. of 1; Dragging, drawing, &c.]—جَارُ الضَّبُعِ † Rain that draws the hyena from its hole by its violence: or the most violent rain; as though it left nothing without dragging it along: (TA:) or rain that leaves nothing without making it to flow, and dragging it along:

(IAqr, TA:) or the torrent that draws forth the hyena from its hole: (A:) and in like manner, *مَجَرُ الصَّبْعِ* the torrent that has torn up the ground; as though the hyena were dragged along in it. (IAqr, Sh, TA.) You say also *مَطَرُ جَارِ الصَّبْعِ*, and *مَطَرَةُ جَارَةِ الصَّبْعِ*. (A.) — *إِبِلُ جَارَةٍ* † Working camels; because they drag along burdens; (A, Mgh;) or tropically so called because they are dragged along by their nose-reins: (Mgh:) or camels that are dragged along by their nose-reins: (S, K, TA: [but in the copies of the S, and in those of the K, in my possession, *تَجَرُ* is put for *تَجَرُ*, though the latter is evidently meant, as is shown by what here follows:]) *جَارَةٌ* is of the measure *فَاعِلَةٌ* in the sense of the measure *مَفْعُولَةٌ*: it is like as when you say *عَيْشَةٌ رَاضِيَةٌ* in the sense of *مَرْضِيَّةٌ*, and *مَاءٌ دَافِقٌ* in the sense of *مَذْفُوقٌ*: (S:) or it means such as *curry goods*, or *furniture and utensils*, and *wheat*, or *food*. (AZ, TA voce *حَانٌ*, q. v.) It is said in a trad. that there is no poor-rate (*صَدَقَةٌ*) in the case of such camels, (S, Mgh,) because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S.) — *لَا جَارَ لِي فِي هَذَا* † There is no profit for me in this to attract me to it. (A, TA.) — *حَارُ جَارٍ* is an expression in which the latter word is an imitative sequent to the former; (S, K;) but accord. to A 'Obeyd, it was more common to say *حَارِ يَارَ*, with *يَ*: (S:) and one says also *حَرَانُ يَرَانُ جَرَانُ*. (TA in art. *جر*.)

جور is mentioned by Az in this art., meaning *Rain that draws along everything*: and *rain that occasions the herbage to grow tall*: and a *large and heavy* [bucket of the kind called] *غَرْبٌ*; explained in this sense by AO: and a *bulky camel*; and, with *ة*, in like manner applied to a ewe: Fr says that the *و* in this word may be considered as augmentative or as radical. (TA.) [See also art. *جور*.]

جَارَةٌ [fem. of *جَارٌ*, q. v.: and, as a subst.,] *A road to water*. (K.)

جَارُورٌ *A river, or rivulet, of which the bed is formed by a torrent*. (S, *K, *TA.)

الْأَجْرَانُ *The jinn, or genii, and mankind*. (IAqr, K.)

مَجَرٌ [The place, or track, along which a thing is, or has been, dragged, or drawn]. You say, *رَأَيْتُ مَجَرَ ذَيْلِهِ* [I saw the track along which his hinder skirt had been dragged]. (A.) See also *الْمَجَرَّةُ*: and *جَارٌ*. — *A place of pasture*. (TA.) — *The جانز [or beam] upon which are placed the extremities of the عَوَاضِ [or rafters]*. (K.)

مَجَرٌ: see 4, in the latter portion of the paragraph.

الْمَجَرَّةُ † [The Milky Way in the sky;] the *شرح* of the sky; (K;) the *whiteness* that lies across in the sky, by the two sides of which are the *النَّسْرُ الطَّائِرُ* [or two constellations called *النَّسْرُ*]

and *النَّسْرُ الْوَاقِعُ*]: or [the tract called] *الطَّرِيقُ* [which is probably the same; or the tract], in the sky, along which (منها) the [wandering] stars [or planets] take their ways: (TA:) or the gate of Heaven: (K:) so called because it is like the trace of the *مَجَر* [or place along which a thing has been dragged, or drawn]. (S.) Hence the prov., *سَبِي مَجَرٌ تَرْتَبُ مَجَرٌ* † Reach the middle of the sky, O milky way, (*مَجَرٌ* being for *مَجَرَّةٌ*), and the palm-trees of Hejer will have ripe dates. (A, *TA.)

مَجْرُورٌ [pass. part. n. of 1]: see 4, latter portion.

جرا

1. *جَرَوُ*, aor. *جَرَا*, inf. n. *جَرَاءَةٌ* (S, Msh, K) and *جَرَانِيَّةٌ* and *جَرَانِيَّةٌ*, with *ي* [in the place of *ا*], which is extr., (K,) and *جَرَاءَةٌ* and *جَرَّةٌ* (S, K,) thus sometimes, without *ا*, like as one says *مَرَّةٌ* and *مَرَّةٌ* (S,) [all mentioned as inf. ns. in the TK, and app. as such in the K, but only the first is explicitly mentioned as an inf. n. in the S and Msh, and *جَرَاءَةٌ* is said in the Msh to be a simple subst.,] *He was, or became, bold, daring, brave, or courageous*; (S, Msh, *K, TA;) so as to attempt, or venture upon, a thing without consideration or hesitation: (TA:) [said of a brute and the like, as well as of a man:] and *استَجَرَا* is syn. therewith. (IJ, W p. 146.)

2. *جَرَّاهُ عَلَيْهِ*, (inf. n. *تَجَرِيٌّ*, K,) *I emboldened him, or encouraged him, against him*. (S, Msh, *K, TA.)

5: see 8.

8. *اجْتَرَا عَلَيْهِ* (S, K,) or *تَجَرَّأَ* (Msh,) *He became emboldened or encouraged, or he emboldened or encouraged himself, against him*. (S, Msh, *K, TA.) — *اجْتَرَا عَلَى الْقَوْلِ* *He ventured upon the saying hastily and unhesitatingly*. (Msh.)

10: see 1.

جَرَاءَةٌ *Boldness, daringness, bravery, or courage*; as also *جَرَّةٌ* (S: see 1:) the *quality of venturing upon a saying* [&c.] *hastily and unhesitatingly*. (Msh.)

جَرِيٌّ *Bold, daring, brave, or courageous*: (S, Msh, *K, TA:) pl. *أَجْرَاءٌ*, accord. to a MS. copy of the K; [and so in the CK;] but in the M, *أَجْرَاءٌ*, with two hemzels, on the authority of Lh; and so in some copies of the K; and sometimes *جَرَاءٌ*, like *حَلْمَاءٌ*, occurring in a trad., as some relate it; but the reading commonly known is *جَرَاءٌ*, with the unpointed *ح*. (TA.) — *جَرِيٌّ الْقَدَمِ* *Bold, daring, brave, or courageous, in venturing* [against an adversary, or upon an undertaking]. (S.) — *الْجَرِيُّ* *The lion*; as also *الْمَجْتَرِيُّ*. (O, K.)

جَرِيَّةٌ *A chamber* (K, TA) *constructed of stones, with a stone placed over its entrance*, (TA,) *for the purpose of entrapping wild beasts*: (K, TA:) the piece of flesh-meat for the wild beast is put in the hinder part of the chamber; and when he

enters to take the piece of meat, the stone falls upon the entrance, and closes it: (TA:) pl. *جَرَانِي*, (accord. to some copies of the K,) or *جَرَانِي*, (accord. to others,) mentioned by AZ as one of the forms of pl. repudiated by the Arabic grammarians except in some anomalous instances. (TA.)

قَانِصَةُ الْجَرِيَّةِ *The قَانِصَةُ* [here app. meaning the *stomach*, or *triple stomach*, or the *crop*, or *crav*, of a bird], and *الْحَقُورُ* [here app. meaning the *gullet* of a bird]; like *الْجَرِيَّةُ*; (K;) i. e. the *حَوْصَلَةُ* [meaning the *stomach*, or the *crop*, of a bird]: it is said in the T, on the authority of AZ, that *الْقَرِيَّةُ* and *الْجَرِيَّةُ* and *التَّوْطَةُ* signify the *حَوْصَلَةُ* of a bird. (TA.)

جَرِيٌّ: see *الْمَجْتَرِيُّ*.

جرب

1. *جَرَبَ* (S, A, Mgh, Msh, K,) aor. *جَرَبَ*, (Mgh, Msh, K,) inf. n. *جَرْبٌ* (Msh, TA,) *He* (a camel, S, A, Msh, K, and a man, S, or other animal, Msh,) *was, or became, affected with what is termed جَرْبٌ* [i. e. the *mange*, or *scab*]. (S, Msh, K.) *مَا لَهُ جَرْبٌ وَحَرْبٌ* is a form of imprecation against a man [meaning *What aileth him? may he have the scab, and be despoiled of all his wealth, or property: or may he have his camels affected with the mange, or scab, and be despoiled &c.*: or *may his camels be affected with the mange, or scab, &c.*]: it may express a wish that he may be affected with *جَرْبٌ*: or *جَرْبٌ* may be put for *أَجْرَبَ*, to assimilate it to *حَرْبٌ*: or it may be for *جَرِبَتْ إِبِلُهُ*. (L.) — See 4. — Also † i. q. *هَلَكَتْ أَرْضُهُ* [meaning *His land had its herbage dried up by drought; or became such as is termed جَرِبَةٌ*, fem. of *أَجْرَبٌ*, q. v.]. (K.)

2. *جَرَبَهُ* (A, Msh, K,) inf. n. *تَجَرِبَةٌ* (M, A, K,) or *تَجَرِيْبٌ*, the former, which see also below, being a simple subst., (Msh,) or both, but the former is irreg., are inf. ns., (TA,) *He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it*: (A, K:) or *he tried it, made trial of it, &c.*, namely, a thing, time after time. (Msh.) [You say also *جَرَبَ*, for *جَرَّبَ*, meaning *He tried affairs*: and hence, i. q.] *جَرَّبَ فِي الْأُمُورِ* [He became experienced, or expert, in affairs]. (T, TA.) And *جَرَّبَهُ الْأُمُورُ* [Affairs, or events, tried him. &c.: and thus, rendered him experienced, or expert]. (S, TA.) And *مَا جَرَّبَتْ عَلَيْهِ فَعْلَةٌ قَبِيحَةٌ قَطُّ* [A foul action was never found to be chargeable upon him]. (S voce *نَقَبَةٌ*.)

4. *اجْرَبَ* *He had his camels* [or found them to be] *affected with what is termed جَرْبٌ* [i. e. the *mange*, or *scab*]; (S, A, L, K;) as also *جَرَّبَ*, (L, K,) which may be for *جَرِبَتْ إِبِلُهُ*; or used for *أَجْرَبَ*, to assimilate it to *حَرْبٌ* in a saying mentioned above; see 1. (L.)

Q. Q. 1. *جَوَرَبَهُ* *He put on him* [i. e., on his

(another's) foot or feet,] جَوْرَب [i. e. a sock or stocking, or a pair of socks or stockings]. (S, K.)

Q. Q. 2. تَجَوْرَب He put on [i. e., on his own foot or feet,] جَوْرَب [i. e. a sock or stocking, or a pair of socks or stockings]. (S, K.) And in like manner, تَجَوْرَب جَوْرَب [He put on a pair of socks or stockings]. (TA.)

جَرَب : see جَرَبَة.

جَرَب [The mange, or scab;] a certain disease, (A,) well known; (S, A, K;) accord. to the medical books, (Msb,) a gross humour, arising beneath the skin, from the mixture of the salt phlegm, (Msb, MF,) or the phlegm of the flesh, (so in a copy of the Msb,) with the blood, accompanied with pustules, and sometimes with emaciation, in consequence of its abundance; (Msb, MF;) or [an eruption consisting of] pustules upon the bodies of men and camels. (M, TA.) You say, أَغْدَى مِنَ الْجَرَبِ عِنْدَ الْعَرَبِ [More transitive, or catching, than the mange, or scab, among the Arabs]: (A, TA:) a proverb. (TA.) —† Rust upon a sword. (K.) —† A resemblance of rust upon the inner side of the جَفْن [or eyelid], (M, K,) sometimes covering the whole of it, and sometimes part of it. (M.) You say, بِأَجْفَانِهِ جَرَبٌ [In his eyelids is] a resemblance of rust upon their inner sides. (A.) —† A vice, a fault, a defect, an imperfection, or a blemish. (IAqr, K.)

جَرَب : see أَجْرَب.

جَرَبَة A place of seed-produce; (S, K;) as also جَرِبٌ (K:) and a tract of land such as is termed قَرَّاح [i. e. a field, or land, sown or for sowing, without any building or trees in it; or land cleared for sowing and planting; or a separate piece of land in which palm-trees &c. grow; &c.]: (K:) metaphorically applied by Imra-el-Kays to [a grove of] palm-trees, where he says

* كَجَرَبَةِ نَخْلٍ أَوْ كَجَرَبَةِ يَثْرِبِ *

[Like a grove of palm-trees, or like the plantation of Yethrib]: (AHn, TA:) or land prepared for sowing or planting: (AHn, K:) or a piece of land differing in condition from the land adjoining it, [i. e. a patch of land,] producing good plants or herbage: (Lth, TA:) the pl. [or rather coll. gen. n.] is جَرَبٌ (Lth, AHn,) like as تَبْنٌ is of تَبْنَة, and سِدْرٌ of سِدْرَة: (AHn:) or جَرَبٌ signifies a قَرَّاح; and its pl. is جَرَبَة. (IAqr, TA.) — A skin, or a mat, which is placed upon the brink of a well, lest the water should be scattered into the well [app. in falling from the bucket into the channel of the tank or cistern &c.]: or (a skin, TA,) that is placed in a rivulet or streamlet [جَدْوَل which is applied in the present day to an artificial streamlet for irrigation, in the form of a trench or gutter,] that the water may flow down over it [app. from the well to the tank or cistern &c.]. (M, K.)

جَرَبَة : see أَجْرَب, last sentence but one.

جَرَبَان or جَرَبَان : see أَجْرَب : and for the latter, see جَرَبَان.

جَرَبَان and جَرَبَان : see جَرَبَان, in five places.

جَرَبَانَة and جَرَبَانَة : see what next follows.

جَرَبَان (S, MF, TA) and جَرَبَان (Mj, MF, TA,) which are the two forms commonly known, (MF, TA,) or, accord. to the K, جَرَبَان and جَرَبَان, or, accord. to the L, جَرَبَان, and sometimes جَرَبَان, or, accord. to some copies of the K, [and so in the CK,] جَرَبَانَة and جَرَبَانَة, which are evident mistranscriptions, or, accord. to the 'Iniyeh of El-Khafijee, جَرَبَان, which is more strange, (MF,) but this last accords [most nearly] with its original, (TA,) [for it is] a Persian word arabicized, (S, TA,) originally جَرَبَان; (TA;) The جَبِيب [or opening at the neck and bosom] of a shirt: (K, TA:) or the part around the neck, upon which are sewed the buttons: (IB and TA in art. بَنْق:) or the [part called] بُنَّة [q. v.] of a shirt. (S, TA.) — جَرَبَان (Fr, S, K) and جَرَبَانَة (K, TA,) or جَرَبَانَة (CK,) The edge (حَدّ) of a sword: (K:) or a thing [i. e. a case] (K, TA) of sewed leather (TA) in which are put a sword and its scabbard with the cords or belts by which it is suspended; (K, TA;) i. q. قَرَابَة: (S: [see also جَرَاب:]) or a large sword-case in which are a man's sword and his whip and what else he requires: (Fr, TA: [also called جَلْبَان and جَلْبَان and جَلْبَان:]) in the L, the first is [also] said to signify the scabbard of a sword. (TA.)

جَرَبَانَة [a word of a very rare form, (see كَجَرَبَانَة)] The north-west wind; a wind of the kind termed نَكْبَة, that blows in a direction between that of the [north wind, or northerly wind, called] شَمَال and that of the [west wind, or westerly wind, called] دُبُور, and that dispels the clouds: (S, TA:) it is a cold wind, and is sometimes attended by a little rain: (TA in art. نَكْب, q. v.): or the [north wind, or northerly wind, called] شَمَال: or the cold of that wind: (K, TA:) or, (K,) as also جَرَبَان, (TA,) the south-east wind; the wind that blows in a direction between that of the [south wind, or southerly wind, called] جَنُوب and that of the [east wind, or easterly wind, called] صَبَا. (K, TA.) — Also, with the article ال, a name of The seventh earth: corresponding to the العربية, a name of "the seventh heaven." (TA.) — Also A weak man. (K.)

جَرَاب (S, Msb, K, &c.) not جَرَاب (ISk, Msb, K,) or this latter is of weak authority, (K, TA,) or peculiar to the vulgar, (S, L,) A provision-bag for travellers: (K, Har p. 174:) or a bag, or receptacle, for travelling-provisions and for goods or utensils &c.; syn. وَعَاء (K, TA:) or such a receptacle made of sheep-skin, in which nothing is kept but what is dry: (TA:) pl. [of mult.] جَرَاب (S, Msb, K) and جَرَاب (S, K,) the latter a contraction of the former, (TA,) and [of pauc.] أَجْرَبَة. (S, Msb, K.) —† A sword-case; or a case, or receptacle, in which a sword is put

with its scabbard and its suspensory belt or cord; syn. قَرَاب سَيْف. (TA. [See also جَرَبَان.]) —† The scrotum. (K.) — جَرَاب الْقَلْب [The pericardium, or heart-purse]. (K in art. ثَبَت, &c.) — جَرَاب الْبَيْت [The cavity of the well; (M, K;) or its interior, (Lth, S, M, A,) from top to bottom. (Lth, S, M.) You say, اطْوِ جَرَابَهَا Case thou its interior with stones. (A.)

جَرِبٌ A certain measure, (M, A, Mgh, K,) or quantity, of wheat, (S, Msb,) consisting of four أَقْفَزة [pl. of قَفِيز]: (M, A, Mgh, K:) or أَقْفَزة; each قَفِيز thereof consisting of ten أَعْشَرَة [pl. of عَشِير]; so that the عَشِير is the hundredth part of the whole: (TA:) or, as some say, a measure differing in different countries; as is the case of the رَطْل and مَد and ذِرَاع &c. (MF, TA.) For the pl., see what follows. — Hence, (Mgh,) + A certain quantity of land; (S, Mgh, Msb;) as much as is sown with the measure of seed so called; (A, Mgh;) like as mules and the space that they travel are termed بَرِيد: (A, Mgh:*) it is sixty cubits by sixty cubits; accord. to Kudānch, the extent termed أَشَل multiplied by itself; the أَشَل being sixty cubits; the cubit being six قَبْضَات; and the قَبْضَة, four أَصَابِع: the tenth part of the جَرِب is called قَفِيز, and the tenth of the قَفِيز is called عَشِير; so that the قَفِيز is ten أَعْشَرَة: (Mgh:) it is a distinct portion of land, differing according to the different conventional usages of the people of different provinces: it is said that the width of six moderate-sized barley-corns is called إِصْبَع; the قَبْضَة is four أَصَابِع; the ذِرَاع is six قَبْضَات; ten أَذْرُع are called قَبْضَة; ten قَبْضَات are called أَشَل; and the جَرِب is the extent termed أَشَل multiplied by itself: the أَشَل multiplied by the قَبْضَة is called قَفِيز; and the أَشَل multiplied by the ذِرَاع is called عَشِير: so the جَرِب is ten thousand cubits: or, accord. to Kudānch the Scribe, it is three thousand and six hundred cubits: (Msb:) pl. [of pauc.] أَجْرَبَة and [of mult.] جَرَبَان (S, Msb, K) and جَرُوب (R, TA.) See also جَرَبَة. — Also A valley; (Lth, Mgh, K; [accord. to the second of which, this is the primary signification;]) i. e., in an absolute sense; and, with the article ال, the name of a particular valley in the territory of Keys: (TA:) pl. أَجْرَبَة. (Lth, TA.)

جَوْرَب [A sock or stocking, or a pair of socks or stockings;] the wrapper of the foot or leg: (K:) or a pair of woollen envelopes for the feet, used for warmth: (TA:) an arabicized word, (S, Msb,) from the Persian كُورَب, originally كُورِبَا, i. e. "tomb of the foot:" (TA:) pl. جَوَارِب and جَوَارِب; (S, A, Msb, K;) in the former of which, the ة is added because it is originally a foreign word. (S, TA.) You say, هُوَ أَكْثَرُ مِنْ رِيحِ الْجَوْرَبِ [He, or it, is more stinking than the smell of socks, or stockings]. (A, TA.)

جَوَارِبِي A maher of جَوَارِب [i. e. socks or stockings]. (TA.)

أَجْرَبَ (S, A, Mgh, Msh, K) and جَرَبَ (A, Mgh, K) and جَرَبَانُ or جَرَبَانُ (K accord. to different copies) [Mangy, or scabby:] affected with what is termed جَرَبَ: (S, A, Msh, K:) applied to a camel, (A, Msh,) and to a man: (S, A:) fem. (of the first, Msh) جَرَبَةٌ (A, Msh) and [of the second] جَرَبَةٌ: (A:) pl. (of the first, S, Msh) جَرَبٌ (S, A, Msh, K) and (of the first, S, Mgh, TA, or of the second, Mgh, or of the third agreeably with analogy, TA) جَرَبِي (S, Mgh, K) and [of the first] أَجْرَابُ, which is like certain pls. of substantives, as أَجَادِلُ and أَتَانِلُ, (TA,) and (of the first contrary to rule, like عَجَافٌ and بَطَاحٌ which are pls. of أَعْجَفٌ and أَبْطَحٌ and أَغْصَلُ, Msh, or of the second, IB, K, or of the third, which is pl. of the first, S) جَرَابٌ: (S, IB, Msh, K:) this last occurs in the following verse [of 'Amr, or 'Omeyr, Ibn-El-Hobáb, or El-Khabbáb; these variations being in different copies of the K; but in the TA art. نَشْر, and in a copy of the S in that art. and in the present one, 'Omeyr Ibn-El-Khabbáb]:

* وَفِينَا وَإِنْ قَبِلَ أَصْطَلَحْنَا تَضَاغُنْ
* كَمَا طَرَأَ أَوْبَارُ الْجَرَابِ عَلَى النَّشْرِ

(S, K*) Within us, though it be said that we have made peace, one with another, and we are on good terms outwardly, is mutual rancour: as the soft wool of the mangy camels (while disease lurks beneath, within them, TA) grows by reason of [eating] the نَشْر [or herbage] that becomes green at the end of summer (in consequence of rain falling upon it, TA) and is injurious to animals that pasture upon it: (K, TA:) and it is said by IB, and in the K, that جَرَابٌ, here, is pl. of جَرَبٌ, not, as J says, of جَرَبٌ: but MF observes that فَعَالٌ is the pl. measure of several words of the measure فَعْلٌ, as دَفَنٌ and رَمَحٌ, and is even said by IHsh and Ibn-Málik and AHei to be regularly applicable to sings. of this latter measure; whereas no grammarian nor Arabic scholar asserts that a word of the measure فَعْلٌ assumes فَعَالٌ as the measure of its pl. (TA.)—[Hence,] أَجْرَبُ A sword reddened by much rust, which cannot be removed from it unless with a file. (A.)—And أَرْضُ جَرَبَةٍ Land affected with drought: (S, A, Msh, K:*) or salt land, affected with drought, and containing nothing. (ISd, TA.)—And الْجَرَبَةُ The shy; (S, M, A, K:) so called because of the stars (S, TA) and the milky way, (TA,) as though it were scabbed with stars; (S, IF, ISd;) its stars being likened to the marks of جَرَبَ; (A:) like as the sea is called أَجْرَدُ, and like as the sky is also called رَقِيعٌ because [as it were] patched with stars: (AAF, ISd:) or that tract of the sky in which the sun and moon revolve: (M, K:) or the lowest heaven: (AHeyth, TA:) and accord. to the M, جَرَبَةٌ [so in the TA, app. جَرَبَةٌ] is applied as a determinate [proper] name to the sky. (TA.)—And جَرَبَةٌ A beautiful girl; (IAar, K:) so called because the women separate themselves from her,

seeing that their goodly qualities are rendered foul by comparison with hers. (IAar, TA.)

تَجَرَبَةٌ is a subst. from جَرَبَ: (Msh:) or it is an inf. n. of that verb, (M, A, K,) and is one of the inf. ns. from which pls. are formed: (M, TA:) its pl. is تَجَارِبُ (M, Msh, TA) and تَجَارِبُ. (M, TA.) En-Nábigah says,

* إِلَى الْيَوْمِ قَدْ جَرَبْتَنِ كُلَّ التَّجَارِبِ

[To this day, they (referring to females) have been tried with every kind of tryings]: and El-Aashm says,

* كَمْ جَرَبُوهُ فَمَا زَادَتْ تَجَارِبُهُمْ
* أَمَا قُدَامَةُ إِلَّا الْمَجْدُ وَالْفَتَا

[How often have they tried him, and their tryings of Abou-Kudámeh have not increased aught save his glory and contentment!]; تَجَارِبُ being here a pluralized inf. n. made to govern an objective complement; which is a strange fact. (M, TA.) [But in this latter instance, we may consider زَادَتْ أَمَا قُدَامَةُ as a first objective complement of زَادَتْ, understood before أَلَا, as a second objective complement of the same verb.]

مُجَرَّبٌ A man who has his camels affected with what is termed جَرَبَ [i. e. the mange, or scab]:

whence the prov., لَا إِلَهَ لِمُجَرَّبٍ [There is no god to one who has his camels affected with the mange]; as though he renounced his god by frequently swearing falsely by him that he had no pitch when it was demanded of him [for the purpose of curing other camels]: (A:) or لَا إِلَهَ لِمُجَرَّبٍ [There is no oath to one who has his camels affected with the mange; for the reason above mentioned, or because he is likely to deny that he has mangy camels lest his camels should be prevented from coming to water: and hence also,] أَكْذَبُ مِنْ مُجَرَّبٍ [More lying than one who has his camels affected with the mange]; another prov. (Meyd. [See Freytag's Arab. Prov., ii. 382.])

مُجَرَّبٌ One who has been tried, or proved, in affairs, and whose qualities have become known: (T, TA:) or one who has been tried, or proved, and strengthened by experience in affairs: (S:) [experienced, or expert, in affairs:] or one whose qualities have been tried, or proved. (K, TA.) And مُجَرَّبٌ One having experience in affairs. (K, TA.) In general, but not always, (MF,) the Arabs used the former of these two epithets [which are virtually synonymous]. (S, MF.)—الْمُجَرَّبُ Weighed money. (Kr, K.)—الْمُجَرَّبُ The lion. (Sgh, K.)—[It is also employed as an inf. n. of 2, in accordance with a usage of which there are many other instances; as in the saying,] أَنْتَ عَلَى الْمُجَرَّبِ [Thou art about to have the proof, or experience]: a prov., mentioned by AZ: said to him who asks respecting a thing which he is about to know of himself: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (TA.)

مُجَرَّبٌ: see مُجَرَّبٌ.

جَرث

جَرِثٌ A kind of fish, (S, Mgh, K,) well known, (TA,) also called جَرِثِي and صَلَوْرٌ, (Mgh, TA,) resembling a serpent, called in Persian مَارُ مَاهِي [snake-fish, or eel]; forbidden to be eaten by the Jews: whether it be lawful to the Muslims is disputed: (TA:) جَرِثٌ is a dial. var. (S in art. قَرِث.)

جَرَثُم

Q. 2. تَجَرَّثُمُ: see 3, in two places. — تَجَرَّثُمُ He took the greater, main, or chief, part of the thing. (K.)

Q. 3. أَجَرَّثُمُ He, or it, drew himself, or itself, together; contracted; or shrank: (TA, Har p. 297:) from جَرَّثُمَةُ signifying the "earth collected around a tree." (Har ib.) Also, and تَجَرَّثُمُ It (a thing, S) collected itself together, or became collected, (S, K,) and kept to a place. (K.) Hence, in a trad., وَعَادَ لَهَا التَّقَادُ مُجَرَّثُمًا And the lambs, by reason of it, namely, the vehement drought, became collected, or drawn, together [in one place, and kept to it]. (TA.) — He (a man, TA) fell from a high, or higher, to a low, or lower, place; as also تَجَرَّثُمُ. (K, TA.)

جَرَّثُمَةُ: see what next follows.

جَرَّثُمَةُ [and accord. to Golius, as on the authority of the S, جَرَّثُمُ, but this I have not found in any Lexicon but his and that of Freytag.] The root, lowest part, base, stock, or source, syn. أَصْلُ, of a thing; (S, Mgh, K;) whatever the thing be; (Mgh;) as also جَرَّثُمَةُ: (TA:) and the place of collection thereof: (Mgh, TA:) or the earth that is collected at the roots, or lower parts, of trees: (K:) or the earth collected around a tree: (Har, p. 297:) or the root of a tree to which the earth is collected: (Lth, TA:) pl. جَرَاثِمُ. (Mgh.) One is related to have said, [El-Asd are those, of the Arabs, to whom most others congregate; therefore whoever loses his genealogy, let him come to them]: meaning الْأَرْزُ. (TA.) And جَرَاثِمُ جَرَثُمٍ means The greater, main, or chief, degrees of the punishment of Hell. (Mgh.)—The base (أَصْلُ) of a sandhill overlooking what surrounds it. (Har p. 99.) And the pl. (جَرَاثِمُ), Places elevated above the ground, composed of clay and earth collected together. (TA.)—The earth collected by ants; (TA;) an ant-hill: (K:) or جَرَّثُمَةُ التَّمَلِ signifies the ant-hill. (S.)—The earth, or dust, that the wind raises, or sweeps up and scatters. (K.)—The غَلَصِمَةُ [or epiglottis]. (K.)

رَكَبٌ مُجَرَّثُمٌ: see 3. — رَكَبٌ مُجَرَّثُمٌ [in the CK, erroneously, رَكَبٌ مُجَرَّثُمٌ] i. q. مُسْتَهْدَفٌ, (K, TA, [in the CK, erroneously, مُسْتَهْدَفٌ]) i. e., A wide, elevated pubes. (TA in art. هَدَف.)

جَرَحَ

1. جَرَحَهُ (S, A, K, &c.) aor. ٤, (K, Msh, &c.) inf. n. جَرَحَ (S, Msh, &c.) He wounded him;

produced an effect, or made an impression, upon him with a weapon: (L:) he cut him: (A, MF:) or *clave*, or *rent*, some part of his body: (MF:) syn. *كَلَمَهُ*: (K:) and *جَرَحَهُ*, (S, K,) inf. n. *يَجْرَحُ*, (TA,) signifies the same (K) in an intensive sense, or as applying to several objects; (S;) or *he wounded him much*. (L.) — Also, (K,) or *جَرَحَهُ بِلِسَانِهِ*, (A, Msh,) inf. n. as above, (Msh,) [lit. *He wounded him with his tongue*; meaning] *he reviled him, or vilified him*; (A, K;) *he imputed to him a vice, or fault, or the like*; or *spoke against him*. (Msh.) And *جَرَحُوهُ بِأَنَابٍ وَأَضْرَاسٍ* [lit. *They wounded him with dog-teeth and grinders*; meaning] *they reviled him, or vilified him, and imputed to him vices or the like*. (A.) And hence, (Msh,) *جَرَحَ الشَّاهِدُ* (A, L, Msh, K) [and *جَرَحَهُ*, as in many of the law-books,] said of a judge, (A, L,) or other person, (L,) *He annulled the witness's claim to be legally credible*, (L, K,) *by happening to discover in him a falsehood &c.*; (L;) *he evinced in the witness something that caused his testimony to be rejected*: (Msh:) *he censured the witness, and rejected what he said*. (L.) And *جَرَحَ الرَّجُلُ* *He invalidated the man's testimony*. (L.) And *جَرَحَ الشَّهَادَةَ*: [*He, or it, invalidated the testimony*; or *annulled its claim to be legally credible*]. (A, TA.) — Also *جَرَحَ*, and *اجترَحَ*, *He gained, acquired, or earned*; (S, Mgh, K, TA;) or *applied himself with art and diligence to get, obtain, gain, acquire, or earn*; (S, K, TA;) a thing: (TA:) *he wrought, or wrought, with his hand, and gained, acquired, or earned*; &c.: (Msh:) from *جَرَاةٌ*. (Mgh.) You say, *فُلَانٌ يَجْرَحُ لِعِيَالِهِ*, and *يَجْتَرَحُ*, *Such a one [works, and earns sustenance, or] gains, acquires, or earns, and collects, for his family, or household*. (TA) And *بَشْرٌ مَا جَرَحَتْ يَدَاكَ*, and *أَجْتَرَحَتْ*, *Very evil is that which thy hands have done, or wrought, or effected*: a metaphor taken from the signification of “cutting,” or “wounding”; (A, TA;) accord. to El-Khaffūjee, a metaphorical meaning conventionally regarded as proper. (TA.) *أَجْتَرَحُوا السَّيِّئَاتِ*, in the Kur [xlv. 20], means *Have committed crimes, sins, or evil actions*. (TA.) — *جَرَحَ*, nor. as above, *He (a man, TA) received a wound*. (K, TA.) — And *He had his testimony rejected as not legally entitled to credit*: (K, TA:) and so his relation. (TA.)

2: see 1, in two places.

8: see 1, in four places.

10. *استجرح* *He deserved that his claim to be legally credible should be annulled*. (A, TA.) And *It (a tradition, or narrative, A, or a thing, Msh) deserved to be rejected [as unworthy of credit or regard]*. (A, Msh.) *هَذِهِ اسْتَجْرَحَتْ* means *These traditions deserved to be rejected on account of their great number and the fewness of such as were true*: (A:) or, by reason of their great number, *obliged those who were acquainted with them to annul the claim of some one or other of their relaters to be credited,*

and to reject his relation: (L:) or *were corrupt*: (T, S, TA:) [for] *استجراحٌ* signifies [also] the *being faulty, defective, and corrupt*. (S, K.) One says, *قَدْ وَعَظْتُمْ فَلَمْ تَزِدُوا إِلَّا اسْتِجْرَاحًا*: (S, A:) these words are from a *خُطْبَةٍ* of 'Abd-El-Melik; and the meaning is, [*I have admonished you and ye have not increased save*] in *corrupt conduct*: or *in what gaineth for you censure*. (TA.)

جَرَحَ: see the next paragraph.

جَرَحٌ a subst. from *جَرَحَ*; (S, L, K;) *A wound*; (L:) and so *جَرَحٌ*, in its original acceptation; but some of those skilled in the science of lexicology say that the former is employed to denote the effect produced upon bodies by iron instruments and the like; and the latter, that produced upon objects of the mind by the tongue: (MF:) the pl. of the former is *جُرُوحٌ* and *أَجْرَاحٌ* [which is a pl. of pauc.] (S, L, K) and *جَرَاخٌ*; (T, A, L;) but the second of these is of rare occurrence, (K,) only used in poetry: (S, L:) [respecting the third, see what follows:] *جَرَاةٌ* also signifies the same as *جَرَحٌ*; (Msh;) and its pl. is *جَرَاخٌ*; (S, Msh, K) and *جَرَاخَاتٌ* (A, Msh) and *جَرَاخٌ*; (A;) or *جَرَاخٌ* is a coll. gen. n., of which *جَرَاةٌ* is the n. un.; or, accord. to Az, this last has not a sing. sense, as Lth asserts it to have, but is a pl. of *جَرَحٌ*, like as *جَارَةٌ* is of *جَرٌّ*, and *جِمَالَةٌ* of *جَمَلٌ*, and *جِبَالَةٌ* of *جَبَلٌ*. (L.)

جَرَحَةٌ *A thing whereby testimony is invalidated, or its claim to be legally credible annulled*: as in the saying, *هَلْ لَكَ جَرَحَةٌ* [*Has thou anything to adduce whereby to invalidate the testimony?*]. (A, TA.) *أَقْصَمْتُكَ الْجَرَحَةَ فَإِنْ كَانَ* *عِنْدَكَ مَا تَجْرَحُ بِهِ الْحُجَّةَ فَلْتَمَهَا*, said by the judge of El-Medeenah to one of the parties in a lawsuit, when about to give judgment against him, means *I authorize thee to adduce anything whereby to invalidate the testimony; [therefore, if thou have anything whereby thou mayest invalidate the allegation, adduce it.]* (A, TA.)

جَرِيحٌ; pl. *جَرَحَى*; (S, A, Msh, K;) each of which is masc. and fem.; (S, K;) *Wounded*. (Msh.) The pl. is not formed by the addition of و and ن because the fem. is not formed by the addition of ة. (TA.)

جَرَاةٌ: see *جَرَحَ*.

جَرَاخِيٌّ: see what next follows.

جَرَّاحٌ *A surgeon that dresses wounds*. (Golius on the authority of Ibn-Maaroof; and so in the present day; as also *جَرَّاحِيٌّ*.)

جَارِحَةٌ sing. of *جَوَارِحٌ*. (Mgh, L, Msh, TA.) — The latter signifies *Beasts, and birds, of prey; or that catch game*: (S, A, Mgh, L, Msh, K:) thus the falcon is a *جَارِحَةٌ*, and so is the dog trained for hunting, because it gains for its owner: (L:) and this appellation is applied alike to the male and the female, like *رَاحِلَةٌ* and *رَاحِيَةٌ*.

(Msh.) — And *He* *The members, or limbs, of a man, with which things are gained or earned*; (S, K, TA;) or *with which one works*; (A;) as the hands or arms, and the feet or legs: (S, A, K, TA:) because they gain, or earn, or do, good and evil. (TA.) — [And *He* *The organs of the body*: thus, for instance, *جَارِحَةٌ* is applied (in the Msh, art. *بَصَرٌ*), to the eye, which is termed (in the TA in that art.) the seeing *جَارِحَةٌ* (الْجَارِحَةُ النَّاطِرَةُ).] — Also *He* *Mares*: [and *the like*:] because they bring gain to their owners by their breeding. (AA, T.) You say, *مَا لَهُ جَارِحَةٌ* *He possesses not a female beast that bears young*: *he possesses not that which makes gain*. (TA.) And *هَذِهِ النَّاقَةُ مِنْ جَوَارِحِ الْهَالِ*, and *هَذِهِ الْإِثْنَانُ*, (K,) and *هَذِهِ الْفَرْسُ*, (TA,) *† This she-camel, and this she-ass, and this mare, is young, unimpaired by age* (مُقْبَلَةٌ [i. q. مُقْبَلَةٌ]) *in the womb*, (K, TA,) *and in youthful vigour, and one of which the offspring is wished for*. (TA.)

جرد

1. *جَرَدَ*, aor. جَرَدْتُ, inf. n. *يَجْرِدُ*: see 2, in nine places. — *جَرَدَ الْجَرَادُ الْأَرْضَ*, (A, L, Msh,) aor. and inf. n. as above, (L,) *† The locusts stripped the land of all its herbage*; (A, L;) *as what was upon the land*. (Msh.) — *جَرَدَهُمُ الْجَارُودُ* [*The year of drought destroyed them*]. (A.) — *جَرَدَتِ الْأَرْضُ* *† The land had its herbage eaten by locusts*; (S;) *was smitten by locusts*. (Msh.) — *جَرِدَ* said of seed-produce, *† It was smitten [or eaten] by locusts*. (K.) — And said of a man, (S,) *† He had a complaint of his belly from having eaten locusts*. (S, K.) — *جَرِدَ*, aor. جَرَدْتُ, (K,) inf. n. *يَجْرِدُ*, (TA,) *† It (a place) was, or became, destitute of herbage*. (K, TA.) — *† He (a man) had no hair upon him* [i. e. upon his body, or, except in certain parts: see *أَجْرَدُ*]. (S: but only the inf. n. is there mentioned.) — *† He (a horse, K, TA, or similar beast, TA) had short hair*: (TA:) or *had short and fine hair*: as also *أَجْرَدَ*. (K, TA.) [See *أَجْرَدَ*.] — See also 7. — Also, (S, K,) inf. n. as above, (S,) *† He (a man, S) became affected with the cutaneous eruption termed شَرَى, from having eaten locusts*. (S, K.)

2. *جَرَدَ*, (A, L,) inf. n. *يَجْرِدُ*, (S, A, L,) *He stripped, divested, bared, or denuded, of garments, or clothes*. (S, A, L.) You say, *جَرَدَهُ مِنْ ثِيَابِهِ*, (A,) or *ثَوْبِهِ*, (Th, L, K,) as also *جَرَدَهُ*, (K,) and *جَرَدَهُ ثَوْبَهُ*, (Th, L,) *He stripped, divested, or denuded, him of his garments, or of his garment*: (Th, A, L, K:) [this is the only signification of the verb given in the A as proper; its other significations given in that lexicon being there said to be tropical:] or *جَرَدْتُهُ مِنْ ثِيَابِهِ* signifies *I pulled off from him his garments*: and *جَرَدْتُ الشَّيْءَ*, aor. جَرَدْتُ, inf. n. *يَجْرِدُ*, *† I removed from the thing that which was upon it*. (Msh.) — *† He peeled, or pared, a thing; divested it of its peel, bark, coat, covering, or the like*; as also *جَرَدَ*, (L, K,) aor. and inf. n. as above: (L:) and *† the latter, † he peeled off anything,*

جَرَدَ *from a thing.* (S, L.) — † *He stripped skin of its hair; as also* جَرَدَ. (L, K.) — † *It (drought) rendered the earth, or land, bare of herbage: so in the L and other lexicons: in the K, جَرَدَ: but the former is the right.* (TA.) — † *I. q. شَدَبَ [generally signifying He pruned a tree or plant].* (S, TA.) — † *[He bared a sword;] he drew forth a sword (S, A, K) from its scabbard; (A;) as also* جَرَدَ, (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) — † *He detached a company from an army: see* جَرَدَ. — † *He divested a thing of every accessory, adjunct, appendage, or adventitious thing; rendered it bare, shere, or mere.] — † He made the writing, or book, (L, K,) and the copy of the Kur-ān, (L,) free from syllabical signs, (L, K,) and from additions and prefaces: (L:) he divested the Kur-ān of the diacritical points, and of the vowel-signs of desinential syntax, and the like: (Ibrāheem [En-Nakha'ee]:) or he wrote it, or read it, or recited it, without connecting with it any of the stories, or traditions, related by the Jews or Christians. (Ibn 'Oyeyneh, accord. to the L; or A 'Oheyd, accord. to the TA.) — جَرَدَ الْقَطَنَ, and جَرَدَ, † *He separated the cotton from its seeds, with a مِخْلَاج: or separated and loosened it by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: syn. حَلَجَ.* (K.) — جَرَدَ الْحَجَّ, (Ish, K,) and جَرَدَ بِالْحَجِّ, (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) † *He performed the rites and ceremonies of the pilgrimage (الحج) separately from those of the العمرة [q. v.]:* (Ish, Z, Ibn-El-Jowzee, K:) or the former signifies *he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects.* (Har p. 392.) [See also 5.] — جَرَدَ لِلْقِيَامِ بِكَذَا: see 5. — جَرَدَ الْقَوْمَ: (K;) and جَرَدَهُمْ, (L, K,) aor. and inf. n. as above; (L;) † *He asked, or begged, of the people, or company of men, and they refused him, or gave him against their will.* (L, K.) — Also, (K,) inf. n. as above, (TA,) † *He wore, or put on, جَرُود, i. e., old and worn-out garments.* (K.)*

5. جَرَدَ *He was, or became, stripped, divested, bared, or denuded,* (S, A, L, Mṣb, K,) [and he stripped, divested, bared, or denuded, himself,] *of his clothes or garments,* (A, Mṣb,) or *من ثَوْبِهِ of his garment;* (L, K,*) as also *انجرد,* (A, L, K,) which latter, accord. to Sh, is not a quasi-pass. verb, (L,) [but it seems that he did not know جَرَدَ, in a sense explained above, (see 2, second sentence,) of which it is the quasi-pass., like as جَرَدَ is of جَرَدَ.] — † *It (an ear of corn, A, K, and a flower, TA) came forth from its envelope, or calyx.* (A, K, TA.) — † *It (expressed juice) ceased to boil, or estuate, (K,) [and so became divested of its froth, or foam.] — † He (a man) was, or became, alone, by himself, apart from others; as though detached from the rest of men. (Har p. 430.) — † He (a horse) outstripped the other horses in a race; as also* *انجرد,* and *انجرد عَنِ الْخَيْلِ*; like *نَضَا الْخَيْلِ*; as though he threw off the others from himself

as a man throws off his garment. (TA) And † *He (an ass) went forward from among the she-asses. (L.) — † تجرد للأمر: [He devoted himself to the affair, as though throwing aside all other things; he applied himself exclusively and diligently to it;] he strove or laboured, exerted himself or his power or efforts or endeavours or ability, employed himself vigorously or diligently or with energy, or took pains or extraordinary pains, in the affair, (S, A, K, and Har p. 430,) not diverted therefrom by any other thing. (Har ib.) And تجرد للعبادة: [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, religious service, or worship]. (A.) And جرد للقيام بكذا: [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, the performance of such a thing]. (A.) And تجرد في السير, and انجرد, † *He strove or laboured, exerted himself or his power or efforts or endeavours or ability, in pace, or going; he hastened therein; like سيره في سيره.* (L, TA.) — تجرد بالحج: see 2. Accord. to Ahmad, as related by Is-hāk Ibn-Manṣoor, (TA,) † *He affected to be like, or he imitated, the pilgrim of Mekkeh, or the man performing the pilgrimage of Mekkeh.* (K, TA.)*

7. انجرد: see 5, first sentence. [Hence,] انجروا *the camels cast, or let fall, their fur, or soft hair.* (L.) — See also 1. — † *It (a garment, or piece of cloth,) became threadbare, or napless, (S, L, K,) and smooth; (S, L;) as also* جَرَدَ. (L.) — Said of a horse in a race: see 5. — انجرد في السير: see 5. — انجرد به السيل, (S, A, L,) in the K, erroneously, *انجرد به السيل*, (TA,) † *The journey, or march, (S, A, L,) became extended, (S, A, L, K,) and of long duration, [with us,] (S, L, K,) without our pausing or waiting for anything.* (A.)

8. اجتراء † *The attacking one another with [drawn] swords.* (KL.) [You say, اجتروا † They so attacked one another; like as you say, اضطربوا.]

جَرْدُ † *A garment old and worn out, (L, K, TA,) of which the nap has fallen off: or one between that which is new and that which is old and worn out: pl. جَرُود.* (L, TA.) You say جَرْدُ جَرْدٍ, (A,) and جَرْدَةٌ [alone], (S, L, TA,) † *A [garment of the kind called] بردة worn so that it has become smooth.* (S, A, L, TA,*) And [the pl.] جَرُود, (K, TA, in the CK جَرُود,) as a subst., (TA,) † *Old and worn-out garments.* (K.) It is said in a trad. of Abou-Bekr, *لَيْسَ عِنْدَنَا مِنْ مَالِ الْمُسْلِمِينَ إِلَّا جَرْدُ هَذِهِ الْقُطَيْفَةِ*, meaning † *There is not in our possession, of the property of the Muslims, save this threadbare and worn-out قطيفة.* (TA.) — † *The pudendum, or pudenda; [app. because usually shaven, or depilated;] syn. فَرْج.* (K,) i. e. عَوْرَةٌ. (TA.) — And † *The penis.* (K.) — † *A shield.* (K.) — † *A remnant of property, or of cattle.* (K.) — See also جَرِيدَةٌ.

جَرْدُ: see جَرِيدَةٌ.

جَرْدُ † *A wide, or spacious, tract of land in which is no herbage: (S, A, K:) an inf. n. used*

as an appellative subst. (A.) — *وَجِي عَلَى جَرْدِهِ* and *أُجِرْدُهُ* † *He (a man, TA) was shot, or struck with a missile, on his back.* (K.) — See also what next follows.

أُجِرْدُ, (K,) fem. with ة; (S, K;) and جَرْدُ, (S, A, K,) fem. جَرْدَةٌ; (A, K;) and جَرْدُ, (TA, as from the K,) which last is an inf. n. used as an epithet; (TA;) † *A place (A, K) destitute of herbage: (S, A, K:) you say* أَرْضُ جَرْدَةٍ (S, K) and جَرْدَةٌ (A, K) and جَرْدِيَّةٌ, (TA,) and فَضَاءٌ أَجْرَدُ: of which last the pl. is [جَرْدٌ and] أَجَارِدُ. (S.) — Also, the first, † *A man affected with the cutaneous eruption termed شَرَى, from having eaten locusts.* (TA.)

جَرْدَةٌ: see جَرْدُ. — Also † *An old worn piece of rag: dim. جَرِيدَةٌ.* (TA from a trad.)

جَرْدَةٌ [The denuded, or unclad, part, or parts, of the body]. You say *امْرَأَةٌ بَضَّةُ الْجَرْدَةِ* (A, K) and *الْمَجْرَدُ* (A, K) and *الْمُتَجَرِّدُ*, (T, A, K,) [A woman thin-skinned, or fine-skinned, and plump, in respect of the denuded, or unclad, part, or parts of the body: or] when divested of clothing: (T, A, K:) the last of these words is here an inf. n.: if you say *الْمُتَجَرِّدُ*, with kesr, you mean, [in] the [denuded] body: (K:) [and so when you say *الْجَرْدَةُ*, and *الْمَجْرَدُ*; or this last may be regarded as an inf. n.:] *الْمُتَجَرِّدُ* is more common than *الْمَجْرَدُ*. (TA.) [In like manner,] you say *فُلَانٌ حَسَنُ الْجَرْدَةِ* and *الْمَجْرَدُ* and *حَسَنُ الْعُرْيَةِ* and *الْمُتَجَرِّدُ*; like as you say, *حَسَنُ الْعُرْيَةِ* and *الْمُعْرَى*, which signify the same. (S.) It is said of Moḥammad, *كَانَ أَتَوَرَّ الْمُتَجَرِّدُ*, i. e. *He was bright in respect of what was unclad of his body, or person.* (TA.) — Also † *Plain, or level, and bare, land.* (S.)

الْأَجْرَدُ (K) and *الْمَجْرَدُ* and *الْجَرْدَانُ* (S, K) † *The yard of a horse &c.: (S:) or of a solid-hoofed animal: or it is of general application: (K:) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) جَرَادِين.* (K.)

جَرْدِيَّةٌ: see جَرْدُ.

جَرَادٌ [a coll. gen. n., † *Locusts; the locust; a kind of insect well known: (S, Mṣb, K:) so called from stripping the ground, (A, Mṣb,) i. e., eating what is upon it: (Mṣb:) n. un. with ة: (S, Mṣb:) applied alike to the male and the female: (S, Mṣb, K:) جَرَادٌ is not the masc. of جرادة, but is a [coll.] gen. n.; these two words being like بَقَرٌ and بَقْرَةٌ, and تَمْرٌ and تَمْرَةٌ, and حِمَامٌ and حِمَامَةٌ, &c.: it is therefore necessary that the masc. should be [in my copies of the S, “should not be,” but this is corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the collective form]: (S:) but some say that جَرَادٌ is the masc.; and جرادة, the fem.; and the saying *رَأَيْتُ جَرَادًا عَلَى جَرَادَةٍ* [as meaning *I saw a male locust upon a female locust*], like *رَأَيْتُ نَعَامًا عَلَى نَعَامَةٍ*, is cited: (TA:) it is first called سِرْوَةٌ; then, دَبِي; then, غَوْغَاءٌ; then,*

خُتْفَان; then, خُتْفَان; and then, جراد: (A 'Obeyd, TA:) Ag says that when the males become yellow and the females become black, they cease to have any name but جراد. (AHn, TA.) [Hence,] ابْنُ الجَرَادِ, (T in art. ابْنِ,) or ابنُ الجَرَادَةِ, (TA in that art.) † *The egg of the locust.* (T and TA ubi supra.) — مَا أَدْرِي أَيَّ جَرَادٍ غَارَهُ, (S, K,) or أَيُّ الجَرَادِ, (A, L,) † *I know not what man, (S, K,) or what thing, (A,) took him, or it, away.* (S, A, K.)

جَرِيدَةٌ [a coll. gen. n.], n. un. † جَرِيدَةٌ: (S, Mgh:) the latter is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; (Mgh;) signifying † *A palm-branch stripped of its leaves;* (S, A, Mgh, K;) as long as it has the leaves on it, it is not called thus, but is called سَعْفَةٌ: (S:) or a palm-branch in whatever state it be; in the dial. of El-Hijáz: (TA:) or a dry palm-branch: (AAF, K:) or a long fresh palm-branch: (K:) pl. جَرَائِدُ. (TA.) — [Also, † جَرِيدَةٌ, † *A tully, by which to keep accounts;* because a palm-stick is used for this purpose; notches being cut in it. — And hence, جَرِيدَةٌ † *An account-book:* and جَرِيدَةُ الخَرَاجِ † *The register of the taxes, or of the land-tax.*] — إِبِلٌ جَرِيدَةٌ: † *Choire, or excellent, (A, L,) and strong, (L,) camels.* (A, L.) — See also أَجْرَدُ, in two places.

جَرَادَةٌ † *Anything that is peeled off, or pared, from another thing.* (S.)

جَرِيدَةٌ n. un. of جَرِيدٌ as a coll. gen. n.: see the latter in four places. — Also fem. of the latter as an epithet. — Also † *A detachment of horsemen; a company of horsemen detached (جَرَدَتْ, S, A) from the rest of the force, (S,) or from the main body of the horsemen, (A,) in some direction, or for some object:* (S, A:) or a company of horsemen among whom are no foot-soldiers, nor any of the baser sort, or of those of whom no account is made: (A:) or horsemen among whom are no foot-soldiers; (K;) as also جَرْدٌ [as though pl. of أَجْرَدُ], (K, TA,) with damm, (TA,) or جَرْدٌ. (So in the CK.) [See an ex. under the word نَيْتٌ, last sentence.]

جَرْدَةٌ dim. of جَرْدَةٌ, q. v.

جَرْدَةٌ dim. of جَرْدَةٌ [fem. of أَجْرَدُ]: so in the phrase جَرْدَةُ النِّمْنِ † *The middle of the back of the neck, which is free from flesh.* (L.)

جَرَادٌ † *One who polishes brazen vessels.* (K.)

جَارُودٌ † *An unlucky man;* (S, K;) one who strips off prosperity by his ill luck; (A;) or as though he stripped off prosperity by his ill luck. (TA.) — Also, and جَارُودَةٌ, (A,) or سَنَةٌ جَارُودٌ, (S, K,) † *A year of drought:* (A, K:) or a year of severe drought and dryness of the earth; (S;) as though it destroyed men. (TA.)

جَارُودَةٌ: see what next precedes.

الْجَارُودِيَّةُ A sect of the Zaydeeyeh, (of the Shee'ah, TA,) so called in relation to Abu-l-Járood Ziyád the son of Ahoo-Ziyád: (S, K:)

Abu-l-Járood being he who was named by the Imám El-Bákir "Surhoob," explained by him as a devil inhabiting the sea: they held that Mohammad appointed 'Alec and his descendants to the office of Imám, describing them, though not naming them; and that the Companions were guilty of infidelity in not following the example of 'Alec, after the Prophet: also that the appointment to the office of Imám, after El-Hasan and El-Hoseyn, was to be determined by a council of their descendants; and that he among them who proved himself learned and courageous [above others] was Imám. (MF.)

أَجْرَدٌ † *A man having no hair upon him;* (S, A, L, K;) i. e., upon his body; or except in certain parts, as the line along the middle of the bosom and downwards to the belly, and the arms from the elbows downwards, and the legs from the knees downwards; contr. of أَشْعَرٌ, which signifies "having hair upon the whole of the body:" (IAth, L:) [fem. جَرْدَةٌ: and] pl. جَرْدٌ. (A, TA.) The people of Paradise are said (in a trad., TA) to be جَرْدٌ مُرْدٌ: [Having no hair upon their bodies, and hairless]. (A, TA.) — Also applied to a horse, (S, A, K,) and any similar beast, (TA,) meaning † *Having short hair:* (TA:) or having short and fine hair. (S, K.) This is approved, (S,) and is one of the signs of an excellent and a generous origin. (TA.) Pl. as above. (A.) In like manner, أَجْرَدُ الْقَوَائِمِ means † *Having short, or short and fine, hair upon the legs.* (TA.) — Also † *A cheek upon which no hair has grown.* (TA.) And † *A sandal upon which is no hair.* (L from a trad.) — Applied also to a place; and the fem., جَرْدَةٌ, to land: see جَرْدٌ, in three places. — Also † *Milk free from froth.* (A.) And the fem., † *Wine that is clear,* (AHn, K,) free from dregs. (AHn, TA.) And † *A sky free from clouds.* (L.) — † *Smooth.* (Ham p. 413.) — † *A heart free from concealed hatred, and from deceit, dishonesty, or dissimulation.* (L.) — † *Complete;* (A, K;) free from deficiency; (A, TA;) as also جَرِيدٌ; (S, A, K;) applied to a year (عَامٌ), (S, A,) and to a month, (Th, TA,) and to a day: (K:) fem. as above, applied to a year (سَنَةٌ). (A.) Accord. to Ks, (S,) you say, مَا رَأَيْتُهُ مَدَّ أَجْرَدَانِ and مَدَّ جَرِيدَانِ, meaning † *[I have not seen him, or it, for, or during,] two days,* (S, A, K,) or two months, (S, K,) [or two years,] complete. (A, TA.) — † *A horse wont to outstrip others;* (K;) that outstrips others, and becomes separate from them by his swiftness. (IJ, TA.) — And the fem., † *A voracious she-camel.* (A.) — It is also used as a subst.: see جَرْدٌ: — and see الْجَرْدَانُ. — Also † *The sea.* (AAF, M in art. جَرَب.) — And the fem., † *A smooth rock.* (S, TA.)

إِجْرَدٌ, and sometimes without tesbdeed, إِجْرَدٌ, † *A certain plant which indicates the places where truffles (كُمَاة) are to be found: a certain herb, or leguminous plant, said to have grains like pepper.* (En-Nadr, TA.)

مُجْرَدٌ † *A man ejected from his property.* (IAar, TA.)

مُجْرَدٌ: see جَرْدَةٌ, in two places. — † *A bare,*

or naked, [or drawn,] sword. (A.) — [† *Divested of every accessory, adjunct, appendage, or adventitious thing; rendered bare, shere, or nere; abstract.* — In philosophy, Bodiless; incorporeal; as though divested of body.] — See also الْجَرْدَانُ.

مَجْرُودٌ † *Peeled, or pared; divested of its peel, bark, coat, covering, or the like.* (S, L.) — أَرْضٌ مَجْرُودَةٌ † *Land of which the herbage has been eaten by locusts:* (S:) or land smitten by locusts: (Mgh:) or land abounding with locusts; (A 'Obeyd, ISd, K;) a phrase similar to أَرْضٌ مَوْخُوشَةٌ; the epithet having the form of a pass. part. n. without a verb unless it be one that is imaginary. (ISd, TA.) — رَجُلٌ مَجْرُودٌ † *A man having a complaint of his belly from having eaten locusts.* (S.)

مُجْرَدٌ and مُنْجَرَدٌ: see جَرْدَةٌ, in four places: — and see what follows.

مُنْجَرَدٌ † *A horse having short, and little, hair:* (EM pp. 39 and 40:) or sharp, or vigorous, in pace, [and] having little hair. (Har p. 455.) — مَا أَنْتَ بِمُنْجَرَدٍ الْبَلَكِ, (AZ, A, TA,) or بِمُنْجَرَدٍ الْبَلَكِ, (so in a copy of the A,) said to one who is shy, or bashful, [meaning † *Thou art*] not free from shyness in appearing [before others]: (AZ, TA:) or † *thou art not celebrated, or well-known.* (A, TA.)

جردب

Q. 1. جَرْدَبٌ [from جَرْدَبَانٌ] He put his hand upon the food (K, TA) that was before him on the table, (TA,) in order that no other person might take it: (K, TA:) or he ate with his right hand, and prevented [others from eating] with his left hand: (IAar, K:) also, (K,) or جَرْدَبٌ جَرْدَبٌ عَلَى الطَّعَامِ, (TA,) he ate greedily, gluttonously, or voraciously: (K, TA:) or جَرْدَبٌ فِي الطَّعَامِ he put his left hand upon food that was before him on the table, in order that no other person might take it; as also جَرْدَمٌ: (Yaakoob, S:) or جَرْدَبٌ مَا فِي الْإِنَاءِ he ate, and made an end of, devoured, or consumed, what was in the vessel; as also جَرْدَمٌ [q. v.]. (Sh, TA.)

جَرْدَبِي: see what next follows, in two places.

جَرْدَبَانٌ, an arabicized word, (S, K,) from the Persian, (S,) originally كَرْدَةُ بَانٌ "guardian of the cake of bread," (S, K,) and جَرْدَبَانٌ and جَرْدَبِيٌّ and جَرْدَبٌ. (K.) One who puts his hand, (K,) or who puts his left hand, (S,) upon food, (K,) or upon a thing that is before him on the table, (S,) in order that no other person may take it: (S, K:) or who eats with his right hand, and prevents [others from eating] with his left hand: and one who eats greedily, gluttonously, or voraciously: or the first and † third signify, (K, TA,) or signify also, † *a spungy;* (K, TA;) because of his greediness, gluttony, or voraciousness, and his boldness. (TA.) A poet says, (namely, El-Ghanawee, TA voce جَرْدَبِيلُ)

إِذَا مَا كُنْتُ فِي قَوْمٍ شَهَاوِي *
فَلَا تَجْعَلْ شِمَاكَ جَرْدَبَانَا *

[When thou art among a greedy company of men, put not thy left hand upon the food as a جردبان]: (Fr, S:) or the last word is جردبيل, meaning, (accord. to Sh, as also جردبان, TA voce جردبيل,) one that takes a fragment [of food] with his left hand, and eats with his right hand, and, when what the party have is consumed, eats what is in his left hand. (TA.)

جرديان: see جردبان.

جرديان

جرديان: i. q. جردبان, explained in art. جرد.

جرذ and جردق

جرذ and جردق, (T, JK, TA,) or جردقة (S, K) and جردقة, (IAqr, K,) the last asserted by IAqr to have been heard by him from a man of chaste speech, (TA,) A cake of bread: (JK, S, K:) arabicized words, (T, JK, S, K,) from جردة (K, TA,) which is Persian, meaning "round:" (TA:) pl. جرداق and جرداق. (JK.)

جردم

Q. 1. جردمة, [inf. n. of جردم] (S, K,) in relation to food, (S,) i. q. جردية; (S, K;) i. e., The covering the food that is before one with the left hand, [while eating with the right hand,] in order that no other person may take it: accord. to Yaakoob, the م is a substitute for the ب. (TA.) And جردم signifies He ate, made an end of, devoured, or consumed, what was in the bowl or vessel: (IAqr, Sh, K, TA:) and he ate entirely the bread. (K.) — Also جردم, He talked much. (S, K.) — And He hastened, made haste, sped, or was quick; (Kr, K;) as also جردم. (K.) — جردم السنين He passed the [age of] sixty. (IAqr, K.)

جردم [probably Voracious: see above: and hence, —] Black locusts, having green heads. (K.) — Loquacious; or a great talker. (K.)

جرذ

1. جرد, inf. n. جرد, † He (a horse [or similar beast]) became affected with the kind of swelling termed جرد [q. v. infra]. (A.) — جردت القرحة † The wound, or ulcer, formed itself into a knot, or lump, (تَعَقَّدَتْ) like what is termed جرد, or جرد. (K, accord. to different copies. [The former reading is app. the right.])

2. جرد † He trimmed a tree, as though by removing its جرد, meaning its faulty parts, or knots, which are likened to جردان [pl. of جرد]: whence † رجُلٌ مُجَرَّدٌ. (A.) — [And hence,] جرده Time, or fortune, tried and strengthened him by means of experience in affairs. (T, L, TA.)

جرذ † Any swelling, (A 'Obeyd, S, Mgh, L, K,) and inflation of the sinews, (A 'Obeyd, S, Mgh, L,) in the hock (A 'Obeyd, S, Mgh, L, K) of a horse (A 'Obeyd, Mgh, L) or similar beast; (S,

K;) and in the side of the hock-joint, externally and internally; (A 'Obeyd, Mgh, L;) derived from جرد, because resembling in form the rat (فأر) thus called: (Mgh:) or an inflation of the sinews of a horse's legs, occasioning swellings which are likened to [the rats called] جردان: (A:) or a swelling in the side of a horse's hoof, and in his stifle-joint (ثِفْنَة), or in the hinder part of his hock, which grows so large as to prevent his walking and working; also written جرد; (ISh, L in arts. جرد and جرد;) and likewise affecting the camel: (ISh, L in art. جرد:) the original word is with ذ. (TA.) — Also † The faulty parts, or knots, of a tree, which are pared off; likened to جردان. (A.)

أرض جردة Land containing, (S, L,) or abounding with, (K,) [the large field-rats called] جردان; (S, L, K;) like أرض فجرة. (A.) — دابة جرد (M, L,) or فرس جرد (Mgh,) † A beast, or horse, affected with the kind of swelling termed جرد. (M, Mgh, L.) And رجل جرد الجحنيين † [A man whose legs are affected with similar swellings]. (M, L, TA.)

جرذ [The large field-rat; so in the present day;] a species of فأر [or rat]: (S, A, Mgh, L, K:) or the male فأر: (T, M, IAmb, L, Mgh:) or the large male فأر; said to be larger than the jerboa, of a dusky colour, with a blackness in his tail: (L:) or the large فأر that is in the deserts, or uncultivated plains, and that does not frequent, or keep to, houses: (Mgh:) pl. جردان. (S, A, Mgh, L, Mgh, K,) or جردان. (TA.) أَكْثَرَ اللَّهُ جردان بيتك [lit. May God multiply the large rats of thy house, or tent,] means † may God fill thy house, or tent, with wheat, or food. (A.) And تَفَرَّقَتْ جردان بيته [lit. The large rats of his house, or tent, became dispersed,] has a contr.

meaning. (Har p. 274.) — أُمُّ جردان A sort of dates, (L, Mgh, K,) of a large size: before the fruit is cut [from the tree], rats collect beneath: so called when fresh and ripe: when dry, كَبِيسٌ: called in El-Koofeh مَوْشَانٌ (L:) and a sort of palm-tree, the last in the time of the ripening of its fruit in El-Hijáz: (Aq, AHn, L:) or [simply] the palm-tree. (T in art. ام.) Hence the saying, إِذَا طَلَعَتِ الْخَرَاتَانُ أَكَلْتُ أُمَّ جردان [When El-Kharátán (the Eleventh Mansion of the Moon) rises aurorally (see منازل القمر in art. نزل), the dates called أُمُّ جردان are eaten]: for El-Kharátán rises [aurorally] in the last part of the hot season, after the [auroral] rising of سُبَيْلٌ [or Canopus], and before the season called الصَّفَرِيُّ. (AHn, L.)

جرذانة (in the CK جردانة) A sort of date: pl. جرداين. (K.)

مُجَرَّدٌ † A man freed from his faults by experience in affairs: see 2: (A:) or an intelligent, or a sagacious, man: (M, L:) one who has been tried and strengthened by experience in affairs. (T, S, M, L, K.)

جرذق

جرذق and جردقة: see جردق.

جردم

Q. 1. جردم, (K,) inf. n. جردمة, (L,) He hastened, made haste, sped, or was quick, (L, K,) in walking, or going, and in work; (L;) like جردم. (K.)

جرز

1. جرزه, (S, K, TA,) aor. †, inf. n. جرز, (S, Mgh, TA,) He cut it; or cut it off. (S, K, Mgh, TA.) You say also, جرزت الأرض, meaning, The land had its herbage cut, or cut off: (A:) or became without herbage; its herbage having been consumed by the locusts or the sheep or goats or the camels or the like: (Fr, TA:) and جرزت الأرض, aor. †, signifies [the same, or] the land became what is termed جرز; as also † أجزرت. (TA.) — It (time, or fortune, الزمان,) destroyed, exterminated, or extirpated, him or it. (A, TA.) — Also, (K,) aor. and inf. n. as above, (TA,) He slew him. (K, TA.) — Also جرز, (K,) aor. and inf. n. as above, (TA,) He ate quickly. (K, TA.) — And جرز, (K,) inf. n. جرزة, (TA,) He ate much; was a great eater; (K, TA;) not leaving anything upon the table: (TA:) or (K and TA, but in the CK "and") he ate quickly; was a quick eater. (K, TA.)

4. اجرزت الأرض: see 1. — اجرزت القوم, from أجزوا, (S,) is a phrase similar to أجزوا, (S, TA,) and signifies The people journeyed in a land such as is termed جرز: (TA in art. بيس:) also (TA) they were, or became, afflicted with dearth, scarcity, drought, sterility, or barrenness. (K, TA.) — [And hence, app.] اجرزت الشاة The she-camel became lean, or emaciated. (K.)

جرز: } sec جرز; the former, in two places.
جرز: }

جرز see جرز. — Also سنة جرز A year of dearth, scarcity, drought, or sterility: (S, K, TA:) pl. أجزاز. (S, TA.)

جرز, (S, Mgh, Mgh, K,) and جرز, (K,) and جرزة, (S, K,) and جرزة, (K,) Land in which is no herbage; (Fr, S, Mgh;) as though the herbage or the ruin were cut off from it: (S:) or from which the water is cut off, so that it is dried up and without herbage: (Mgh, in explanation of the first:) or dried up, producing no herbage: (Jel in xviii. 7, in explanation of the first:) or of which the herbage has been cut: (Bd ibid., in explanation of the first; and A in explanation of the last:) or that produces no herbage: (K:) or of which the herbage has been eaten: (K:) or this is the signification of the last [only] according to the S:) or not rained upon: (K:) or, accord. to some of the expositions of the Kur, by the first is meant the land of El-Yemen: and by the second, accord. to El-Otbee, [land] that takes, or receives, much water, and does not dry it up: and as to جرز, it may be an inf. n. used as an epithet, as though

meaning *ذات جرّز*, i. e., of which the herbage has been eaten: also *أرض مَجْرُوزَة* is explained as signifying land of which the herbage has been consumed by the locusts or the sheep or goats or the camels or the like: (TA:) and *مَقَارَة مَجْرَاز* a barren desert: (A, K:) [see also *جَارِز*:] the pl. of *جرّز* is *جَرَزَة*, like as *جَحْرَة* is pl. of *جَحْر*; and that of *جرّز* is *أَجْرَاز*, like as *أَنْبَاب* is pl. of *سَبَب*: (S:) and one says also *أَرْض أَجْرَاز*, (K, TA,) as well as *أَرْضُون أَجْرَاز*. (TA.)

جَرَزَة, (S, A,) or *جَرَزَة*, with fet-h to the ر, (K, TA,) Extirpation: (S, A:) or destruction. (K, TA.) Hence the saying, *لَنْ تَرْضَى شَانِيَةَ إِلَّا بِجَرَزَة*, A female that hates, by reason of the vehemence of her hatred, will not be content save with extirpation [of the object of her hatred]: (S:) or *جَرَزَة*, *لَمْ يَرْضَ شَانِيَةَ إِلَّا بِجَرَزَة*, (A,) or *بَجَرَزَة*, (TA,) *His hater was not content save with extirpation of him whom he hated.* (A, TA.) You say also, *بَشْرَزَة وَجَرَزَة*, [or *بَشْرَزَة وَجَرَزَة*], thus, only, the former word is written in the K and TA in art. *شرز*, and I think that the latter is correctly written in like manner, as in the S and A, *God smote him with destruction [and extirpation].* (TA.)

جَرَزَة A bundle of [the kind of trefoil called] *قَت* (A, Mgh, Msh, K) or the like: (Mgh, Msh, K:) or a handful thereof: (Mgh, Msh:) pl. *جَرَز*. (A, Mgh, Msh.)

جَرَزَة: see *جَرَزَة*, in three places.

جَرَّاز, applied to a sword, (S, K,) Cutting, or sharp: (K:) or cutting much, or very sharp: (S:) or penetrating: or that cuts off utterly, or entirely. (TA.) — Hence you say of a she-camel, likening her to such a sword, *إِنَّمَا لَجَرَّازٌ لِلشَّجَرِ*, Verily she is one that eats and breaks the trees. (TA.) See also *جَرُوز*.

جَرُوز † That eats much; (A, K;) [when applied to a man,] that leaves nothing upon the table when he eats: (S, A:) or that eats quickly: (K:) applied to a man, and to a camel; (TA:) and to a woman; and to a she-camel, as also *جَرَّاز*; (S;) or [any] female: (TA:) or, applied to a she-camel, that eats everything. (As, TA.)

جَارِز, applied [to land, and hence,] to a woman, Barren: (S, A, K:) the woman is likened to land that produces no herbage. (TA.) [See also *جَرُوز*.] — *أَرْض جَارِزَة* Dry and rugged land encompassed by sands or by a [level tract such as is called] *قَاع*: (S, K:) pl. *جَوَارِز*: (S, TA:) mostly applied to islands of the sea. (TA.)

مَجْرَزَة, applied to a she-camel, Lean, or emaciated. (K.)

مَجْرَاز: } see *جَرُوز*; the latter, in two places.
مَجْرُوزَة: }

جوس

1. *جَرَس*, [aor., app., and , as seems to be implied in the K, inf. n. *جَرَس*, which see below,] Bk. I.

He, or it, made a sound; (TA;) as also *اجرس*: (Mgh, TA:) [or both signify *he, or it, made a low, gentle, slight, or soft, sound*; as appears from what follows.] You say, *جَرَسَ بِاللَّامِ*, (A,) or *جَرَسَ الْكَلَامَ*, (Msh,) *He spoke in a low, gentle, or soft, voice or tone; or with modulation, or melody*; syn. *نَغَمَ فِيهِ*, (A,) or *نَغَمَ بِهِ*. (Msh.) And *جَرَسَ*, (S,) inf. n. *جَرَس*; (K;) and *تَجَرَسَ*; (S, K;) *He spoke*: (K:) or *he said a thing, and spoke in a low, gentle, or soft, voice or tone, or with modulation or melody*; expl. by *تَكَلَّمَ بَشْيءٍ*. (Lth, S.) And *اجرس* is also used in the senses here following. *It (a bird) caused the sound of its passing to be heard*: (S, A, K:) and in like manner it is said of a man. (K, accord. to the TA; but not found by me in any copy of the K.) † And † *It (an ornament, حُلْيَة), made a sound (S, A, K) like that of a جَرَس [or bell]*; (TA;) as also *انجرس*. (A, TA.) † And *It (a tribe, حَيّ), made its sound (جَرَس) to be heard*: or, accord. to the T, *made the sound of the جَرَس of a thing to be heard.* (TA.) † And *He (a man) raised his voice.* (TA.) † And *He (a camel-driver) sang to camels for the purpose of urging or exciting*: (S, K:) or *raised his voice in doing so.* (A.) — [Hence, app.,] *جَرَسَ*, aor. † (Lth, AO, S, K) and , (K,) inf. n. *جَرَس*, (Lth, AO, K,) *He ate [a thing: because a slight sound is made in doing so]: (AO, TA:) or he licked [a thing] with his tongue.* (K.) You say, *جَرَسَتِ النَّحْلُ العَرَقَطَ* The bees ate the [trees called] *العَرَقَط* and *جَرَسَتِ النَّوْرَ*, (Lth, A,) and *العَلَّ* [put tropically for *النَّوْر* because honey is made from flowers or blossoms], (Lth, TA,) *the bees ate the flowers, or blossoms, making a sound in so doing*: (A:) or *licked the flowers, or blossoms, and thence made honey.* (Lth, TA.) And *جَرَسَتِ الشَّجَرُ*, and *العُشْبَ*, *The beasts licked the trees, and the herbage.* (TA.) And *جَرَسَتِ الْبَقَرَة* *The cow licked her young one.* (TA.)

2. *جَرَسَ بِالْقَوَمِ*, inf. n. *تَجَرَسَ*, *He rendered the persons notorious, or infamous*; [as, for instance, by parading them, and making public proclamation before them; accord. to the usage of the verb in the present day;] syn. *سَمِعَ بِهِمْ*, (K,) and *نَدَّرَ*, (Ibn-'Abbád, TA,) and *صَوَّتَ*. (A.) — *جَرَسَتُهُ الْأُمُورُ*, (S,) and *الدُّهُورُ*, (TA,) inf. n. as above, (K,) † [Events, and misfortunes,] rendered him experienced, or expert, and sound, or firm, in judgment &c. (S, K, TA)

4. *اجرس*: see 1, in six places. — *اجرس بالحُلْيَة* † [He made a sound with the ornament]: said of the owner [or wearer] of the ornament. (A.) — *اجرس الجَرَس* *He struck [or sounded] the bell.* (TA.) — *أَجْرَسَنِي السَّبُعُ* The animal of prey heard my sound (جَرَسِي): (ISk, S, A, K:) or heard it from afar. (TA.)

5: see 1.

7: see 1.

جَرَس (S, A, Msh, K) and *جَرَسَ* (S, A, K) and *جَرَسَ* (Kr, ISd) A sound: (ISk, A, K:) or a low, faint, gentle, slight, or soft, sound:

(IDrd, S, A, K:) such, for instance, as the sound of the beaks of birds, (S, A, Msh,) pecking, (A,) upon a thing which they are eating: (S:) and that of bees eating flowers or blossoms: (A:) and of a tribe [or crowd of men, more particularly as heard from some distance; i. e., a hum]: (TA:) and of a camel-driver singing to his beasts to urge or excite them: (A:) and the slight sound of a letter of the alphabet: (TA:) and low, gentle, or soft, speech: (Msh:) or when the word is used alone, [i. e., not coupled with another noun as it is in the second of the two examples here following,] it is with fet-h: thus one says, *مَا سَمِعْتُ لَهُ جَرَسًا*; (A, K;) i. e., *I heard not any sound of him, or it*: (TA:) but you say, *مَا سَمِعْتُ لَهُ حَسًا وَلَا جَرَسًا*, with *kear*; (A, K;) i. e., *I heard not any motion, nor any sound, of him, or it*: (TA in art. *حس*.) pl. [app. of the third] *أَجْرَاس*. (Ham p. 200.) [See also *جَرَس*.]

جَرَس: see what next precedes, in two places.

جَرَس [A bell;] a thing well known; (Msh;) the thing that is hung to the neck of the camel (S, Mgh, K) &c., and that makes a sound: (Mgh:) or, accord. to some, the [little round bell called] *جَلْجَل*: (TA:) and also that which is struck [to make it sound]: (Lth, S, K:) the thing that is struck by the Christians at the times of prayers: (Har p. 616:) pl. *أَجْرَاس*. (Mgh, Msh.) It is said in a trad., *لَا تَصْحَبُ الْمَلَائِكَةُ رَفَقَةً فِيمَا جَرَسَ* [The angels will not accompany an assemblage of persons journeying together among whom is a bell]: (S, TA:) the reason is said to be, because it guides others to them; for Mo-hammad liked not to let the enemy know of his approach until he came upon them suddenly. (TA.) — See also *جَرَس*.

جَرَسَة The act of rendering [a person or persons] notorious, or infamous. (TA.) [See 2.]

جَارُوسٌ Voracious. (IAar, K.)

جَوَارِسُ [as though pl. of *جَارِسَة*] Bees: (S:) or bees eating flowers, or blossoms, and making a sound in doing so: (A:) or *جَوَارِسُ النَّحْلِ* signifies the males of bees. (TA.)

جَاوَرِسٌ [A species of millet;] a kind of grain, (Msh, K,) well known, (K,) resembling *ذُرَّة*, but smaller: (Msh:) or, accord. to some, a species of *دُخْن*: (Msh:) or i. q. *دُخْن*: (S in art. *دخن*, and TA in art. *دخل*.) or a well-known grain, which is eaten, like *دُخْن*, of which there are three species, the best whereof is the yellow [الاصفر, or the word may be الاصغر, the smallest,] and weighty: it is likened to rice in its power, or virtue, is more astringent than *دُخْن*, promotes the flow of urine, and constricts: the word is arabicized, from [the Persian] *گَاوَرِس*. (TA.)

مَجْرَسٌ (S) and *مَجْرَسٌ* (TA) † A man (TA) experienced, or expert, in affairs, (S, TA,) and rendered sound, or firm, in judgment &c. (TA.) And with ة, † A she-camel tried and proved by use, or practice, in pace and riding. (TA.)

مَجْرُوس [Uttered with a sound: or with a low, gentle, slight, or soft, sound]. Every letter of the alphabet is مَجْرُوسَة, except the soft letters, (A, TA,) namely, ا, و, and ي. (TA.)

جرش

1. جَرَشَهُ, (S, A, K,) aor. ʿ (MS, K) and ʿ, (K,) inf. n. جَرَشَ, (A, TA,) He bruised, brayed, or pounded, it, (S, A, K,) and he ground it, namely, salt, and grain, (A,) coarsely, not finely. (S, A, K.) — He stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part; syn. قَشَرَهُ. (K.) — He scratched, scraped, rubbed, grated, chafed, or fretted, it; syn. حَكَّهُ; (K, TA;) like as the viper does its fangs; when its folds rub, or grate, together, causing a sound to be heard. (TA.) — He scratched it (حَكَّهُ, namely, his head,) with a comb, (S, A, K,) so as to raise its scurf; (S, K;) as also جَرَشَهُ. (TA.) — He rubbed and pressed it (namely, the skin,) with the hand, in order that it might become smooth (K, TA) and soft. (TA.)

2: see 1, last signification but one.

جَرَشَ The sound of a viper's coming forth from the skin [or slough] when the former rubs, or grates, one part against another. (K.) — And The sound of a viper's fangs, when they rub, or grate [together]. (TA.) — And The sound arising from eating a rough thing: or this is with س. (TA.)

جَرِشَ A thing, (S, K,) such as salt, (A,) bruised, brayed, or pounded, (S, A, K,) and ground, (A,) coarsely, not finely: (S, A, K;) or, applied to salt, it signifies مَا تَرِ يَطْبَبُ [app. meaning such as has not been purified], (S, K, TA,) that crumbles; as though one part thereof were rubbed against another. (TA.) — Also Coarse flour, such as is fit for [making the kind of food called] خَبِيب مَرْمَل. (TA.)

جَرَاثَةُ شَيْءٍ What falls, of, or from, a thing coarsely bruised or brayed or pounded, when what is bruised &c. thereof is taken. (S.) — جَرَاثَةُ also signifies What falls from the head when it is combed: (A, TA:) and what falls and becomes scattered from wood: (A:) or cuttings, chips, parings, and the like. (TA.)

جَوَارِشَ [from the Persian كَوَارِشَ, A digestive stomachic;] a thing that causes food to digest; as also هَاضِمٌ. (S in art. هَضَمَ.)

مَجْرُوشَ A thing having its superficial part stripped off, scraped off, rubbed off, abraded, or otherwise removed. (TA.) — Skin rubbed and pressed with the hand in order that it may become smooth and soft. (TA.)

جرض

1. جَرَضَ بَرِيقَهُ, aor. ʿ, (IDrd, A, K,) inf. n. جَرَضَ; (IDrd, K;) or جَرَضَ بَرِيقَهُ, aor. ʿ; (S;) but IKtt says that the former is the right; (IB;) His throat, or fauces, became choked by his spittle; he was choked with his spittle: (IDrd, A:) or, accord. to some, he suffered the chokings

(غَضَصَ) of death: (TA:) or the verb is sometimes used in a general manner, in the former of the senses explained above, and in the place of شَجَى and in that of شَرَقَ and in that of شَجَى: (MF in art. غَضَصَ, q. v.): and the above-mentioned phrase also signifies (A) he swallowed his spittle with difficulty, or trouble, or labour, contending against anxiety, or grief. (S, A, K.) You say also, هُوَ يَجْرَضُ بِنَفْسِهِ, (S,) or يَجْرَضُ بِنَفْسِهِ, (A, TA,) inf. n. as above, (TA,) He is near to dying; accord. to A: (S, TA:) or his soul reaches his fauces: (TA:) or he is at the point of death, his soul having reached his fauces. (A.) And يَجْرَضُ جَرَضَتِ النَّاقَةُ بِجَرَّتِهَا (TA.) And جَرَضَتْ عَلَى نَفْسِهِ He dies. (TA.) And جَرَضَتْ النَّاقَةُ بِجَرَّتِهَا [app. meaning The she-camel was choked with her cud: or swallowed her cud with difficulty]. (TA.) And جَرَضَ رِيْقَهُ He swallowed his spittle. (A, TA.) And فَلَانٌ يَجْرَضُ عَلَيْكَ رِيْقَهُ [app. meaning Such a one swallows his choler against thee]. (A.) — جَرَضَهُ He strangled him. (K.) You say, أَقَلَّتْ مِنْهُمْ وَقَدْ جَرَضُوهُ He escaped from them when they had strangled him [so as almost to kill him]. (TA.)

4. اَجْرَضَهُ بَرِيقَهُ He caused his throat, or fauces, to be choked by his spittle. (S, K.)

جَرَضَ Spittle: (A, K:) or spittle by which one is choked. (S.) — [The choking, or strangulation, or rattles, immediately preceding death. See 1: and see also جَرِيضَ.] — Difficulty, trouble, or labour; syn. جَهْدٌ. (TA.)

جَرِيضَ [A man having his throat, or fauces, choked by his spittle. — And hence,] Having his soul reaching his fauces: or near to dying: (TA:) or at the point of death, his soul having reached his fauces, so that he is choked by it: (A, TA:) or dying: (TA:) or made, or suffered, to escape, after evil: (Lth:) or oppressed by grief or sorrow; (S, K;) as also جَرِيضٌ and جَرَضٌ: (ADk, K;) or affected by intense anxiety or grief: (TA:) [see also جَرَضَ:] pl. جَرَضَى; (A, K;) like as مَرَضَى is pl. of مَرِيضٌ. (A, TA.) You say, أَقَلَّتْ فَلَانٌ جَرِيضًا, or أَقَلَّتْ, Such a one escaped, or was made to escape, being near to death; (TA;) or being at the point of death, his soul having reached his fauces, so that he was choked by it. (A, TA.) And فَلَانٌ جَرِيضًا Such a one died oppressed by grief or sorrow. (S.) — In the following prov., حَالُ الْجَرِيضِ دُونَ [The جَرِيضِ interposed as an obstacle in the way of the قَرِيضِ], الجَرِيضِ signifies the thing choking the throat or fauces; (S, A;) and القَرِيضِ signifies the cud: the meaning being, the thing choking the throat or fauces hindered from chewing the cud: (A:) or the former signifies the choking, or having the throat, or fauces, obstructed; and the latter, the poetry: (TA:) or the former, the swallowing of spittle in dying; and the latter, the sound, or voice, of a man in dying: (Er-Riyāshee:) or the former, spittle swallowed: (Har p. 150, q. v.): and also, the chokings (غَضَصَ) of death: [see also جَرَضَ:] and the moving to and fro of the two jaws at death: (TA:) the prov. relates to an affair which is

hindered by some obstacle: (A, O, K:) or it is said on the occasion of any affair which was possible and which has been hindered by the intervention of some obstacle: and the first who said it was 'Obeyd Ibn-El-Abras, when El-Mundhir [on one of the days when it was his custom to slay whomsoever he met] desired him to recite some of his verses: (Zeyd Ibn-Kutlweh:) or the first who said it was Jowshan [in some copies of the K, Showshan, which, as is said in the TA, is a mistake,] El-Kilābee, when his father, having forbidden him to poetize, and seeing him sick of grief thereat, and at the point of death, gave him permission to do so: (K, TA:) whereupon, after saying these words, he recited some verses, and died. (TA.)

جَرَضَ A strangler. (TA.) — Suffering intense, or violent, grief. (TA.) [See also جَرِيضَ.]

جَرَضَ: } see جَرِيضَ.
جَرِيضَ: }

جرع

1. جَرَعَ الْمَاءَ, aor. ʿ, (S, Msh, K,) inf. n. جَرَعٌ, (S, K,*) or حَرَعٌ; (Msh;) and جَرَعَهُ, aor. ʿ, inf. n. جَرَعٌ; (S, Msh, K;) but the latter is disallowed by A; (S;) He swallowed the water; (Msh, K;) as also أَجْرَعُهُ: (Msh;) or the latter signifies he swallowed it at once. (Sgh, K.) — See also 5.

2. جَرَعَهُ الْمَاءَ He made him to swallow the water. — تَجَرِيعٌ is The pouring beverage into the throat against one's will: but sometimes it is used of that which is not against one's will. (Har p. 115.) And جَرَعَهُ signifies He gave him to drink gulp after gulp, or sup after sup, or sip after sip. (Har p. 350.) — [And hence,] جَرَعَهُ جَرَعَهُ الْغَضَصَ (K,) or جَرَعَهُ الْغَيْظَ (S,) inf. n. جَرَعٌ, (K,) † He made him to repress, or restrain, choking wrath, or rage. (S, TA.)

4. اَجْرَعَهُ He made it (a rope or a bow-string) to have one or more of its strands thick [or rather thicker than the others]. (TA.)

5. تَجَرَعَ He swallowed in consecutive portions, one time after another, like him who acts against his own will: or, as I Ath says, he drank in haste: or, accord. to some, he drank by little and little. (TA.) — [And hence,] جَرَعَ الْغَضَصَ (S, Msh, K,*) † He repressed, or restrained, choking wrath, or rage; (S;) as though he swallowed it: (Msh:) and [in like manner] you say also, جَرَعَ الْغَيْظَ † he repressed, or restrained, wrath, or rage. (TA.)

8: see 1.

جَرَعَ A twisting in one of the strands of a rope, (S, K,) or of a bow-string, (K,) so that it appears above the other strands. (S, K.) [It is app. an inf. n., of which the verb, if it have onc, is جَرَعٌ.] — See also جَرَعَهُ.

جَرَعَ A rope, (K,) or a bow-string. (TA,) having the twisting termed جَرَعٌ in one of its

strands; as also **مَجْرَعٌ** (K:) or, accord. to IAqr, a bow-string that is even, except that there is a prominence in one part of it, wherefore it is rubbed and pulled with a piece of **كَلَا** [q. v.] until that prominence disappears: and **جُرْعَةٌ** the latter, accord. to ISh, a bow-string not uniformly nor well twisted, having in it prominences, so that one of its strands appears above the others, or some appear above others. (TA.)

جُرْعَةٌ: see what next follows, in three places: — and see **جُرْعَةٌ**, in two places.

جُرْعَةٌ A gulp, or as much as is swallowed at once, of water; a **جُرْعَةٌ** of water being like a **قَمْعَةٌ** of food: (Msh:) or a sup, or sip; or as much as is supped, or sipped, at once; or a mouthful of what is supped, or sipped; (syn. **حَسْوَةٌ**;) of water; (S, K;) as also **جُرْعَةٌ** and **جُرْعَةٌ**: or **جُرْعَةٌ** and **جُرْعَةٌ** are subst. [signifying the act of swallowing water] from **جَرَعَ** "he swallowed the water:" (K:) or **جُرْعَةٌ** signifies a single act of swallowing water: (IAth, L:) and **جُرْعَةٌ**, what one swallows: (L, K:) or a mouthful which one swallows: (TA:) or a small draught: (IAth:) and its pl. is **جُرْعٌ**. (Msh, TA.) The dim. is **جُرْعِيَّةٌ** (S, K.) And hence the prov., **أَقَلَّتْ جُرْعِيَّةُ الدَّقْنِ**, **فُلَانٌ جُرْعِيَّةُ الدَّقْنِ** (Sgh, K,) the verb being intrans., and **جُرْعِيَّةٌ** being in the accus. case as a denotative of state, as though the speaker said, **بِجُرْعِيَّةِ الدَّقْنِ**; **أَقَلَّتْ قَادِرًا جُرْعِيَّةُ الدَّقْنِ**; **بِجُرْعِيَّةِ الدَّقْنِ** (S, K;) or **بِجُرْعِيَّةِ الدَّقْنِ** (K:) Such a one escaped [from destruction] when his spirit, or the remains thereof, had become in his mouth; (L, K;) or near thereto, (K,) as a sup [or little sup] of water to the chin [of a person drinking]; (TA;) or when death was as near to him as a little sup of water to the chin; (L;) or when at his last gasp: (Fr, S:) applied to one who has been at the point of destruction, and then escaped: (S:) or, accord. to AZ, it is thus; **أَقَلَّتْنِي جُرْعِيَّةُ الدَّقْنِ**, which may mean *he made me to escape &c.*, or *he escaped from me &c.*; in the latter case, **أَقَلَّتْنِي** being for **أَقَلَّتْ مِنِّي**; and [it is said that] **جُرْعِيَّةٌ** is prefixed to **الدَّقْنِ** because the motion of the chin indicates the nearness of the departure of the soul: or the meaning of the words related by AZ may be, *he made me*, i. e. the remains of my soul, to escape; the last two words being a substitute for the pronoun affixed to the verb. (Sgh.) One says also, **أَقَلَّتْنِي جُرْعِيَّةُ الرِّبِّ**, meaning *He outwent me*, [or *escaped me*,] and *I swallowed my spittle in wrath, or rage, against him*. (TA.) And **جُرْعَةٌ أَحْمَدُ غُفَّانًا مِنْ جُرْعَةٍ** [There is nothing that is swallowed more praiseworthy in its result than what is swallowed of wrath, or rage, which we repress, or restrain]. (TA.)

جُرْعَةٌ: see **جُرْعَةٌ**.

جُرْعَةٌ (S, K) and **جُرْعَةٌ** (K) and **جُرْعَةٌ** (S, K) and **أَجْرَعُ** (K) An even piece, (S,) or a round piece, or hill, or hillock, (K,) of sand, that produces no plants, or herbage; (S, K;) and, as some add, that retains no water: (TA:) or a

piece, or tract, of sand, good for producing plants, or herbage, in which is no softness, or looseness: (Sgh, L, K:) or land in which is ruggedness, resembling sand: (L, K:) or a hill of which one side consists of sand, and one side of stones: (K:) or what is termed **جُرْعَةٌ** and **أَجْرَعُ** is larger than what is termed **جُرْعَةٌ**: **جُرْعَةٌ** is also explained as signifying sand of which the middle is elevated, and of which the sides are thin: and, accord. to IAth, **أَجْرَعُ** signifies a wide place, in which is ruggedness: (TA:) or this last, a plain, or soft, place, intermixed with sand: (Ham p. 574:) **جُرْعَةٌ** is sing., or n. un., of **جُرْعٌ** (S, K:*) or, accord. to some, this last word is a sing., like **أَجْرَعُ**; and its pl. [of pauc.] is **أَجْرَاعٌ** and [of mult.] **جُرْعَانٌ** is pl. of **جُرْعَةٌ** and the pl. of **جُرْعَةٌ** is **جُرْعَانٌ**: and the pl. of **أَجْرَعُ** is **أَجْرَاعٌ**. and the pl. of **أَجْرَعُ** is **أَجْرَاعٌ**. (TA.)

جُرْعَةٌ: see **جُرْعَةٌ**, in four places.

جُرْعِيَّةٌ dim. of **جُرْعَةٌ**, q. v.

جُرْعِيَّةٌ: see **جُرْعَةٌ**.

أَجْرَعُ: see **جُرْعَةٌ**, in four places.

مَجْرَعٌ A she-camel in which is not as much [milk] as will satisfy thirst, but only some sips: (K:) pl. **مَجَارِيعُ** (L, K) and **مَجَارِعُ** (L:) J explains the former pl. as signifying she-camels having little milk; as though there were not in their udders more than some sips; and the sing. he does not mention. (TA.)

مَجْرَعٌ: see **جُرْعَةٌ**, in two places.

جرف

1. **جُرْفَةٌ** (S, Msh, K,) aor. **جَرَفَ**, (S, Msh,) inf. n. **جُرْفٌ** (S, Msh, K) and **جُرْفَةٌ** (Lh, K,) *He took away, carried away, or removed, the whole of it*, (S, Msh, K,) or *the greater part of it*, (S,) or *much of it*: (S, K:) and [in like manner **جُرْفَةٌ**; for its inf. n.] **تَجْرِيفٌ** signifies the act of carrying away wholly: (KL:) and **أَجْرَفَهُ** *he took the whole of it*. (TA in art. **جَفَتُ**.) — Also, (inf. n. **جُرْفٌ**, TA,) *He swept it away*, namely, mud, (S, K,) from the surface of the earth; (TA;) and so **جُرْفَةٌ** (K,) inf. n. **تَجْرِيفٌ**; (TA;) and **تَجْرِيفٌ** (K:) or **تَجْرِيفٌ** signifies the act of clearing away mud or the like well; in Persian, **جُرْفٌ** (KL: [Golius, app. misled by a mistranscription, has explained the verb, **جُرْفٌ**, as on the authority of the KL, by "bene effudit:"]) and **أَجْرَفَ الشَّيْءَ** *he swept away the thing* (**جُرْفَةٌ**) from the surface of the earth. (TA.) You say also, **جُرْفَتُهُ السُّيُولُ** (Msh,) or **جُرْفَتُهُ**, inf. n. **جُرْفٌ**; (S;) and **تَجْرِيفَتُهُ**; (S, K;) *The torrents swept it away*; (TA;) [or *swept it partially away*; or *wore it away*;] namely, a portion of land. (S, Msh, K. See **جُرْفٌ**.) And, of a death commonly prevailing, **جُرْفُ النَّاسِ كَجُرْفِ السَّيْلِ** [It swept away, or destroyed, men, like the sweeping away of the torrent]: (TA:) and **بِجُرْفٍ** [It sweeps away, or destroys, the

cattle of the people]. (S, TA.) — [He shovelled it, or scooped it, away, or up, or out.] You say, **جُرْفَتُهُ يَدَيْهِ** [He scooped it up, or out, with both his hands]; i. e. something dry, as flour, and sand, and the like. (S in art. **حَفَنَ**.) — **جُرْفٌ** It (herbage) was eaten up utterly. (TA.)

2. **جُرْفَةٌ**, inf. n. **تَجْرِيفٌ**: see 1, in four places. — **جُرْفَةُ الدَّهْرِ** Time, or fortune, or misfortune, destroyed, or exterminated, his property, or cattle, and reduced him to poverty. (TA.) A poet (of the Benoo-Teiyi, TA) says,

* **فَإِنْ تَكُنِ الْحَوَادِثُ جُرْفَتِي**
* **فَلَمْ أَرِ هَالِكًا كَاتِبِي زِيَادٍ**

[And if misfortunes have destroyed my property, or cattle, and reduced me to poverty, I have not seen any one in a state of perdition like the two sons of Ziyád]. (S, TA.)

4. **أَجْرَفُ** It (a place) was invaded by a torrent such as is termed **جُرْفٌ**. (K.)

5: see 1, in two places; and see **جُرْفٌ**.

8: see 1, in three places.

جُرْفٌ: see **جُرْفٌ**. — Also A smooth side of a mountain. (Abou-Kheyr, K.)

جُرْفٌ: see the next paragraph.

جُرْفٌ and **جُرْفٌ** (S, Msh, K, &c.,) the latter a contraction of the former, (Msh,) [An abrupt, water-worn, bank or ridge;] a **بانج** (Ksh and Jel in ix. 110) of a valley, the lower part of which is excavated by the water, and hollowed out by the torrents, so that it remains uncompact, unsound, or weak; (Ksh ib.;) a bank, or an acclivity, of a water-course of a valley and the like, when the water has carried away from its lower part, and undermined it, so that it has become like what is termed a **دَحْلٌ**, with its upper part overhanging; (L;) a portion of land (or sand, S in art. **تَهَر**) which the torrents have partially swept away, or worn away, (**تَجْرِيفَتُهُ**, S, K, or **جُرْفَتُهُ**, Msh,) and eaten; (S, Msh, K:) a portion of the lower part of the side of a valley, and of a river, eaten by the torrent; (M, TA;) the side of the bank of a river, that has been eaten by the water, so that some part of it every little while falls: (Har p. 47:) and the latter, [or each,] a place which the torrent does not take away; as also **جُرْفٌ**; (K;) [i. e. a bank, or ridge, that remains rising abruptly by the bed of a torrent or stream:] pl. [of pauc.] (of **جُرْفٌ**, TA,) **أَجْرَافٌ** (K,) like **أَطْنَابٌ** pl. of **طَنْبٌ** (TA,) and [of mult.] (of **جُرْفٌ**, though it is implied in the K that it is of **جُرْفٌ**, TA,) **جُرْفَةٌ**, like **جَحْرَةٌ** (S, K) pl. of **جَحْرٌ** (S,) and **جُرُوفٌ**. (ISd, TA.)

جُرْفٌ A torrent that carries away everything; (S, Msh;) i. q. **جُحَافٌ** applied to a torrent; as also **جُورٌ**; (K;) and **جَارُوفٌ** a torrent that sweeps away that by which it passes, by reason of its copiousness, carrying away everything, and so **جَارِفٌ** applied to rain. (TA.) — A very voracious man: (K, TA:) a man who devours all the food: (S:) one who eats vehemently,

leaving nothing remaining. (M, TA.) — † A man who marries much, or often, and is brish, lively, sprightly, or active; as also جَارُونِي. (K, TA.) — † A sword that sweeps away everything. (TA.) — † A sort of measure of capacity; as also جَرَفٌ: (S, K:) a certain large measure of capacity. (ISK, TA.)

جَرَفٌ: see what next precedes.

جَرُوفٌ [A capacious bucket: see 3 in art. نَهْرٌ]. (S in art. نَهْرٌ.)

مَجْرَفَةٌ: see جَرَفَةٌ.

جَارِفٌ: see جَرَفٌ. — Also † A death commonly, or generally, prevailing, (S, K, TA,) that sweeps away, or destroys, (يَجْرِفُ,) the cattle of the people. (S, TA.) And † Plague, or pestilence. (K.) الجَارِفُ means † A plague, or pestilence, that happened in the time of Ibn-Ez-Zubeyr; (S;) or, as Lth says, الطَّاعُونُ الجَارِفُ means the plague, or pestilence, that beset the people of El-'Irāk [in the year of the Flight 60], spreading wide, and sweeping away the people like the sweeping away of the torrent. (TA.) And † Evil fortune, or an affliction, that sweeps away, or destroys, (Lth, K, TA,) a people, (K,) or the cattle of a people. (Lth, TA.)

جَوْرٌ: see جَرَفٌ. — Hence, as being likened to the torrent thus termed, (TA,) † A quick, or swift, بَرْدُون [or hack, &c.]. (K.) And † An ass; [app. meaning a wild ass, because of his swiftness.] (Sgh, K.) And, accord. to some, A male ostrich: (as in the K:) but this is a mistranscription for جَوْرَقٌ, with ق. (Abu-l-'Abbās, T, Sgh, L, TA.)

جَارُوفٌ: see جَرَفٌ, in two places. — Also † Greedy; having an inordinate desire, or appetite, for food. (K, TA.) — And † An unfortunate man. (K, TA.)

بَنَانٌ مَجْرَفٌ: [Hence,] مَجْرَفَةٌ. — مَجْرَفٌ [Fingers, or fingers' ends,] that take much food. (IAar, TA.)

مَجْرَفَةٌ A broom, or besom; (K;) a thing with which mud is swept away from the surface of the ground: (S, TA:) [applied in the present day to a shovel: and a hoe: and a rake:] as also مَجْرَفٌ: vulgarly, جَرَفَةٌ; [now applied by many to a drag for dragging rivers &c.;] of which the pl. is جَرَارِيفٌ. (TA.)

مُجْرَفٌ † A man who has had his property, or or cattle, destroyed, or exterminated, and who has been reduced to poverty, by time, or fortune, or misfortune. (TA.)

مُجْرَفٌ † Lean, or emaciated. (M, TA.) [See what next follows.]

مُتَجَرِفٌ † A ram whose general fatness has gone; (Ibn-'Abbād, K;) and so a camel. (TA.) — Lean, or emaciated; as also مُتَجَلِفٌ. (TA in art. جَلَفٌ.) You say, جَاءَ مُتَجَرِفًا † He (a man, Ibn-'Abbād, TA) came in a lean and lax state (هَزِيلًا مُضْطَرِبًا). (Ibn-'Abbād, K.)

جرل

جُرَيْلٌ A certain red dye. (As, S, K.) — The redness of gold. (S, K.) — Pure; applied to red and other colours. (K.) — Also, (S, K,) and جُرَيْلَةٌ, (K,) Wine; (S, K;) inferior in goodness to such as is termed نِزْلٌ: (S;) or the colour of wine. (S, K.) The phrase سَلَبْتُهَا جُرَيْلًا, used by El-Aashā, [lit. I deprived it, namely, wine, of its colour,] means I drank it red, and discharged it in urine white. (S.)

جُرَيْلَةٌ: see above.

جرم

1. جَرَمَهُ, aor. جَرَمَ, (K,) inf. n. جَرْمٌ, (S,) [like جَرَمَهُ] He cut it, or cut it off. (S, K.) — جَرَمَهُ الشَّاةُ, (K,) or جَرَمَ صُوفَ الشَّاةِ, (S,) inf. n. as above, (TA,) He shorn, or sheared, or cut off the wool of, the sheep. (S, K, TA.) And جَرَمْتُ مِنْهُ I took [or clipped somewhat] from it; [namely, the wool;] like جَلَمْتُ. (S.) — جَرَمَ النَّخْلَ, (S, Māb, K,) aor. as above, (TA,) inf. n. جَرْمٌ, (K) and جَرَامٌ and جَرَامٌ, (S, K,) He cut the palm-trees; (Māb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اجْتَرَمَهُ: (S;) and in like manner, جَرَمَ التَّمْرَ he cut off the dates. (TA.) You say, هَذَا زَمَنُ الْجَرَامِ and الْجَرَامِ, (S,) i. e., [This is] the time of the cutting off of the fruit of the palm-trees. (TA.) — And جَرَمَ النَّخْلَ, inf. n. جَرْمٌ, He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اجْتَرَمَهُ: (Lh, K;) [like جَرَمَهُ and جَرَمَهُ] = جَرَمَ, (S, K,) aor. جَرَمَ, (S,) inf. n. جَرْمٌ, (TK,) also signifies He gained, acquired, or earned, [wealth, &c.], (S, K,) لَأَهْلِهِ for his family; and so اجْتَرَمَ. (K.) And you say, يَجْرِمُ أَهْلَهُ and خَرَجَ يَجْرِمُ لِأَهْلِهِ, meaning He went forth seeking [sustenance], and practising skill, or artifice, for his family. (TA.) — وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ, in the Kur [v. 3 and 11], is explained by some as meaning And let not a people's hatred by any means occasion you, or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) Some read لَا يَجْرِمَنَّكُمْ, with damm to the ي; and Zj says that جَرَمْتُ and جَرَمْتُ signify the same: but some say that the meaning is, let it not by any means lead you into crime, or sin; جَرَمْتُ being like أَثَمْتُ, I led him into sin, &c. (TA.) — Fr says that the asserting جَرَمْتُ to mean حَقَّقْتُ [or rather حَقَّقْتُ, for this is evidently, I think, the right reading, though I find حَقَّقْتُ in the TA as well as in a copy of the S, in another copy of which I find جَرَمْتُ and حَقَّقْتُ, suggesting that the right reading may perhaps be جَرَمْتُ and حَقَّقْتُ] is nought: they who so explain it having been confused in their judgment by the saying of the poet Abou-Asmā, (S, TA,) or, as some say, El-Howfāzān, (TA,) or, accord. to some, 'Aṭeeyeh Ibn-'Ofeyf, (IB, TA,)

* وَلَقَدْ طَعَنْتُ أَبَا عَيْبَةَ طَعْنَةً
* جَرَمْتُ فَرَارَةً بَعْدَهَا أَنْ يَغْضَبُوا

in which they made فَرَارَةً to be in the nom. case, as though the meaning were حَقٌّ لَهَا الْغَضَبُ [it was right, or fit, or proper, for it, (the tribe of Fezārah,) to be angry; nearly agreeing with an explanation of جَرَمَ given by Golius as on the authority of Ibn-Maṣroof, namely, "meritus, dignus fuit"]; but, he says, فَرَارَةٌ is in the accus. case; the meaning being, جَرَمْتُهِمُ الطَّعْنَةُ أَنْ يَغْضَبُوا [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحَقَّتْ الطَّعْنَةُ, i. e., أَحَقَّتْ عَلَيْهِمُ الْغَضَبُ, i. e., أَحَقَّتْ الطَّعْنَةُ, and حَقَّتْ also, [both having the same signification, i. e., the thrust required Fezārah to be angry,] from لَا جَرْمَ لَأَفْعَلَنَ كَذَا meaning حَقًّا [Verily I will do thus]: (S, TA:) accord. to Fr, the meaning is, كَسَبَتْ فَرَارَةُ الْغَضَبَ عَلَيْكَ, the right reading being, وَلَقَدْ طَعَنْتُ, with fet-h to the ت; [so that the verse means And verily thou didst thrust Abou-'Oyeyneh with a thrust of thy spear that occasioned, or caused, Fezārah, after it, to be angry against thee:] for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Abou-'Oyeyneh, who was Hish Ibn-Hudhefah Ibn-Bedr El-Fezāree. (IB, TA.) — And جَرَمَ, (S, Māb, K,) aor. جَرَمَ, inf. n. جَرْمٌ, (Māb,) He committed a sin, a crime, a fault, an offence, or an act of disobedience; (S, Māb, K;) syn. أَذْنَبَ, (Māb, K,) and اِغْتَسَبَ الْإِثْمَ; (Māb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جَرَمَ نَفْسَهُ أَوْ لِنَفْسِهِ أَثَرَ حَرَمٍ he drew upon himself the effect of a sin, &c.; (compare اِغْتَسَبَ and كَسَبَ)] as also اجْرَمَ, (S, Māb, K,) inf. n. اجْرَامٌ; (Māb;) and اجْتَرَمَ; (S, K;) and اجْتَرَمَ. (El-'Okberee, Har p. 207.) You say, جَرَمَ عَلَيْهِمْ جَرِيمَةٌ, and إِلَيْهِمْ, (K,) and إِلَيْهِمْ, used by a poet for عَلَيْهِمْ or إِلَيْهِمْ, (IAar, TA,) He committed against them a crime, or an offence for which he should be punished; as also اجْرَمَ. (K.) They said also, اجْرَمَ الذَّنْبُ [He committed the sin, or crime, &c.]; making the verb trans. (TA.) And a poet says,

* وَتَرَى اللَّيْلَ مَحْذًا لَمْ يَجْرِمَ
* عَرَضَ الرِّجَالِ وَعَرَضَهُ مَشْتَوِرٌ

[And thou seest the intelligent envied, or much envied: he has not injured the honour of men, while his honour is reviled]. (Th, TA.) — جَرَمَ, aor. جَرَمَ, (K,) inf. n. جَرْمٌ, (TK,) He (a man, TA) betook himself to eating the جَرَامَةُ [in the CK, erroneously, جَرَامَةٌ,] of the palm-trees, (AA, K,) [i. e., the dates which had fallen in the cutting, and] which were among the branches. (AA, TA.) — جَرَمَ, said of a man, also signifies عَظُمَ جَرْمُهُ [His sin, or crime, &c., was, or became, great]; and so جَرَمَ, like كَرُمَ: [both are thus explained, in different places in this art., by the author of the TA; and the explanation in the latter case is followed by اِذْنَبَ, i. e., he committed a sin, &c.; probably added by him to show that the reading found by him was جَرْمُهُ, not جَرَمُهُ: but

* I think that the right reading is عَظُمَ جَرْمُهُ his body became great; and this is confirmed by what

here follows:] **جرم** explained in the copies of the K by **عظم** [in the TK **وجسده** **عظمه**] should be **جرم**, a trilateral; and the meaning is **عظم جرمه**: and in like manner, the three significations here following, assigned in the K to **جرم**, belong to **جرم**. (TA.) = *It (his colour) was, or became, clear.* (K, TA.) — *He (a man, TA) was, or became, clear in his voice.* (K, TA.) = *It (blood) stuck to him, or it:* (K, TA, and so in a marginal note in a copy of the S:) and in like manner, tar to a camel. (The same marginal note.)

2. **جرم** *He cut off vehemently, or much.* (Golius, on the authority of a gloss in the KL.) — **جرمناهم**, inf. n. **تجرير**, *We went forth from them.* (Lth, K.) — **جرمنا الشتاء** *We completed the winter.* (TA.) [See also 5.]

4. **جرم التمر** *The dates attained to the time for their being cut off.* (TA.) = See also 1, in six places.

5. **جرم** [It became cut off. — And hence,] **جرم** (a year, **حَوَل**) became completed; (Az, K, TA;) as though it became cut off from the preceding year: (Az, TA;) it ended; (S;) and so the winter: (TA;) and it (a night) passed away, (S, K,) and became completed; (K;) it ended. (TA.) = **تجرم ثمانية**, a phrase used by Sā'idh Ibn-Ju-eiyeh, means *He passed eight nights.* (TA.) [See also 2] = **تجرم عليه** *He accused him of a sin, a crime, a fault, an offence, or an act of disobedience,* (Abu-l-'Abbas, S, K,) which he had not committed, (Abu-l-'Abbas, S,) or though he had not committed any (K.) — And **تجرم** *He guarded against the commission of sin, or crime, &c.; like تَأْتَمَر.* (Har p. 207.) — See also 1. = Also *He called, cried out, shouted, or vociferated; from جرم meaning صَوْت.* (Har p. 207. [But see جرم.])

8: see 1, in five places.

جرم *Hot; syn. حَر.* (S,) or [rather] **حَار**; (K;) contr. of **صَرَد**; (Lth, TA;) a Persian word, (S,) arabicized; (S, K;) originally **كُرم**. (TA.) You say **جرم أرض** *A warm land:* (AHn, TA;) or *a hot land:* (IDrd, TA;) or *a vehemently hot land:* (K;) pl. **جُرُوم**, (AHn, TA,) which, applied to countries, or regions, means the contr. of **صُرُود**. (S.) = *A boat (زَوْزَق) of El-Yemen;* (K;) also called **نَقِيرَة**: (TA;) pl. as above. (K.) [In the dial. of Egypt, The largest kind of Egyptian boat used on the Nile for the conveyance of grain and merchandise in general, but used only when the river is high, and also in the coasting-trade, and generally carrying from 5,000 to 15,000 bushels of grain.]

جرم *A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْب.* (S, Msh, K,) whether intentional or committed through inadvertence; (Kull voce **إِثْم**;) as also **جَرِيْمَة**; (S, Msh, K;) and **جَرِيْمَة**; (K;) transgression: (TA;) pl. [of pauc.] **أَجْرَام** and [of mult.] **جُرُوم**,

(K,) both of **جرم**: the pl. of **جَرِيْمَة** is **جَرَائِم**. (TA.) = See also **جَرَام**. = **جرم**: see **جرم**.

The body; syn. **جَسَد**; (S, Msh, K;) or **بَدَن**; (Th, TA;) as also **جَرْمَان**; (K;) or the **أَلْوَح** [pl. of **لَوْح** q. v.] and **جُثْمَان** [q. v.] of the **جَسَد**: (T, TA;) pl. (of pauc., TA) **أَجْرَام**, (Msh, K,) which is also used as a sing., (TA,) and (of mult., TA) **جُرُوم** and **جَرْم**. (K.) **أَتَى عَلَيْهِ أَجْرَامُهُ** (K.) is a phrase mentioned, but not explained, by Lh: ISd thinks that it means *He threw upon him the weight of his body; as though the term جرم applied to each separate part of his body.* (TA.) — [Hence,] **الأَجْرَامُ الفَلَكِيَّةُ** *The heavenly bodies that are above the عَنَاصِر, of the orbs and stars.* (KT.) = The throat, or fauces; syn. **حَلَق**. (K.) The phrase **يَضِيقُ بِهِ الْجُرْمُ**, used by the poet Maqn Ibn-'Ows, means *It is a great, or formidable, thing, or matter: [properly,] the throat (الحَلَق) will not easily swallow it.* (TA.) — The voice; (S, K;) mentioned by ISk and others; (S;) and so explained as used in the phrase **إِنَّ فَلَانًا لَحَسَنُ الْجُرْمِ** [Verily such a one is good in respect of voice]: (TA;) or highness, or loudness, of the voice: (K, TA;) you say, **مَا عَرَفْتُهُ إِلَّا بِجُرْمِهِ** [I knew him not save by his voice, or his highness, or loudness, of voice]: but some disapprove this: (TA;) AHut says that the vulgar are addicted to saying, **فَلَانٌ صَافِي الْجُرْمِ** *Such a one is clear in voice, or in throat:* but it is a mistake. (S, TA.) = Colour. (IAqr, S, Msh, K.) One may say, of نجاسة [or filth], **لَا جُرْمَ لَهَا**, meaning *It has no colour.* (Msh.) = **الأَجْرَامُ** (app. as pl. of **جرم**, TA) *The utensils, or apparatus, of the pastor.* (K.)

لَا جُرْمَ (S, Msh, K, &c.) and **لَا ذَا جُرْمَ** (IAqr, K,) **لَا** being here a redundant connective as in several other instances, (IAqr, TA,) and **لَا أَنْ ذَا** (Ks, K,) **لَا جَر** and **لَا جَرْمَ** (K,) and **لَا عَنْ ذَا جُرْمَ** and **جُرْمَ** (K,) in which the **م** is elided in consequence of frequency of usage, as the **ي** is in **أَيْشَ لِلَّهِ** for **حَاشَى لِلَّهِ**, and the **ي** and **ا** in **أَيْشَ** for **أَيُّ شَيْءٍ**; (Ks, TA,) and **لَا ذَا جَر** (IAqr, TA) and **لَا جُرْمَ** and **لَا جَرْمَ** (K,) originally i. q. **لَا مَحَالَةَ** and **لَا بُدَّ** [There is no avoiding it; it is absolutely necessary; &c.]: then, by reason of frequency of usage, employed in the manner of an oath, as meaning **حَقًّا** [verily, or truly]; wherefore, as in the case of an oath, **ل** is prefixed to its complement, (Fr, S, Msh, K,*) so that they say, **لَا جُرْمَ لَأَتِيَنَّكَ** [Verily I will come to thee], (Fr, S, K,) and **لَا جُرْمَ لَأَفْعَلَنَّ كَذَا** [Verily I will do thus], (S, Msh,*) and **لَا جُرْمَ لَقَدْ كَانَ كَذَا** and **لَا ذَا جَر** and **لَا ذَا جُرْمَ** [Verily it was thus, or verily such a thing happened]: (IAqr, TA:) ISd says, Kh asserts that **جرم** [or **جرم**] is only a reply to something said before it; as when a man says, "They did such a thing," and you say, **لَا جُرْمَ أَتَمَرُ سَيَنْدُمُونَ**, or **كَذَا**, and Az says that **لَا جُرْمَ** is said to be a [mere] connective; and the meaning [of the

former of the last two phrases] is **كَبَّ لَهُم** [It (their deed) will earn for them, or occasion them, repentance; and that of the latter, it will occasion that such and such things shall happen]: and some say that **جرم** means **وَجَب**, and **حَقٌّ**, and that **لَا** is a contradiction to the words preceding it, and that a new proposition then begins; as in the Kur [xvi. 64] where it is said, **لَا جُرْمَ أَنْ لَبَّيْنَا النَّارَ**, i. e., [Nay, or] the case is not as they have said: the fire [of Hell] is their due. (TA.)

لَا جُرْمَ: see the paragraph next preceding.

جرمة People cutting off the fruit of palm-trees. (S, K, TA.) [In this sense it is app. a pl. of pauc., or a quasi-pl. n., of **جَارِم**, q. v.] — Also *Ripening dates cut off from the trees:* and this sense, not the former as is implied in the S, is meant by Imra-el-Kays, where he says,

عَلَوْنَ بِأَنْطَاكِيَّةٍ فَوْقَ عَقْمَةٍ
كَجَرْمَةِ نَخْلٍ أَوْ كَجَنَّةٍ يَثْرِبِ

[They mounted, at Antioch, upon a variegated cloth, like the ripening dates cut off from palm-trees, or like the garden of Yethrib]: he likens the variegated cloth and wool upon the **فَوْذَج** to red and yellow ripening dates, or to the garden of Yethrib because it abounded with palm-trees. (TA.)

جرمة: see **جرم**.

جرم: see **جرم**.

جرام (erroneously said in the K to be **جَرَام**) like **غَرَاب**, (TA) and **جَرِيم** *Dry dates:* (AA, S, M, K;) mentioned by ISk among [syn.] words of the measures **فَعَال** and **فُعِيل**, like **شَاخ** and **بَجِيل**, and **بَجَال**, &c. (S.) — Also, both these words, (AA, S, K,*) but the former not heard in this sense by ISd, (TA,) *Date-stones;* (AA, S, K;) and so **جرم**: (mentioned in one copy of the S, but not in the TA, [probably an interpolation in the copy of the S above mentioned:]) and **جرمة** *a date-stone;* as in the saying of 'Ows Ibn-Harith, **لَا وَالَّذِي أَخْرَجَ الْعَذْقَ مِنَ الْجَرِيْمَةِ وَالنَّارَ مِنَ الْوُثِيْمَةِ** [No, by Him who has produced the palm-tree with its fruit from the date-stone, and fire from broken stones]. (TA.)

جرير Dates (تَمَر) cut off from the tree; (S, TA;) as also **مَجْرُوم**. (TA.) And **جرمة** *A cut tree.* (TA.) — See also **جَرَام**, with which it is syn. in two senses: in the latter sense having **جرمة** for its n un. — Also *A thing with which date-stones are brayed, or crushed.* (TA.) = See also **مَجْرُوم**. = Also *Large-bodied;* (S, K;) and so **جرام**: (K;) pl. (of the former, S) **جَرَام**. (S, K.) The fem. of the former is with **ة**: (K;) [but] one says also **جَرِيْمَة**, meaning *Large-bodied camels advanced in age.* (S.) = In El-Hijáz, The [measure commonly termed] **مَد** is thus called; accord. to Z, the **مَد** of the Prophet. (TA.)

جَرَامَةٌ i. q. **جُدَامَةٌ**; (K;) i. e., (TA,) The *dates that have fallen when they are cut off from the tree*: (S, TA:) so says As: (TA:) [but see the latter word as explained on the authority of the S in art. **جَذَمَ**:] and, (K,) or as some say, (TA,) *dates cut off from the tree*: or *what are gotten (يُجَرَّمُ) thereof, after their being cut off, being picked up from the lower ends of the branches.* (K, TA.) [See **جَرَمَ**.] And The **قَصَل** of wheat and barley; i. e., the *extremities thereof, which are bruised, and then cleared, or picked*: (K, TA:) but the term more known is **جُدَامَةٌ**, with ذال. (TA.)

جَرِيمَةٌ The *last of one's offspring*: (K:) as though there were a cutting off after it. (TA.) = See also **جَارِمٌ**: = and see **جَرَمٌ**: = and **جَرَامٌ**.

جَارِمٌ Cutting off, or one who cuts off, the fruit of the palm-tree: pl. **جَرَمٌ** and **جَرَامٌ**. (S.) [See also **جَرَمَةٌ**.] = **جَارِمٌ أَهْلُهُ** (TA) and **أَهْلُهُ جَرِيمَةٌ** (S, K*) The *gainer, acquirer, or earner, [of the sustenance] of his family.* (S, K, TA.) = See also **مُجَرِّمٌ**, in two places.

مُجَرِّمٌ A sinner; a criminal; committing, or a committer of, a sin, a crime, a fault, an offence, or an act of disobedience; as also **جَرِيمٌ** (K) and **جَارِمٌ**: (TA:) and **الْمُجَرِّمُونَ** particularly signifies the *unbelievers*: (Zj, K:) so in the Kur vii. 38. (Zj, TA.) You say, **هُوَ جَارِمٌ عَلَى نَفْسِهِ**, [as also **مُجَرِّمٌ**], *He is committing a crime, or an offence for which he should be punished, against himself and his people or party.* (TA.)

مُجَرَّمٌ, (fem. with ة, S,) A complete year (S, K) and month; (Ibn-Hani, TA:) a year past, completed. (AZ, TA.)

مُجَرَّرٌ: see **جَرِيرٌ**, in two places.

جرموق

جُرْمُوقٌ [A kind of galoche;] a thing that is worn over the [hind of boot called] **خُفٌّ**; (S, Mgh, Msh, K;) called in Persian **خَرَكُش**: (Mgh:) or a small **خُفٌّ** (JK, TA) which is worn over the [ordinary] **خُفٌّ**: (TA:) an arabicized word; (S;) [probably from the Persian **چَرَمُ** "leather," and **مُوق**, which is said by some to be arabicized, but by ISd to be a genuine Arabic word, meaning "a kind of خُفٌّ:" or it may be from **سَرْمُوزَةٌ**, given as its Persian equivalent in the PS:] pl. **جَرَامِيقٌ**. (Mshb.)

جرن

1. **جَرَنَ** (S, K,) aor. ʔ, (S,) inf. n. **جُرُونٌ** (S, K,) said of a man, and of a beast, (ISk, S,) *He became accustomed, habituated, or inured, to a thing, or an affair.* (ISk, S, K.) And **جَرَنْتَ** **يَدَاهُ عَلَى الْعَمَلِ**, inf. n. as above, *His hands became accustomed, or inured, to the work.* (M, TA.) — Also, said of a garment, or piece of cloth, (S, K,) and of a coat of mail, (K,) and of a skin for water or milk, (S,) *It became threadbare, or worn, and soft, or smooth*: (S, K:) or, said of a skin, and of a book, or writing, *it became*

old and worn out. (M, TA.) = **جَرَنَ** (K,) inf. n. **جُرْنٌ** (TA,) *He ground grain (K, TA) vehemently*: (TA:) of the dial. of Hudheyl. (TA.)

4. **اجرن** **جَرِين** *He collected dates in the* **جَرِين**. (ISd, K.)

8. **اجتنن** **جَرِين** *He made, or prepared, a* **جَرِين**. (K.)

جُرْنٌ A hollowed stone, [or stone basin,] from which the [ablution termed] **وُضُوْءٌ** is performed; (K;) water being poured into it; called by the people of El-Medeenah **مِهْرَسٌ** [app. **مِهْرَسٌ**, perhaps a dial. var. of **مِهْرَسٌ**, or a mistranscription for this]: so in the M: in the Jm, the **مِهْرَسٌ** with which the **وُضُوْءٌ** is performed. (TA.) — See also **جُبٌّ**. — [In the present day, applied also to A stone mortar in which things are pounded.] — See also **جَرِين**, in two places.

جُرْنٌ The body, with the limbs or members: syn. **جِسْمٌ**; said to be a dial. var. of **جَرَمٌ**; or the ن may be a substitute for the م of **جَرَمٌ**; but the former is the more probable, as the word has a pl., namely, **أُجْرَانٌ**, and this is scarcely ever the case when a word is formed by substitution. (TA.) Hence the saying, **أَلْقَى عَلَيْهِ أُجْرَانَهُ**, i. q. **أَلْقَى عَلَيْهِ شَرَاثِرَهُ** [He threw upon him, or it, the weight of his body]: (Lh, TA: [see also **شَرَاثِرَةٌ**, under which other explanations are given:]) or *he threw his weights [meaning his whole weight] upon him, or it; and so* **أَلْقَى عَلَيْهِ جَرَانَهُ**: or, accord. to the A, *he disposed, or subjected, his mind to it; or persuaded himself to do it; namely, an affair.* (TA.)

جُرَانٌ The anterior [or under] part of the neck of a camel, from his **مَذْبَحٌ** [or the part a little below the under jaw] to the place where he is stabbed: (S, Msh, K:) and in like manner, of a horse; (S, TA:) the inner [or under] part of the neck, from the pit of the uppermost part of the breast to the extremity of the neck at the head: and, metaphorically, of a man: (TA:) pl. [of mult.] **جُرْنٌ** (S, Msh, K) and [of pauc.] **أُجْرَنَةٌ** (Msh, TA:) which last is used by Tarafeli as a sing. (TA,* and EM p. 68.) You say, of a camel, **أَلْقَى جُرَانَهُ بِالْأَرْضِ** [He threw the under part of his neck upon the ground]; meaning that he lay down, and stretched out his neck upon the ground. (Msh, TA.) See another ex. voce **جُرْنٌ**. [And see a verse cited in the first paragraph of art. **حَنُو**.] You say also, **ضَرَبَ الْحَقُّ بِجُرَانِهِ**, meaning + The truth, or right, or just claim, became established, or settled. (T, TA.) — Also The inner [or under] part of the penis: pl. **جُرْنٌ** and **أُجْرَنَةٌ**, as above. (TA.)

جَرِينٌ What one has ground [of grain]: (K, TA:) of the dial. of Hudheyl. (TA.) — See also **جَارِنٌ**. — Also, and **جُرْنٌ** (T, S, M, K) and **مُجَرْنٌ** (K,) or **مَجْرَنٌ**, (so in a copy of the S, but in other copies not mentioned,) The place in which dates are dried: (S:) or **يَبْدَرٌ**: (K:) or the **جَرِين** is for grain; and the **يَبْدَر**

for dates: (Towsheeh, TA:) or the place where dates are collected [and dried] when they are cut from the tree: or, accord. to Lth, the place of the **يَبْدَر** in the dial. of the people of El-Yemen, the generality of whom pronounce the word [جَرِين] with kesr to the ج: (T, TA:) or the **مَرِيد**; i. e. the place in which fresh ripe dates are thrown to dry: (Mgh:) or the **يَبْدَر** in which wheat is trodden out; and also the place in which fruits are dried: (Mshb:) the place of wheat; and sometimes [the place] for [drying] dates and grapes: (M, TA:) its pl. [of mult.] is **جُرْنٌ**, (Mgh, Msh, TA,) not **جَرَانٌ**, (Mgh,) and [of pauc.] **أُجْرَانٌ** and **أُجْرَنَةٌ**: (TA:) A 'Obeyd says that **مَرِيدٌ** and **جَرِينٌ** are of the dial. of El-Hijaz; and **أَنْدَرٌ**, of that of Syria; and **يَبْدَرٌ**, of El-Irak: (TA in art. **رَبَدَ**.) **جُرْنٌ** is of the dial. of the people of Egypt, who use it as meaning the **يَبْدَر** of seed-produce, which is [sometimes] walled round; and its pl. is **أُجْرَانٌ**. (TA.) [See also **مَرِيدٌ**.]

جَرِيَانٌ a dial. var. of **جَرِيَالٌ**, (S, K,*) meaning A certain red dye. (ISd, TA.)

جَارِنٌ, applied to a garment, or piece of cloth, (T, S, K,) and to a skin for water or milk, &c., (T, TA,) *Old, and worn out*: (T, TA:) or *threadbare, or worn, and soft, or smooth*: and in like manner applied to a coat of mail: (S, K:) as also **جَرِينٌ**: (TA:) or, applied to a coat of mail (**دِرْعٌ**), in which case it is with ة, *that has become smooth from much use*: (Ham p. 656:) pl. **جَوَارِنٌ** (S, TA:) and, applied to a commodity, or utensil, or an article of furniture, *used, and worn out*: and to a skin for water or milk, *dried up, and rough, or coarse, from use*: (TA:) and to a road, *worn, or effaced*. (Abu-l-Jarrâh, S, K.) — Also The young one of a serpent: (S, K:) or of a viper, (Lth, M, TA,) such as is smooth. (Lth, TA.)

مَجْرِنٌ: see **جَرِينٌ**.

مَجْرَنٌ: see **جَرِينٌ**. = Also Very voracious: (K:) of the dial. of Hudheyl. (TA.)

مُجَرْنٌ A whip of which the thong has become soft, or smooth. (K.) Az says, I have seen them make their whips from the **جُرْنٌ** [pl. of **جُرَانٌ** q. v.] of camels such as are termed **بَزْلٌ** [i. e. in the ninth year, or nine years old], because of the thickness thereof. (TA.)

جرو

4. **أُجْرَتْ** [in its primary sense app. signifies She (a bitch, and any female beast of prey,) whelped; or had a whelp, or whelps: see **مَجْرٌ**. (Accord. to Golius, as on the authority of J, Cum factu abiit vel asportavit eum fera: but I have not found it in any copy of the S, nor in any other lexicon.) — And hence,] said of a tree (**شَجَرَةٌ**), *It had upon it [fruits such as are termed] جَرَاءٌ* [pl. of **جَرَوٌ**]; (As, TA;) said [for instance] of a **مَوْزَةٌ** [or banana-tree]: (AHn, TA in art. **مَوْزٌ**;) and [in like manner] said of a herb,

or leguminous plant, (بَقْلَة) it had جَرَاء; (K in art. جرى; [in the CK, erroneously, جَرَاء;]) belonging to the present art., not to art. جرى (TA.)

جُرْو and جُرْو and جُرْو (of which the first is the most chaste, Mṣb) The *whelp*, or *young one*, of the dog, (S, Mṣb, K.) [and so, app., جُرْوَة, q. v.] and of the lion, (K,) and of any beast of prey: (S, Mṣb:) pl. [of pauc.] أَجْر, (S, K.) originally أَجْرُو, (S,) and أَجْرِيَة (Lh, K) and أَجْرَاء (K) and [of mult.] جَرَاء; (S, K;) أَجْرِيَة, as pl. of جرو, being anomalous; (TA;) or it is pl. of جَرَاء [and therefore not anomalous]. (S, TA.) — And the same, (K,) or the first of these, (S, El-Bāri', Mṣb, TA,) only, (TA,) † The *small* of anything, (El-Bāri', Mṣb, K, TA,) as also جُرْوَة; (TA;) even, (K,) of the colocynth, (As, S, K,) and of the melon, and the like; (K;) as, for instance, (TA,) of the pomegranate, (S, TA,) and of the poppy, (Aḥn, TA in art. عتر,) and of the بادشجان, (TA,) and of the cucumber, (S, TA,) as also جُرْوَة, (S, Mṣb,) likened to the whelps of dogs, because of their softness and smoothness: (Mṣb:) or *what is round* of the fruits of trees; as the colocynth and the like: (TA:) pl. [of pauc.] أَجْر (Mṣb, K, TA [in the CK, erroneously, أَجْرُو]) and [of mult.] جَرَاء. (As, Mṣb, K.) — † Fruit when it first grows forth, (Aḥn, K,) in its fresh, juicy, state. (Aḥn, TA.) — † The seeds, (M, TA,) or envelope, or receptacle, of the seeds, (K,) of the كغابير [app. meaning the round and compact pericarps (in some of the copies of the K, erroneously, as is observed in the TA, عكابر,) that are at the heads of branches. (M, K.) — † A tumour in a camel's hump; and in the withers; so called by way of comparison [to a whelp]: (TA:) and in the fauces. (K.) — See also what next follows, last sentence.

جُرْوَة: see جُرْو, in three places. A huntsman beat, or disciplined, or trained, his dog for the purpose of the chase (ضَرَبَهُ عَلَى الصَّيْدِ); and thereupon it was said, ضَرَبَ جُرْوَتَهُ [app. meaning *He beat, or disciplined, or trained, his whelp*]: and hence this phrase became proverbially used, in instances here following. (Z, TA.) — I. q. نَفْس [as meaning *Self*]. (TA.) You say, ضَرَبَ نَفْسَهُ, meaning † *He disposed and subjected himself to it*; (S, TA;) namely, a thing, an affair, or a case: and *he endured it with patience*: and in like manner, ضَرَبَ جُرْوَةَ نَفْسِهِ (TA:) and *he endured the thing with patience*. (S, TA.) Also ضَرَبْتُ جُرْوَتِي عَنْهُ † *I endured with patience the want, or loss, of it*: (TA:) or *my mind became at ease [respecting it]*. (AA, IB, TA.) — Also (K, TA, [in the CK جُرْوَة]) † *A short she-camel*. (K, TA.)

جُرْيَة and جُرْيَة applied to a bitch, (S, K,) and a female beast of prey, (TA,) *Having a whelp, or young one*: (K:) or *having with her her whelps, or young ones*. (S.) El-Aḡlam says,

* وَتَجُرُّ مُجْرِيَةً لَهَا * نَحْمِي إِلَى أَجْرِ حَوَاشِبِ *
And a hyena having young ones shall drag for

her my flesh to young ones with swollen bellies, and short. (Skr p. 57.)

جری

1. جَرَى, said of water (S, Mgh, Mṣb) &c., (S,) or of water and the like, (K,) more properly thus, as in the K, aor. جَرَى, (TA,) inf. n. جَرِي (S, Mgh, Mṣb, K) and جَرِيَان (S, K) and جَرِيَة, (S, * Mṣb, K,) [which last see below,] *It ran, or passed along quickly*; originally said of water: (Er-Rāghib, TA:) or *it flowed*; syn. سَالَ; contr. of وَقَفَ and سَكَنَ. (Mṣb.) — Said also of farina, in the phrase جَرَى الدَّقِيقُ فِي السَّنْبِلِ [The farina pervaded the ears of wheat]. (L in art. قمح.) — And of a horse (Mgh, Mṣb, K) and the like, (Mṣb, K,) aor. as above, (TA,) inf. n. جَرِي (Mṣb, K) and جَرِيَان (Mṣb) and جَرَاء (Lth, K) and مَجْرَى, (S,) [He ran;] from the same verb said of water. (Mgh) — And of a ship: you say, جَرَتِ السَّفِينَة, (S, TA,) inf. n. جَرِي (TA) and مَجْرَى, (S, K,) [The ship ran.] — And of the sun, and a star: you say, جَرَتِ الشَّمْسُ, aor. جَرَى, inf. n. جَرِي, [The sun pursued its course:] and جَرَتِ النُّجُومُ The stars travelled, or passed along, from east to west. (TA.) — جَرَى إِلَى كَذَا, (Mṣb, and Har p. 152,) inf. n. جَرِي and جَرَاء; (Mṣb;) and أَجْرَى, inf. n. أَجْرِي, (Ham p. 224, and Har p. 152;) *He betook, or directed, himself to such a thing; made it his object; aimed at it; intended, or purposed, it*: (Mṣb, and Har ubi supra:) and *he hastened to it*: (Mṣb:) but in the latter phrase, an objective complement is understood; and it is used in relation to something disapproved, or disliked; (Ham and Har;) properly, أَجْرَى فَعْلَهُ إِلَيْهِ, (Ham,) or أَجْرَى فَعْلَهُ بِأَقْصَدِ إِلَيْهِ. (Har.) — Hence, perhaps, the saying, جَرَى الْخِلَافُ فِي كَذَا [frequently used as meaning *A controversy ran, or ran on, respecting such a thing* between such and such persons]. (Mṣb.) — جَرَى لَهُ الشَّيْءُ, (Sh, TA,) and جَرَى عَلَيْهِ, (TA,) † *The thing was permanent, or continued, to him*. (Sh, TA.) [And, more commonly, † *The thing happened, or occurred, to him*. Whence, † *مَاجَرِيَات*, as pl. of مَاجَرَى, used as a single word, by late writers, meaning † *Events, or occurrences*.] — هُوَ يَجْرِي † *It is like it, or similar to it, in state, condition, case, or predicament*. (TA.) [It (a word or phrase) follows the same rule or rules, or occupies the same grammatical place, as it (another word or phrase). And similar to this is the saying,] الدَّيْنُ وَالرَّقْنُ يَتَجَارِيَانِ مُجَارَاةَ الْمَبِيعِ † [The debt and the pledge are subject to the same laws as the thing sold and the price]. (Mgh.) — [Also † *It acts as, or in a similar manner to, it*: and † *he acts in his stead*: see جَرِي. Hence the phrase, جَرَى مِنْهُ مَجْرَى كَذَا † *It acted upon him, or affected him, like, or in a similar manner to, such a thing*: as in the prov.,] جَرَى مِنْهُ مَجْرَى الدَّوْدِ † *It acted upon him, or affected him, like, or similarly to, the medicine, or*

draught, called لدود منه here having the meaning of فِيهِ. (ISK, S in art. لد.) — [One says, also, of an inf. n., and of a part. n., that is regularly formed, يَجْرِي عَلَى الْفِعْلِ, meaning † *It is conformable to the verb*.]

2. جَرَى *He sent a deputy, or commissioned agent*; as also أَجْرَى. (K.) And جَرِيًّا جَرَى *He made, or appointed, a deputy, or commissioned agent*; (ISK, S, * TA;) as also أَجْرَاهُ. (S, * TA.) Hence the trad., (TA,) لَا يَسْتَجِيرُكُمْ لَا يَسْتَجِيرُكُمْ الشَّيْطَانُ (S, TA) *By no means let the Devil make you his followers and his commissioned agents*. (TA.) You say also, أَجْرَاهُ فِي حَاجَتِهِ [He sent him to accomplish his needful affair]. (TA.)

3. جَرَاهُ, inf. n. مُجَارَاة (S, Mgh, Mṣb, K) and جَرَاء (S, K,) *He ran with him*. (S, Mgh, Mṣb, K.) You say, جَارَيْتَهُ حَتَّى قُتِيَ *I ran with him until I passed beyond him, or outwent him*. (TA in art. قوت.) — [He vied, contended, or competed, with him in running: and hence, † *in any affair*; like سَابَرَهُ.] You say, كَذَا وَفَعَلَ مِثْلَ جَرَاهُ † [He vied, contended, or competed, with him in such an affair, and did like as he did]. (Mgh in art. فوض.) And جَرَاهُ فِي الْحَدِيثِ † [He vied, contended, or competed, with him in discourse]. (S.) And جَارَوْا فِي الْحَدِيثِ (TA) and تَجَارَوْا † [They vied, contended, or competed, one with another, in discourse]. And it is said in a trad., مَنْ طَلَبَ الْعِلْمَ لِيَجَارِيَ بِهِ الْعُلَمَاءَ † *He who seeks knowledge in order that he may run [i. e. vie] with the learned in discussion and disputation, to show his knowledge to others, to be seen and heard*. (TA.) And in another trad., لَا تَجَارِ أَخَاكَ وَلَا تُشَارِهِ وَلَا تُنَاهِرِهِ † [Contend not for superiority with thy brother, (so explained in the TA, voce جَارَ, in art. جر,) nor dispute with him, nor wrangle with him]: (El-Jāmi' es-Sagheer:) or, as some relate it, لَا تَجَارِ أَخَاكَ وَلَا تُشَارِهِ. (TA in art. جر, q. v.)

4. أَجْرَاهُ *He made it to run*; (S, K, * TA;) said of water &c., (S,) or of water and the like. (K, * TA.) [Hence, أَجْرَى دُمْعًا, or دُمُوعًا, *He shed tears*.] — Also *He made him to run*; namely, a horse (Mgh, Mṣb, K) and the like: (Mṣb, K:*) in which sense مَجْرَى [as well as أَجْرَاء] is used as an inf. n. (S.) أَجْرَى السَّفِينَة [He made the ship to run]: (S:) in this sense, also, مَجْرَى [as well as أَجْرَاء] is used as an inf. n. (S, K.) — أَجْرَاهُ فِي حَاجَتِهِ and جَرَى جَرَى: see 2. — أَجْرَيْتُ عَلَيْهِ † *I made a thing permanent, or continual, to him*. (IAḡr, TA.) [And hence, both of these phrases, in the present day, † *I made him, or appointed him, a permanent, or regular, allowance of bread &c.*; † *I provided for him, or maintained him*.] — أَجْرَاهُ مُجْرَى كَذَا † *He made it to be like, or similar to, such a thing in state, condition, case, or predicament*. † *He made it (a word or phrase) to follow the same rule or rules, or to occupy the same grammatical place, as such another*. † *He made it to act as, or in a*

(S, K, TA;) as also جَزْءٌ (K.) — [Hence, app.,] جَزْءٌ The dates dried; (S, K;) as also جَزْءٌ, aor. ٤, (S, Mgh, K,) inf. n. جَزَوْزُ, (S, K,) or جَزَ: (Mgh;) you say تَمَرٌ فِيهِ جَزَوْزٌ Dates in which is dryness. (S, TA.) — اجز القوم The people attained to the proper time for the shearing of their sheep: (K;) or had their sheep shorn: or had their seed-produce cut. (S, L.) — اجز الرجل He assigned to the man the جَزْءُ [or wool, &c.,] of a sheep. (K.)

8. اجز and اجز: see 1, in three places.

10: see 4.

جَزْءٌ i. q. جَزْءٌ. (Bd in xv. 44.)

جَزْءٌ [A single cutting, or shearing, or the like.] (K.) See 1.

جَزْءٌ [A mode, or manner, of cutting, or shearing, or the like]. You say, جَزْءٌ جَزْءٌ حَسَنَةً [He cut it, or sheared it, &c., in a good manner]. (K, TA.) [In the CK, جَزْءٌ is omitted after جَزْءٌ; so that the reading there is جَزْءٌ حَسَنَةً.] — Also, (S, K,) and جَزْءٌ and جَزْءٌ and جَزْءٌ, (K,) What is cut, of dates: (K;) or [a fleece; i. e.,] the wool of a sheep [shorn] in one year: (S, K;) [and the hair of a goat, and of a camel, (see تَمَرٌ) when shorn; a shorn crop of wool, and of goat's hair, and of camel's hair:] or the wool of a ewe, (K, TA,) or of a ram, (TA,) when shorn, and not mixed with any other: (K, TA:) so accord. to AHât: (TA:) or wool not used after being shorn; (K;) in which last sense you say also جَزْءٌ جَزْءٌ: (TA:) pl. جَزْءٌ and جَزْءٌ: (Lh, K;) the latter like جَزْءٌ as pl. of جَزْءٌ, without regard to the difference of the vowels [in the sing.]. (TA.) One says to another, اقْرِضْنِي جَزْءٌ [Lend thou me the wool of a sheep, or of two sheep]; and the latter gives him the wool of a sheep, or of two sheep. (S.) And one says of a man with a large beard, كَأَنَّهُ عَاضَ عَلَى جَزْءٍ [As though he were biting] the wool of a shorn sheep. (K, TA: in the CK, جَزْءٌ على.)

جَزْءٌ: see جَزْءٌ, in two places.

جَزْءٌ and جَزْءٌ The act of cutting, or shearing, wool, (Mgh, * Mgh,) and hair; (Mgh;) and of reaping; (Fr, S, K;) and of cutting seed-produce (Mgh, K) before it has attained to maturity; (K;) and of cutting off the fruit of palm-trees: (Fr, S, Mgh;) and the time, or season, of shearing sheep [and the like]. (TA.) You say, هَذَا زَمَنُ الْجَزْءِ, and الْجَزْءِ, This is the time of cutting, or shearing, wool: (Mgh;) and of reaping: and of cutting off the fruit of palm-trees. (S.)

جَزْءٌ What one cuts, or cuts off, of anything; (K;) the cuttings of wool or any other thing: n. un. with ة: (TA:) [as, for instance,] what is redundant of a skin or hide when it is cut: (K;) or جَزْءٌ signifies what falls from a skin or hide (S, A) or other thing (S) when it is cut. (S, A.) See also جَزْءٌ.

جَزْءٌ: see جَزْءٌ.

Bk. I.

جَزْءٌ What is cut, or shorn; a masc. n.; and, as also جَزْءٌ, fem.: (K;) or the latter signifies sheep of which the wool is shorn; (S, A;) and is similar to رَكُوبَةٌ and حَلُوبَةٌ and عَلُوفَةٌ: (S;) Th says that a subst. of this class is only with ة, like the three words just mentioned: Lh says that it may be with ة and without ة; and that the pl. in both cases is of the measures فَعْلٌ and فَعَائِلٌ: [in this instance, جَزْءٌ and جَزَائِرُ:] but ISd says, I hold that فَعْلٌ is the measure of the pl. of a subst. of this class without ة, such as رَكُوبٌ, of which the pl. is رُكُوبٌ; and فَعَائِلٌ, of that which is with ة, such as رَكُوبَةٌ, of which the pl. is رُكَائِبٌ. (TA.)

جَزْءٌ and مَجْزُوزٌ Cut, or shorn. (K.) = See also جَزْءٌ.

جَزْءٌ: see جَزْءٌ: — and جَزْءٌ.

جَزْءٌ: see جَزْءٌ.

جَزْءٌ A floc, or tuft, of wool; as also جَزْءٌ; (S, K;) which [latter] is a tuft of wool, or of wool dyed of various colours, (عَيْنٌ) that is hung upon a woman's camel-vehicle (هُودَجٌ): (S;) or the latter signifies a tuft of wool tied with threads or strings, with which the woman's camel-vehicle (هُودَجٌ) is ornamented: and جَزَائِرُ [pl. of the former] and جَزَائِرُ [pl. of the latter] signify tufts of dyed wool which are hung upon the camel-vehicles (هُودَجٌ) of women on the day of going forth on a journey; also called تُكُنُّ: or جَزَائِرُ, (TA,) or جَزَائِرُ, (L,) signifies a kind of beads (خَرَزٌ) with which the girls, or slave-girls, (جَوَارِ) of the Arabs of the desert are adorned, resembling جَزْءٌ: or tufts of wool, or of wool dyed of various colours, (عَيْنٌ) which were used in the place of anklets. (TA.)

جَزْءٌ: see جَزْءٌ.

جَزْءٌ An instrument for cutting or shearing. (S.)

جَزْءٌ: see جَزْءٌ.

جزا

1. جَزَا, (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. جَزَا, (S,) He divided it (a thing, S) into parts, or portions; (S, K;) made it to consist of parts, or portions; (S, Mgh;) as also جَزَا, (S, * Mgh, K,) inf. n. تَجَزَّى, (S,) or تَجَزَّى: (Mgh;) when that which is divided is property, as, for instance, slaves, only this latter form of the verb, with tashdeed, is used. (TA.) — Also, aor. and inf. n. as above, He took a part, or portion, of it; namely, a thing. (Ham p. 117.) And جَزَا, inf. n. as above; and جَزَا; He curtailed the poetry of two feet in each verse: or he made the poetry to consist of two feet in each verse. (TA. [See مَجْزُوزٌ.]) — Also He made it firm, fast, or strong; or he bound it firmly, fast, or strongly; (شَدَّةٌ) namely, a thing. (K.) — جَزَا به, (S, K,) aor. ٤, (TA,) inf. n. جَزَا, (S,) [and app. جَزَا also,] He was, or became, satisfied, or content,

with it; namely, a thing; (S, K;) as also جَزَى, a dial. var. mentioned by IAar; (TA;) and جَزَا به, (S, Mgh, K,) and جَزَا به, (S, K.) A poet says,

وَأَنَّ الْمَرْءَ يَجْزَا بِالْكِرَاعِ

[And verily the man is satisfied, or content, with the shank of the sheep or goat &c.]. (TA.) And you say جَزَا طَعَامٌ لَا جَزَا لَهُ Food whereof one is not satisfied with a little. (TA.) And هَذَا لِي فِي هَذَا جَزَا [He has, in this, competence and] sufficiency. (Mgh.) And جَزَاتِ الْإِبِلَ بِالرُّطْبِ عَنِ الْمَاءِ, (Har p. 475,) inf. n. جَزَا, with damm, (S, TA,) and جَزَا; (TA;) and جَزَاتِ, (IAar, K,) and جَزَاتِ; (Mgh, and Har ubi supra;) The camels were satisfied, or content, with green, or fresh, pasture or herbage [so as to be in no need of water]. (S, Mgh, K, TA.) And جَزَا عَنْ أَمْرَاتِهِ [He was content to abstain from, or be without, conjugal intercourse with his wife]. (M in art. اِبِل.)

2: see 1, in two places: — and see also 4.

4. جَزَا It (a thing) satisfied, sufficed, or contented, him. (S, Mgh, K.) [Hence,] اجْزَا مَجْزَى اجْزَا [مَجْزَا غَيْرِهِ] It (a thing) satisfied, sufficed, or contented, in lieu of another thing or other things; stood, or served, in stead thereof. (Mgh.) And اجْزَا عَنْكَ مَجْزَا فُلَانٍ (S, Mgh, K,) and مَجْزَا, (S, K,) مَجْزَا فُلَانٍ and مَجْزَا فُلَانٍ without ء, and with damm, and مَجْزَى فُلَانٍ and مَجْزَى فُلَانٍ, (K in art. جَزَى) I satisfied, sufficed, or contented, thee as such a one; I stood thee, or served thee, in stead of such a one. (S, Mgh, K.) And اجْزَا الْإِبِلَ بِالرُّطْبِ عَنِ الْمَاءِ, (S, K,) inf. n. جَزَا, (S,) and جَزَا, (S,) inf. n. جَزَا, (S,) or تَجَزَّى; (TA;) He satisfied, or contented, the camels with green, or fresh, pasture or herbage [so that they were in no need of water]. (S, K.) — اجْزَا is also syn. with جَزَى; the former being of the dial. of Temeem, and the latter of the dial. of El-Hijáz; (Akh, Mgh;) and one may suppress the ء, and say اجْزَى: (Mgh, Mgh;) this last is used by some of the lawyers in the sense of [جَزَى, i. e.] قَضَى. (Az, Mgh, Mgh.) One says, اجْزَا عَنْكَ شَاةٌ A sheep, or goat, made satisfaction for thee (S, Mgh, * K, TA) as a sacrifice; (TA;) syn. قَضَتْ; (S, Mgh, K;) the verb being here a dial. var. of جَزَتْ. (S, K.) And اجْزَا تَجَزَّى عَنْ سَبْعَةٍ The camel, or cow, makes satisfaction for seven: or serves in stead of seven. (Mgh.) And هَذَا يَجْزَى عَنْ هَذَا [This will make satisfaction, for this: or this will serve in stead of this]: and, accord. to 'Alee Ibn-'Eesâ, also, suppressing the ء. (Mgh.) — Also, said of pasture, or herbage, (K, TA,) and of a meadow, (TA,) † It was, or became, luxuriant: (K, TA:) because satisfying the beasts that feed upon it. (TA.) — And, said of a company of men, They had their camels satisfied with green, or fresh, pasture or herbage [so that they were in no need of water]. (TA.) — اجْزَاَتْ She (a woman) brought forth

females. (K. [But see *جَزْءٌ*, from which it is derived.]) *جَزَأَ* He furnished an awl (مَخَصَفٌ, S, K, or اِشْقَى, S), (S, K,) or a knife, (Msb.) with a *جَزْءٌ*, i. e. handle; (S, Mgh, K;) as also *اجزى*. (Msb.) — *اجزأ الخاتم في إصبعه* He put the ring upon his finger. (K.)

5. *تجزأ* It became divided into parts, or portions. (Msb, KL.) — See also 1.

8: see 1, in three places.

جَزْءٌ: see *جَزْءٌ*. — It is said by El-Khattābee to be a name for رَطْبٌ [app. meaning رَطْبٌ, i. e. Green, or fresh, pasture or herbage, (see 1 and 4,)], with the people of El-Medeench; and occurs in a trad.; but the reading commonly known is *جرو*. (TA.)

جَزْءٌ A part, or portion, (Msb, K, TA,) or division, (TA,) of a thing; (Mgh, TA;) properly and conventionally; (TA;) as also *جَزْءٌ*; (K;) a constituent part of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [an ingredient of any compound or mixture;] a share, or lot: (TA:) pl. *أجزاء*: (S, Mgh, K, &c. :) it has no other pl. (Sh, TA.) — [A volume of a book.] — A foot of a verse. (TA.) — In the Kur [xliii. 14], where it is said, *وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جَزْأً*, (K, TA,) or, as some read, *جَزْأً*, (Bd,) it means Females; (K, TA;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-hak says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bd follows him: El-Khafijee says that the word may be used figuratively; for, as Eve was created of a part (*جزء*) of Adam, the word *جزء* may be applied to denote the female. (MF, TA.)

جَزْءٌ The handle of the [kind of awl called] *مَخَصَفٌ*, (S, K,) and of the *إشقى*: (S:) AZ says that it is not [the handle, or hilt,] of the sword, nor of the dagger; but is the handle of the *مِشْرَةٌ* with which camels' feet are branded. (TA.) [See also *جَزْءٌ*.] — A vine-prop; (K, TA;) a piece of wood with which a vine is raised from the ground. (TA.) — In the dial. of the tribe of Sheybān, The hinder, or hindmost, *شَقَّةٌ* [or oblong piece of cloth] of a tent. (TA.)

جَزْءِيٌّ Relating to a part or portion or division; partial; particular; contr. of *كُلِّيٌّ*. — And, as a subst., A particular: pl. *جَزْئِيَّاتٌ*.

جَزْئِيَّةٌ The quality of relating to a part or portion or division; relation to a part &c.; particularity.]

جَزِيٌّ Satisfying food; as also *مُجَزِيٌّ*; (Fr, K;) like *شَبِيعٌ* and *مُشَبِّعٌ*. (Fr, TA.)

هَذَا رَجُلٌ جَازِيٌّ [act. part. n. of 1]. — *هَذَا رَجُلٌ جَازِيٌّ* This is a man sufficing thee as a man. (K, TA.) — *طَبِيَّةٌ جَازِيَّةٌ* A doe-gazelle that is

satisfied with green, or fresh, pasture or herbage [so as to be in no need of water]: pl. *جَوَازِيٌّ*.

(S.) The pl. is explained by IKt as meaning Gazelles: (TA:) [or] it signifies [or signifies also] Wild bulls or cows; (K, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., Palm-trees; as not needing irrigation. (TA.)

أَجْزَأُ More [and most] satisfying or sufficing or satisfactory: hence, *الفارس أجْزَأُ مِنَ الرَّجُلِ* [The horseman is more satisfactory than the footman]. (Mgh.)

مَجْزَأٌ and *مُجْزَأٌ* are used as inf. ns. of 4 [q. v.]. (TA.)

مُجْزِيٌّ: see *جَزِيٌّ*. — Also A strong, fat, camel; because sufficing for the wants of the rider and carrier. (TA.) — Also, and *مُجْزِئَةٌ*, A woman who brings forth females. (TA. [But see *جَزْءٌ*, from which the verb is derived.])

مَجْزَأَةٌ and *مُجْزَأَةٌ* are used as inf. ns. of 4 [q. v.]. (TA.)

مَجْزُوءٌ Divided into parts, or portions. (TA.) — [Having a part, or portion, taken from it: see 1.] — A verse curtailed of two [of the original] feet: [like the *مُضَارِعُ* and *هَزَجُ* &c., which were originally of six feet each, but of which every known example is of four only:] or a verse consisting of two feet only: [as a kind of the *رَجَزُ*, and two kinds of the *مُنْسَبِحُ*: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term *مَنْهَوُكٌ* is also applied:] the former is said to be *عَلَى السَّلْبِ*; and the latter, *عَلَى الْوُجُوبِ*. (TA.)

جزر

جَزَرَ, aor. : and sometimes *ز*, (K,) inf. n. *جَزْرٌ*, (Mgh, K,) He cut, or cut off, (Mgh, K,) a thing. (TA.) — *جَزَرَ*, (S, Mgh, Msb,) aor. *ز*, (S, Msb,) [inf. n. as above,] He slaughtered a camel (S, Mgh, Msb) or other animal, (Msb,) and skinned it; (S;) as also *اجتزرو*. (S, TA.) You say also, *اجتزروهم*, meaning He slaughtered for them a camel. (A.) And *اجتزرو القوم جزوراً* He slaughtered and skinned for the people a camel. (TA.) — *جَزَرَ الشَّخْلُ*, aor. : (S, K,) and *ز*, (K,) inf. n. *جَزْرٌ* (S, K) and *جَزَارٌ* and *جَزَارٌ*, (Lh, K,) He cut off the fruit of the palm-trees: (Lh, S, K;) or, as some say, he spoiled the palm-trees in fecundating them. (TA.) — And *جَزَرَ*, (TA,) inf. n. *جَزْرٌ*, (K,) He gathered honey from the hive. (K, TA.) — *جَزَرَ*, aor. : and *ز*, inf. n. *جَزْرٌ*, (S, Msb, K, &c.) † It (water) sank, and disappeared; became low; or became remote; (S, K;) decreased; went away; (TA;) flowed away, or retired, (A, Mgh, * Msb,) from the earth, or land: (A, Mgh:) it (the sea, and a river, Lth, ISd) ebbed; contr. of *مَدَّ*; (S, ISd, K; [but in this last sense, only : is authorized by the K, and app. by ISd also, as the aor. :]) i. e., retreated, or went back; (S,

Mgh;*) as also *انجزرو*; (ISd, TA;) or ceased to increase. (Lth, Mgh.)

4. *اجزرو*, (K,) or *اجزرو القوم*, (ISk, S,) He gave to him, or to the people, a sheep or a goat, for him, or for them, to slaughter; (ISk, S, K;) meaning a ewe or a ram or a she-goat; (ISk, S;) or a sheep, or goat, fit for slaughter: (TA:) and *أَجَزَّتْ شاةٌ* I gave to him a ewe or a ram or a she-goat, and he slaughtered it: (ISk, TA:) and *أَجَزَّتْكَ بَعيراً*, or *شاةٌ*, I gave to thee a camel, or a sheep or goat, that thou mightest slaughter it: (A:) [but] accord. to ISk, one does not say *أَجَزَّتْهُمْ ناقةٌ*, because a she-camel is fit for other purposes than that of slaughter: (S;) and accord. to some, one should not say *اجزرو جزوراً*, but *اجزرو جزرةً*. (TA.) — *اجزرو* He (a camel) attained to the fit time for his being slaughtered. (S, K.) — *اجزرو الشَّخْلُ* The palm-trees attained to the fit time for the cutting off of the fruit. (S, K.) — [And hence,] *اجزرو الشيخ* † The old man attained to the fit time for his dying; (K, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man *أَجَزَّتْ يَا شَيْخُ*, meaning, Thou hast attained to the fit time for thy dying, O old man: and he would say, *أَتَى بَنِي وَتَحْتَضِرُونَ*, i. e., "[O my sons, and] ye shall die youths:" but accord. to one way of relation, it is *أَجَزَّتْ*; from *أَجَزَّ البُرُّ* "the wheat attained to the proper time for being cut." (S.) — *اجزرو القوم* The people attained to the fit time for the cutting off of the fruit of the palm-trees. (Yz, TA.)

5: see 8.

6. *تَجَازَرَا* † They reviled each other (K, TA) vehemently, or excessively. (TA.)

7: see 1.

8. *اجتزروا في*: see 1, in two places. — *اجتزروا القاتل* and *تجزروا* (K, TA) They fought one another [app. so that they cut one another in pieces]. (TA.) [In the K, this is immediately followed, as though for the purpose of explanation, by the words *تَرَكَوْهُمْ جَزْراً لِّلْبَيْعِ* أي قطعاً أي بقطع، but there is evidently an omission in this place, at least of the conjunction *و*.] — And *اجتزروا* They had a camel slaughtered for them. (A.)

جَزَرَ inf. n. of 1. (S, K, &c.) — And also † The sea (K, TA) itself. (TA.)

جَزْرٌ, (not *جَزَرٌ*, Fr, S, [but see what follows,]) [a coll. gen. n.,] Fat sheep or goats: (S, K, TA:) n. un. *جَزْرَةٌ*: (S, K;) or sheep, or goats, that are slaughtered; (M;) as also *جَزُورٌ*: (K:) n. un. as above: (M: in the K *جَزْرَةٌ*;) or *جَزْرَةٌ* signifies a sheep, or goat, fit for slaughter: or a sheep, or goat, to which the owners betake themselves and which they slaughter: and anything that is lawful to be slaughtered; n. un. of *جَزْرٌ*, which is sometimes [written *جَزْرٌ*,] with fet-*h* to the *z*. (TA.) — *جَزَرَ السَّبَاعُ* The flesh which beasts or birds of prey eat. (S, Mgh.) One says, *تَرَكَوْهُمْ جَزْراً*, (S, K) They slew them: (S;) or they left them cut

in pieces لَسْبَاع [for the beasts or birds of prey]. (K.) And صَارُوا جَزْرًا لِّلْعَدُوِّ [They became a prey to the enemy, cut in pieces]. (Mgh.) = See also جَزِيرَةٌ. = Also, and جَزْرٌ (Fr, S, Mṣb, K,) the latter with kesr to the ج, (Mṣb, K,) arabized, (K,) from the Persian [گزر], (AHn,) [coll. gen. ns., meaning Carrots, or the carrot;] a certain root, (أَرُومَة), which is eaten, (S, K,) well known: (TA:) n. un. with ḍ; (K;) or جَزْرَةٌ: (Aḡ, S, Mṣb:) the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree; (TA;) diuretic; (K, TA;) lenitive; emollient; (TA;) strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous: (K, TA:) it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard. (TA.) — [See also جَزْرَاب, in art. حَزَب.]

جَزْرٌ: see جَزْرٌ, in three places.

جَزَارٌ The time of the cutting off of the fruit of palm-trees. (Yz, TA.) [See also 1.]

جَزُورٌ A camel [that is slaughtered, or to be slaughtered]; (K;) applied to the male and the female: (S, Mṣb:) or (as some say, Sḡh, Mṣb) properly a she-camel that is slaughtered: (Sḡh, Mṣb, K:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, S, Mṣb, TA,) on the authority of hearsay; (TA;) therefore you say, رَعَتِ الْجَزُورُ [the camel for slaughter pastured]: (IAmb, Mṣb:) or when used alone, it is fem., because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance [of the fem. gender]: (Hāshiyeh of Esh-Shihāb, TA:) [the shares into which the جزور is divided in the game called الهيس are described voce بَدَأَ:] pl. جَزْرٌ (S, Mṣb, K) and جَزَارَاتٌ and جَزَارَاتٌ (Mṣb, K,) the last of which is pl. of جَزْرٌ, like as طَرَقَاتٌ is of طَرَقٌ. (TA.) — See also جَزْرٌ.

جَزَارَةٌ, of a camel, The extremities; (S, A;) namely, (S,) the fore and hind legs, (الْيَدَانِ) and the head, (S,) or neck: (A, K:) because the slaughterer receives them; (S;) they being his hire, (S, K,) or right, (A,) not being included among the shares in the game called الهيس. (TA.) But when a horse is said to be جَزَارَةٌ (S,) or عَجَلُ الْجَزَارَةِ (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (S, M.)

جَزَارَةٌ The trade of him who slaughters camels (Mgh, Mṣb, K,* TA) and other animals. (Mṣb.)

جَزِيرَةٌ † An island; land in the sea [or in a river], from which the water has flowed away, so that it appears; (Az, Mgh;) and in like manner, land which a torrent does not overflow, but which it surrounds; (Az, TA;) land from which the tide retires; as also جَزْرٌ: (K:) so called

because cut off from the main land: (S:) or because of the retiring of the water from it: (Mṣb:) pl. جَزَائِرٌ: (S, Mgh:) [also, a peninsula:] and a piece of ground or land. (Kr, TA.)

جَزِيرٌ (S, A, Mḡl, Mṣb, K) and جَزِيرٌ (K) and جَزَارٌ (A) One who slaughters camels (A, Mgh, Mṣb, K) and other animals. (Mṣb.)

جَزِيرٌ: } see what next precedes.
جَزَارٌ: }

مَجْزَرٌ (Mṣb, K,) or مَجْزَرٌ, with kesr to the ز, (S, Ibn-Mālik,) contr. to rule, as the aor. of the verb is with ḍamm, (Ibn-Mālik, TA,) and sometimes مَجْزَرَةٌ [or مَجْزَرَةٌ], (Mṣb,) A place where camels are slaughtered, (S, Mṣb, K,) and other animals, (Mṣb,) namely, bulls and cows and sheep and goats, and where their flesh is sold: pl. مَجَارٍ. (TA.) In a trad. of 'Omar, persons are enjoined to avoid مَجَارٍ, (S, TA,) meaning as above; because of their uncleanness; (TA;) or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: (IAth, TA:) or the meaning is, places of assembly; because a camel is slaughtered only where people are collected together: (S, TA:) the مَجْزَرَةٌ is one of the places in which it is forbidden to perform the usual prayers. (Mgh.)

مَجْزَرَةٌ or مَجْزَرَةٌ: see مَجْزَرٌ, in two places.

جزع

1. جَزَعٌ [iuf. n. of جَزَعٌ] signifies The act of cutting; or cutting off. (TA.) [See also 8.] — [Hence,] جَزَعٌ لَهُ جَزْعَةٌ مِنَ الْمَالِ He cut off for him a portion of the property. (S.) — And جَزَعٌ الْوَادِي (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. جَزَعٌ (S, Mṣb, K,) He passed the valley to the other side: (Mṣb:) or he passed the valley [in any manner]: (K:) or he passed across it; i. e., crossed it: (S, K:) and in like manner, الْأَرْضُ the land: (K:) and الْبَلَادَةُ the desert: and الْمَوْضِعُ the place. (TA.) = جَزَعٌ (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. جَزَعٌ (S, Mṣb, K) and جَزُوعٌ (K,) He was, or became, impatient, (S, K,) مِنْ [of the thing]; (S;) and عَلَى فَلَانٍ [on account of such a one]; (S and K in art. اله, &c.;) جَزَعٌ being the contr. of صَبْرٌ: (S, K:) or he had not sufficient strength to bear what befell him, (O, Mṣb,) and found not patience: (Mṣb:) or he manifested grief and agitation: (TK:) or he was, or became, affected with grief: or he was, or became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself, or from his object, and cut him off therefrom: this meaning of cutting off being said by 'Abd-el-Kādir El-Baghdādī to be the primary signification. (TA.)

2. جَزَعٌ, inf. n. تَجْزِيعٌ, It (a full-grown unripe date) became ripe to the extent of two thirds of it: (S:) or to the extent of half of it; (K, TA;) from the bottom: (TA:) or became partly ripe: and in like manner one says of a grape. (TA.)

— It (a watering-trough, or tank,) had but little remaining in it. (K,* TA.) — He put a little water into a skin. (TA.) = جَزَعٌ فَلَانًا (K,) inf. n. as above, (TA,) He caused the impatience (جَزَعٌ) of such a one to cease: (K:) he said to him that which comforted him, or consoled him, and which caused his grief and fear to cease. (IAth.)

4. اجْزَعُ جَزْعَةً, and جَزَعُهُ, He left, or caused to remain, a remainder: (O, K:) or less than half. (TA.) = اجْزَعُهُ He caused him to be impatient: (S, K:) or he caused him to want sufficient strength to bear what befell him, and to be impatient. (Mṣb.)

5: see 7, in two places. = تَجَزَعُوا الْغَنِيمَةَ They divided among themselves the spoil. (TA.)

7. انْجَزَعُ It (a rope) broke, (K, TA,) in any manner: (TA:) or broke in halves; (K, TA;) but if it have broken at its extremity, one does not say انْجَزَعُ. (TA.) And انْجَزَعَتِ الْعَصَا, and تَجَزَعَتِ, The staff, or stick, broke (K, TA) in halves. (TA.) † تَجَزَعُ is also said of a spear, and of an arrow, &c., meaning It broke in pieces. (TA.)

8. اجْتَزَعُ He broke it, and cut it off: (K:) or he broke it off, and cut it off, for himself; namely, a branch, rod, or piece of wood, from a tree. (S.)

جَزَعٌ (S, Mṣb, K) and جَزَعٌ (Kr, K,) but IDrd ascribes the latter to the vulgar, (TA,) [The onyx; so called in the present day;] certain beads, or gems, (جَزَعٌ, (Mṣb,) the beads, or gems, (جَزَعٌ, [here rendered by Golius "Muræna seu concha Veneris," though he also gives what I regard as the only correct signification, namely "onyx,"] of El-Yemen (S, K) [and] of China, (K,) in which are whiteness and blackness, (S, Mṣb, K,) and to which eyes are likened, (S, K,) and in particular, by Imra-el-Kays, the eyes of wild animals, because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) a kind of stone having many colours, brought from El-Yemen and China; (Kzw;) so called because interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness: (IB:) 'Aīsheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of جَزَعٌ of Dhafārī: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (K: [and Kzw says the like, and more of a similar kind:]) n. un. جَزْعَةٌ (Mṣb, K,* TA) and جَزْعَةٌ (K,* TA.) = See also what next follows.

جَزَعٌ (S, O, L, Mṣb, K,) but AO says that it should be with fet-ḥ, [جَزَعٌ] (K,) The place of bending, or turning, (مَنْعُطٌ, S, Mṣb, K, or مَنْحِيٌّ, Aḡ, K,) of a valley: (Aḡ, S, Mṣb, K:) or the middle thereof: or the place where it ends: (IDrd, K:) or its side: (Mṣb:) or the place of

passing, or crossing, of a valley: or a widening part, of the narrow places, thereof, whether it produce plants &c. or do not produce them: (TA:) or it is not so called unless [it be a part] having width, and producing trees &c.: (Msb, K:) or it may be without plants, or herbage, or the like: (TA:) or a place, in a valley, in which are no trees: (IAqr, K:) or a place, of a valley, taking a round and wide form: (TA:) pl. أَجْزَاعُ. (Msb, K.) — A place of alighting, or abiding, of a people. (K.) — Elevated land, or ground, by the side of which is a low, or depressed, part. (K.) — A bee-hive: pl. as above. (Ibn-'Abbād, K.) — See also جَزَعٌ.

جَزَعٌ: see what next follows.

جَزَعٌ (Msb, K) and جَزَاعٌ and جَزَعٌ (K) and جَزُوعٌ (Msb, K) and جَزَاعٌ (K) part ns. of جَزَعٌ; [Impatient; &c.;] (Msb, K;) but the last two have an intensive signification [very impatient, or having much impatience; &c.]. (IAqr.)

جَزْعَةٌ: see what next follows, in two places.

جَزْعَةٌ A little, or small quantity, of property, or wealth; and of water, (S, K,) remaining in a skin, (Lh, IDrd,) and in a leathern bottle, or other vessel, (IDrd,) and in a pool left by a torrent, but not in a well, (TA,) as also جَزْعَةٌ (IDrd, K) and [the dim.] جَزِيعَةٌ, (IDrd,) and of milk, in a skin; (Lh;) or a third part, or nearly that quantity, of water, in a trough, or tank; (ISh;) or a quantity of water, and of milk, less than the half of the skin or other vessel, and of the trough; (TA;) and, as also جَزْعَةٌ, somewhat remaining; (O, K;) or the latter, particularly, of milk; (IAqr;) or both, accord. to some, [a remainder consisting of] less than half; (TA;) and the former, a portion [not defined] of property, or wealth; (S;) and particularly a portion of a flock of sheep or goats; (Aboo-Leylā, K;) as also جَزِيعَةٌ; (S;) thus in the handwriting of Aboo-Sahh El-Harawee; but in the Mj of IF, جَزِيعَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) the pl. of جَزْعَةٌ is جَزْعٌ. (ISh.) — And [hence,] † A part, or portion, of the night, (S, O, K,) past or to come, (TA,) less than half, (O, K,) of the former part thereof or of the latter part. (K.) — A place in which is a collection of trees (K, TA) among which the camels or other beasts are made to rest at night from the cold, and are confined when they are hungry, or returning from water, or under rain. (TA.) — Also n. un. of جَزَعٌ as syn. with جَزَعٌ. (TA.)

جَزَاعٌ: }
جَزُوعٌ: } see جَزَعٌ.

جَزِيعَةٌ and جَزِيعَةٌ: see جَزْعَةٌ, in three places.

جَزَاعٌ: see جَزَعٌ. — Also The piece of wood which is placed in the trellis of a grape-vine, crosswise, upon which are laid the branches of the vine; (S, K;) not known to Aboo-Sa'eed; (S;) it is thus placed for the purpose of raising the branches from the ground; and this piece of

wood is also called خَشْبَةٌ جَزَاعَةٌ; the latter word being thus used as an epithet. (TA.) Also Any piece of wood that is put crosswise between two things for a thing to be borne upon it (K, TA) is called its جَزَاعٌ. (TA.)

مُجَزَّعٌ Interrupted by various colours [like the جَزَعٌ or onyx]: (IB:) or anything in which are blackness and whiteness; as also مُجَزَّعٌ (K:) and flesh-meat in which are whiteness and redness. (TA.) [Hence,] نَوَى مُجَزَّعٌ and نَوَى مُجَزَّعٌ Dates of which some, or some parts, have been scraped, or abraded, so as to have become white, the rest being left of their [original] colour: (K:) likened to the جَزَعٌ. (TA.) And بَسْرٌ مُجَزَّعٌ (S, K) and مُجَزَّعٌ (K;) the former, says Sh, accord. to El-Ma'arree, but he adds that he himself held the latter to be the right; Az says that he heard the former from the people of Hejer, and it has the authority of A'Obeyd; (TA;) Full-grown dates that have ripened to the half; (K, TA;) from the bottom: (TA:) or to the extent of two thirds: (S;) or that have become partly ripe: (TA:) fem. with ة: (S, K;) and in like manner you say تَمَرٌ مُجَزَّعٌ dates that have ripened to the half. (TA.)

حَوْضٌ مُجَزَّعٌ: see مُجَزَّعٌ, in three places. — حَوْضٌ مُجَزَّعٌ A watering-trough, or tank, having but little water remaining in it. (K.)

مُتَجَزِّعٌ: see مُجَزَّعٌ.

جزف

1. جَزَفٌ [inf. n. of جَزَفٌ] signifies The taking a thing [in the manner termed] مُجَازَفَةٌ and جَزَافٌ [i. e. by conjecture, not knowing the measure nor the weight]: (S, TA:) or the taking largely, or copiously: (IF, Msb, TA:) and it is [from] a Persian word. (Msb. [See جَزَافٌ, below.]) And you say, جَزَفَ فِي الْكَيْلِ, inf. n. جَزَفٌ, He gave large measure: (IKtt, Msb:) and جَزَفَ لَهُ فِي الْكَيْلِ He gave him large measure. (Jm, TA.)

3. جَزَافٌ (Msb, TA,) inf. n. مُجَازَفَةٌ (S, Msb, K, TA) and جَزَافٌ (S, TA,) He sold, or bought, a thing not knowing its measure nor its weight: (Msb:) or he conjectured in selling and buying. (K.) — He acted in an easy, or a facile, manner, (Msb, TA,) in selling or buying. (Msb.) — And hence, جَزَفَ بِنَفْسِهِ He perilled, endangered, jeopardized, hazarded, or risked, himself; as though he acted in an easy manner with himself. (TA.)

5. تَجَزَّفَ فِيهِ He picked out, or selected, the good in it; syn. تَنَقَّدَ [in the CK, erroneously, تَنَقَّدَ]. (Sgh, K.)

8. اجْتَزَفَ He bought a thing by conjecture, not knowing the measure nor the weight. (AA, K.)

جَزَفٌ Of unknown quantity, whether measured or weighed. (Nh, TA.)

جَزْفَةٌ A portion of a number of cattle: (K:) and of hair. (TA.)

جَزَافٌ: see what next follows, in two places.

جَزَافٌ, accord. to the 'Eyn, in selling and buying, is [The selling, and buying,] by conjecture, without measuring and without weighing; and by rule should be جَزَافٌ, with kesr; i. e., if formed in accordance to the verb [which is جَزَفٌ]: (Mgh:) or the selling or buying a thing not knowing its measure nor its weight: (Msb:) or conjecture in selling and buying; as also جَزَافٌ and جَزَافٌ and جَزَافَةٌ and جَزَافَةٌ and جَزَافَةٌ: (K, TA:) arabicized, from كَزَافٌ, (Msb, K, TA,) which is Persian: (Msb, TA:) they say وَكَزَافٌ, meaning "excess in speech, by conjecture:" accord. to the Jm, its primary signification is muchness, or copiousness: (TA:) some say that the most chaste form of جَزَافٌ is جَزَافٌ, with kسر; [because this is a regular inf. n. of جَزَفٌ]: (MF, TA;) and some, that the triple vocalization of the ج in جَزَافٌ is a kind of جَزَافٌ [i. e. conjecture], since all assert it to be a Persian word arabicized, and it cannot be so and be also an inf. n., conformable to the verb and to rule: it seems that, when they arabicized it, its original was gradually forgotten, so they formed from it a verb, and derived from it, and made it analogous. (TA.) — بَيْعٌ جَزَافٌ and جَزَافٌ and جَزَافٌ and جَزَافٌ (K) and جَزَافٌ (TA) A thing sold, or bought, of unknown quantity, whether measured or weighed. (TA.) [See also جَزَفٌ.]

جَزَافٌ: see جَزَافٌ, in four places.

جَزُوفٌ A pregnant female exceeding the term of her bringing forth. (K.)

جَزِيفٌ: see جَزَافٌ.

جَزَافَةٌ and جَزَافَةٌ and جَزَافَةٌ: see جَزَافٌ.

جَزَافٌ A fisherman. (El-'Azecce, K.)

جَزَافٌ فِي كَلَامِهِ † One who pours forth his speech without rule. (Msb.)

مَجَزَفَةٌ A fishing-net. (El-'Azecce, K.)

بَيْعٌ مُجَزَّفٌ: see جَزَافٌ.

جزل

1. جَزَلَةٌ (K,) or جَزَلَةٌ جَزَلَتَيْنِ (S,) aor. -, (K,) inf. n. جَزَلَ (S,) He cut it (a thing, S) in two pieces, (S, K,) with a sword. (K.) — جَزَلُوا نَاقَةً They cut the base of the neck of a she-camel, that was slaughtered and dead, in the part between the two shoulder-joints, in order that the neck might become relaxed; not cutting the whole of it; previously to skinning. (Ham p. 689.) — جَزَلَهُ الْقَتَبُ (K, TA,) aor. and inf. n. as above; and اجْزَلَهُ; The saddle cut it; namely, the withers of a camel. (K, TA.) — جَزَلَ, aor. -, (K,) inf. n. جَزَلَ (S, K,) He (a camel) had a gall, or sore, in the withers, in consequence of which a bone came forth from it, and the place thereof became depressed: (S, K:) or he had his withers cut by the saddle: (K:) or he had a gall, or sore, in the withers, penetrating into the interior, and killing him. (TA.) The epithet applied to a camel in this case is أَجْزَلٌ; (S, K;) fem. أَجْزَلَةٌ. (K.) See also أَجْزَلٌ. — جَزَلٌ, pl. جَزَلٌ. (K.) See also أَجْزَلٌ.

aor. 2, (Msb, K,) inf. n. جَزَلَة, (Msb,) said of firewood, (Msb, TA,) &c., (TA,) *It was thick and large.* (Msb, K.) — Also, (K,) inf. n. as above, (S,) † *He possessed good,* (S,* K, TA,) *strong, firm,* (TA,) *judgment,* (S,* K, TA,) [and *natural disposition, and intelligence; for*] جَزَلَة is used in relation to judgment and natural disposition and intelligence: (Ham p. 770:) and الرأى جَزَلَة signifies † *firmness of judgment:* (TA:) and الْجَزَلَة فِي الْمُنْطِقِ, † *chasteness, or clearness, or eloquence, and firmness, in speech.* (Har p. 8.)

4: see 1. — اجزل عطية † *He made his gift large.* (TA.) And اجزل له من العطاء, (S,) or العطاء, (Msb, TA,) † *He gave to him largely.* (S, Msb, TA.)

10. استجزل رأيه في هذا † *He esteemed his judgment, or opinion, good [and strong and firm (see جَزَل)] in this [matter]; syn. استجوده.* (TA.)

جَزَل Large and dry firewood: (S:) or dry firewood: (K:) or thick, large firewood. (Msb, K.) — † Much of a thing; as also جَزِيل: (K:) or the latter, great, or large; [and so the former:] you say عطاء جَزَل and جَزِيل † [a great, or large, gift]: (S, TA:*) and ثواب جَزِيل † [a great, or large, recompense]: (TA:) pl. جَزَال; (S, K;) either of the former or of the latter. (TA.) And [the fem.] جَزَلَة † [A woman] large in the posteriors. (K, TA.) — † Generous; munificent. (K, TA.) — † Intelligent; firm, or sound, in judgment. (K, TA.) You say, فلان جَزَل الرأى † [Such a one is firm, or sound, in judgment]. (S, Msb.) And when this is said to you, and you desire to deny it, say, بل جَزَل الرأى † Nay, unsound in judgment; from جَزَل, [inf. n. of جَزَل], relating to a gall, or sore, in the withers [of a camel]. (A, TA.) You say also امرأة جَزَلَة † A woman possessing judgment: (S:) or intelligent; firm, or sound, in judgment; as also جَزَلَة: (K:) [but] IDrd says that جَزَلَة, [app. a mis-transcription for جَزَلَة], as syn. with جَزَلَة, is not of established authority. (TA.) — Applied to a word, or an expression, (S, K, &c.) † Strong, (PS,) sound, correct; (PS, TK;) contr. of رَكِيك. (S, K.) And applied to language, † Chaste, clear, or eloquent, and comprehensive. (TA.)

جَزَلَة: see جَزَلَة.

جَزَل الرأى: see جَزَل.

جَزَلَة A piece, or portion cut off. (S, K,*) — A large portion of dates; (S, K;) as also جَزَل: (K.)

جَزَال (S, K) and الْجَزَال (K) The time of the cutting off of the fruit of the palm-trees. (S, K.)

جَزِيل: see جَزَل, in three places.

أَجَزَل; fem. جَزَلَة; pl. جَزَل: see جَزَل: — and for the fem., see also جَزَل.

جزر

1. جَزَمَة, (S, Msb, K,) aor. 2, (Msb, K,) inf. n. جَزَمَ, (Msb,) *He cut it, or cut it off;* (S, Msb, K;) namely, a thing: (Msb:) [like جَرَمَة &c.] — جَزَمَ النَّخْلَ *He cut off the fruit of the palm-trees:* (Msb:) [like جَرَمَ النَّخْلَ: but see another explanation, below.] And جَزَمَ مِنَ النَّخْلَةِ جَزْمًا [He cut off a portion of the fruit from the palm-tree]. (TA.) — جَزَمَ الْحَرْفَ, (S, ISd, Msb, K,) aor. as above, (TA,) and so the inf. n., (S,) *He made the letter quiescent;* (S, ISd, Msb, K;) i. e., the final letter of a declinable word; (S, ISd, Msb;) *he cut it off from motion:* (Msb:) or as though he cut off from it declinability: (Mbr, TA:) from جَزَمَ in the first of the senses explained above: جَزَمَ in a declinable word being like سَكُونٌ in an indeclinable word. (S.) It is said in a trad. of En-Nakha'ee, التَّكْبِيرُ جَزَمَ وَالتَّسْلِيمُ جَزَمَ, meaning that neither should be prolonged in utterance, and that the last letter in each should be without a case-ending, i. e., be quiescent; so that one should not say [in prayer] اللَّهُ أَكْبَرُ [nor التَّسْلِيمُ أَكْبَرُ, but أَكْبَرُ in the former instance, and اللَّهُ in the latter]: or, accord. to Z, that one should not exceed the due bounds in the pronunciation of the hemzeh and the medd: (TA:) or that one should abstain from giving fulness and depth to the sound of the vowel, and should elide it entirely in the places of pausing, and avoid excess in the pronunciation of the hemzeh and the medd. (Mgh.) — جَزَمَ عَلَى فُلَانٍ كَذَا *He made such and such things to be binding, or obligatory, on such a one.* (K.) And جَزَمَ الْيَمِينَ, (K,) inf. n. as above, (TA,) i. q. أَمَضًا; (K;) i. e., *He made the oath to be unconditional, without exception, absolutely or decidedly or irreversibly binding;* (TK;) أَمَضًا *He swore an oath in an absolute, a decided, or an irreversible, manner.* (TA.) And جَزَمَ الْأَمْرَ, (K,) inf. n. as above, (TA,) *He decided the affair irreversibly.* (K.) And جَزَمْتُ مَا بَيْنِي وَبَيْنَهُ *I decided the matter between me and him.* (TA.) And أَقْعَلُ ذَلِكَ جَزْمًا *I will do that decidedly; without any indulgence therein.* (Msb.) And جَزَمَ بِهِ *He asserted it decisively.* (TA passim.) And جَزَمَ عَلَى الْأَمْرِ *He decided, or determined, upon, or upon doing, the thing, or affair.* (TA.) — Also, this last phrase, *He was silent respecting the affair; and so* جَزَمَ. (K,* TA.) — And جَزَمَ عَنْهُ *He held back, or refrained, from it through cowardice; and was unable to do it; and so* جَزَمَ: (K:) or جَزَمَ الْقَوْمُ *the people lacked power or ability.* (S.) — جَزَمَ الْبَعِيرُ فَمَا يَبْرُحُ [app., *The camel stopped, and would not quit his place.*] (TA: but the verb جَزَمَ is there without any syll. sign.) — جَزَمَ النَّخْلَ, (A'Obeid, S, K,) inf. n. as above; (TA;) and اجزَمَ; (K; and the act. part n. of the latter is also mentioned in the S;) like جَرَمَ (S) [and اجترمه]; *He computed by conjecture the quantity of fruit upon the palm-trees.* (A'Obeid, S, K.) — And جَزَمَ

also signifies *The selling, or buying, fruit [by conjecture, while yet in a rudimental state,] in its calyxes, for money.* (IAar, TA.) — Also جَزَمَ, (S, K,) inf. n. as above, (TA,) *He filled a skin;* (S, K;) and so جَزَمَ, (S,* K,) inf. n. تَجَزِيمَ. (S.) — جَزَمَتِ الْإِبِلُ, (Fr, K,) inf. n. as above, (Fr, TA,) *The camels satisfied their thirst [as though they filled themselves] with water.* (Fr, K.) — And جَزَمَ, (IAar, K,) aor. and inf. n. as above, (IAar, TA,) *He ate one meal and was filled thereby:* (IAar, K:) or *he ate one meal in every day and night.* (Th, K.) — جَزَمَ الْقِرَاءَةَ, (Lth, K,) inf. n. as above, (Lth, TA,) *He performed the reading, or recitation, so as to put the letters in their proper places, in a distinct, or perspicuous, and leisurely, manner.* (Lth, K.) — And جَزَمَ in writing means *The making the letters even.* (K.) — جَزَمَ بَلْعِهِ *He voided part of his excrement, part thereof remaining: or he cast forth his excrement.* (K.)

2: see 1, in four places.

4. اجزم نخله *He sold his palm-trees.* (TA.)

5. تجزمت العصا *The staff became split or cracked.* (K.)

7. انجزم *[It became cut, or cut off. — And hence,] It (the final letter of a declinable word) became, or was made, quiescent.* (S, TA.) — *It (a bone) broke, or became broken.* (K.)

8: see 1. — اجترم جَزْمَةً مِنَ الْمَالِ *He took a portion of the cattle, or property, and left a portion.* (K.) — اجترم حظيرته *He bought his enclosure [or enclosure for camels &c.]:* (AHn, K:) of the dial. of El-Yemameh. (AHn, TA.) — اجترم النخلة *He bought the fruit, only, of the palm-tree: and اجترم نخل فلان he bought the palm-trees of such a one.* (TA.)

جَزَمَ [an inf. n. (see 1) used as an epithet]. You say جَزَمَ جَزْمًا *An indissoluble and irreversible decree or ordinance or sentence; like حَزْمٌ قَضَاءٌ.* (Msb.) — A reed-pen (قَلَمٌ) having the nib evenly, not obliquely, cut. (S,* K,* TA.) — The modern Arabic character, (S, K,) composed of the letters of the alphabet: (K:) accord. to AHát, (TA,) so called because it was cut off from the character of Himyer, (K, TA,) i. e., the مُسْنَد, which they have still in El-Yemen. (TA.) — A thing that is stuffed into a she-camel's vulva, (El-Umawee, S, K,) that she may think it to be her young one, [when it is taken forth,] and incline to it, [and therefore yield her milk;] like the ذُرْبَة [q. v.]. (El-Umawee, S.) — A thing, or an event, that comes before its time, or season: (K:) that which comes in its time, or season, is termed وَزَمَ. (TA.)

جَزَمَ A portion, share, or lot, (K,) of palm-trees (TA) [and app. of the fruit of a palm-tree, &c.: see 1, third sentence].

جَزْمَةٌ [The sign that is written over the final letter of a declinable word when it is quiescent]. — A single act of eating. (S.)

جَزْمَةٌ A hundred [head] of cattle, and upwards: or from ten to forty: (K:) or it is peculiarly of

camels; like صَرْمَةٌ (TA:) or such a portion as is termed صَرْمَةٌ of camels; and such as is termed فِرْقَةٌ of sheep. (S, K.) [See also 8.]

جَازِمٌ A full water-skin or milk-skin; as also مَجْزَمٌ (K, TA:) and [the pl.] جَوَازِمُ filled milk-skins. (K.)—Also, applied to a camel, and جَوَازِمُ applied to camels, Satisfied with water. (K.)

جَازِمٌ: see جَازِمٌ.

مَجْزُومٌ [Cut, or cut off. — And hence,] applied to the final letter of a declinable word, Made quiescent. (TA.)

جزى

1. جَزَى, aor. ٢, (Msb, K,) inf. n. جَزَاً, (Msb,) It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction: (Msb:) or satisfied; sufficed; or contented. (K.) And جَزَيْتُ الدَّيْنَ I paid the debt. (Msb.) And جَزَيْتُ فُلَانًا I paid such a one his right, or due. (TA.) And مَا يَجْزِينِي هَذَا الثَّوْبُ This garment does not suffice me. (TA.)—And hence, (TA,) جَزَى عَنْهُ (S, Mgh, Msb, K,) [aor. and] inf. n. as above, (Mgh,) It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him; (S, Mgh, Msb, K;) and some of the lawyers use جَزَى in this sense, like اجْزَا: (Az, Mgh, Msb:) جَزَى is of the dial. of El-Hijáz, and اجْزَا of the dial. of Temeem. (Akh, Msb.) Hence, in the Kur [ii. 45] لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ [A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, شَيْءٌ being put in the accus. case after the manner of an inf. n.]. (S, Msb.) You say also, جَزَتْ عَنْكَ شَاةٌ A sheep, or goat, made satisfaction for thee [as a sacrifice]; (S, TA;) as also أُجْزَتْ: (TA:) Benoo-Temeem say أُجْزَاتُ, with ٢: (S, TA:) this last, thus explained, is a dial. var. mentioned by IKt̃t̃. (Msb.) And اجْزَا عَنْ كَذَا Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing. (Zj, K.) And هَذَا مِنْ هَذَا; and هَذَا مِنْ هَذَا; A little stands, or serves, in lieu of much; and this, of this. (IAar, TA.) And اجْزَى عَنْهُ مَجْزَى and (as though the augmentative letter [ا] in اجْزَى were imagined to be rejected, TA) مَجْزَاةٌ فُلَانٌ He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of اجْزَا. (K.) And اجْزَى It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of another thing. (Msb.) And اجْزَاكَ, with the [second] objective complement suppressed, It was sufficient for thee. (Mgh.)—جَزَاةٌ (Msb, TA,) and جَزَاةٌ بِهِ (K,) or جَزَاةٌ (S,) [aor. and] inf. n. as above, (S, K,) He repaid, requited, compensated, or recompensed, him (Msb, K, TA) [for

such a thing, for it, or for what he had done]; as also جَزَاةٌ (S, K,) inf. n. مُجَازَاةٌ and جَزَاةٌ: (K:) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جَزَاةٌ, below.] One says, in praying for another, جَزَاهُ اللَّهُ May God repay him good: and requite, or recompense, him for good [that he has done]. (Msb.) And جَزَيْتُهُ بِذَنْبِهِ I punished him for his crime, or sin, or act of disobedience. (Msb.) And جَزَى عَنْهُ فُلَانٌ He requited, compensated, or recompensed, for him, such a one. (TA.)—جَزَاةٌ فَجَزَيْتُهُ: see 3.

3: see 1, latter part, in two places.—جَزَاهُ خَيْرًا He prayed for a reward for him from God: or said to him, May God reward thee. (Golius, on the authority of Z.)—بِظَرْفٍ وَجَزَى بِحَرْفٍ He employed a particle, and an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement. For instance, in the S, voce حَيْثُ, it is said, حَيْثُ مِنَ الظُّرُوفِ أَتَى لَا يَجَازَى بِهَا إِلَّا مَعَ مَا, i. e. حَيْثُ is one of the adverbial nouns that are not employed conditionally, or to denote that, with what follows, they express a condition with its complement, unless with مَا, affixed thereto. See جَزَاةٌ, below.]—جَزَيْتُهُ فَجَزَيْتُهُ [I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and] I overcame him [therein]. (S.)

4. اجْزَى: see 1, in seven places.—Also He furnished a knife with a handle; a dial. var. of اجْزَا: (Msb, K:) but ISd doubts its being so. (TA.)

6. تَجَازَى دَيْنَهُ, and تَجَازَى دَيْنَهُ, He demanded payment of his debt. (K.) You say, تَجَازَيْتُ دَيْنِي I demanded payment of my debt [owed by such a one]. (S.)—تَجَازَا [They two repaid, requited, compensated, or recompensed, each other]. (TA in art. قرض.)

8. اجْتَزَاهُ He sought, or demanded, of him repayment, requital, compensation, or recompense. (K.)

جَزَى [a coll. gen. n., of which the n. un. is with ٢]: see what next follows.

جَزِيَّةٌ The tax that is taken from the free non-Muslim subjects of a Muslim government; (S, IAth, Mgh, Msb, K;) whereby they ratify the compact that ensures them protection: (IAth:) [from جَزَى]; as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian كَزِيَّة:] and also, (metaphorically, Mgh,) † a land-tax; (Mgh, K;) a tax that is paid by the owner of land: (TA:) pl. جَزَى, (S,) or جَزَى, (Msb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and جَزَاةٌ (K, [in the CK, erroneously, جَزَاةٌ]) like كِتَابٌ. (TA.)

جَزَاةٌ Repayment, requital, compensation, or recompense, for a thing; as also جَزَاةٌ; (K;)

a satisfaction, good for good, and evil for evil; (Er-Rághib, TA;) sometimes a reward, and sometimes a punishment: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جَوَازٍ is pl. of the latter, or of the former, or of جَزَاةٌ, accord. to different writers explaining the saying of El-Hoteif-ah,

مَنْ يَفْعَلِ الْخَيْرَ لَا يَغْدُمُ جَوَازِيَهُ

[Whoso doth good, he will not want his rewards, or his rewarders]. (TA.)—[Hence,] جَزَاةُ الْعَطَاسِ In the time between the complimentary prayer addressed to a sneezer (called التَّشْمِيتُ) and the sneeze; [or as soon as one can compliment a sneezer by repeating the usual prayer of يَرْحِمُكَ اللَّهُ (God have mercy on thee).] (TA voce مُعَاقِبٌ) —[And جَزَاةٌ شَرْطٌ An apodosis; the complement, or correlative, of a condition; also called جَوَابٌ حَرْفٌ جَزَاةٌ A particle denoting compensation, or the complement of a condition. And A conditional particle; as إِنَّ; also termed لِنَجْزَاةٍ, and جَزَاةٌ alone, and حَرْفٌ شَرْطٌ. — And جَوَابٌ حَرْفٌ جَزَاةٌ He is possessed of sufficiency, or competence, or wealth. (TA.)

هَذَا جَزَاةٌ [act. part. n. of 1, q. v.]: see جَزَاةٌ. — هَذَا رَجُلٌ جَزَاةٌ مِنْ رَجُلٍ This is a man sufficient for thee as a man. (S.)

جَزَاةٌ: see جَزَاةٌ. — Also Wild bulls, or cows. (TA.) [See جَزَاةٌ.]

مَجْزَى and مَجْزَى are used as inf. ns. of 4. [See 1.] (K.)

مَجْزٍ [act. part. n. of 4. It is said in the TA that مَجْزَى, applied to a camel, signifies Sufficing for a load or burden; and its pl. is مَجَازَى. And that مَجْزَى لِأَمْرِهِ, applied to a man, signifies Sufficing for his affair. But مَجْزَى in these instances is evidently a mistranscription, for مَجْزٍ; and مَجَازَى, for مَجَازٍ. Mistranscriptions of this kind are of frequent occurrence in Lexicons.]

مَجْزَاةٌ and مَجْزَاةٌ are used as inf. ns. of 4. [See 1.] (K.)

جس

1. جَسَّ بِيَدِهِ (A, Mgh, K,*) or جَسَّ (S, Msb,) aor. ٢, (Mgh, Msb,) inf. n. جَسٌّ, (A, Mgh, Msb, K,) He felt it with his hand (S, A, Mgh, K) for the purpose of testing it, that he might form a judgment of it; (Mgh, Msb;) as also اجْتَسَّ. (S, Msb, K.) You say, جَسَّ الطَّبِيبُ (Mgh,) and جَسَّ يَدَهُ (A,) The physician felt him, (Mgh,) and felt his arm, or hand, (A,) to know if he were hot or cold. (Mgh.) And جَسَّ الشَّاةُ He felt the sheep, or goat, to know if it were fat or lean. (A, Mgh.)—جَسَّ is also, sometimes, with the cye. (IDrd, S, Msb,*) You say, جَسَّ بَعْضُهُ (IDrd, S, A, K;) He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception. (K, TA.) IDrd cites as an ex. a verse (of 'Oheyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyoob El-Amberec, TA,) in which occurs

the expression جَسَّوْهُ بِأَعْيُنِهِمْ (S:) but Sghl says that the right reading is جَسَّوْهُ. (TA.) — جَسَّ + He traversed the land. (Abou-Sa'eed El-Yeshkuree, TA.) — جَسَّ الْأَخْبَارَ (S, Msh, K,) and جَسَّهَا (S, A, Msh, K,) † He searched, or sought, for, or after, news or tidings; inquired, or sought for information, respecting news or tidings; searched or inquired or spied into, investigated, scrutinized, or examined, news or tidings: (S, K:) he searched, or sought, repeatedly, or leisurely and by degrees, for news or tidings. (Msh.) You say also, فَلَانًا جَسَّ, and مِنْ فَلَانٍ, † He inquired, or sought for information, respecting such a one; as also تَحَسَّ, which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Kur: or the former signifies he sought after him for another; and the latter, "he sought after him for himself:" or جَسَّسَ signifies [he acted as a spy:] he inquired respecting, or searched or inquired or spied into, things which others veiled or concealed by reason of disluminful pride or of shame or pudence; and تَحَسَّسَ, "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Kur, xlix. 12, where it is said, وَلَا تَجَسَّوْا, for تَتَجَسَّوْا; (Mujáhid, Bd, K;) † or the meaning here is, and do not ye inquire respecting, or search or inquire or spy into, private circumstances: or take ye what appeareth, and leave ye what God hath concealed. (Mujáhid, K.) You also say, لَبَّسَ أَمْرَ الْقَوْمِ, † He examined or spied into, and sought out, for them, the circumstances of the people. (Mgh.)

5: see 1, in five places.

8: see 1, first and last sentences. — اجْتَسَّتْ الإِبِلُ الْبَارِضَ (A,) or الْكَلَا (K,) † The camels sought out the first sprouts of the herbage with their mouths: (A:) or cropped the herbage with their mouths, (K,) i. e., their mouths. (TA.)

جَسَّوْسٌ: see جَسَّوْسٌ.

جَسَّاسٌ: see جَسَّوْسٌ. — † The lion that marks his prey with his claws: (K, TA:) or one that traverses a land. (Abou-Sa'eed El-Yeshkuree, TA.) — الْجَسَّاسَةُ A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to Ed-Dejjál [or Antichrist]. (Lth, L, K.)

جَسَّاسَةٌ a dial. var. of حَسَّاسَةٌ, (Msh,) and sing. of حَوَاسٍ, (Msh, TA,) which is syn. with حَوَاسٍ, (Kh, S, A, K,) signifying The five senses. (TA.) See حَسَّاسَةٌ.

جَسَّوْسٌ † A spy, who searches for, and brings, information, news, or tidings: (S, Msh, TA:) or one who is acquainted with private affairs of an evil nature: as also جَسَّيسٌ (K) [and جَسَّاسٌ:] and نَامُوسٌ signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جَوَاسِيسٌ. (A.)

جَسَّسَ (A, TA) and جَسَّسَتْ (S, A, Mgh, Msh, K) The place which one feels with his hand, (A, Mgh, K, TA,) for the purpose of testing it, that

he may form a judgment of it: (Mgh:) and † the latter, the place which the physician feels [to know if a patient be hot or cold]: (S, Msh:) pl. مَجَاسٍ. (S, A, Msh, K.) You say, † مَجَسَّتْ حَارَةً [The place in which one feels him is hot]. (A, TA.) And كَيْفَ تَرَى مَجَسَّتَهَا [How dost thou find the place in which one feels her?]; referring to a sheep or goat: to which one answers, "Indicative of fatness." (A.) — [Hence, † Anything external which indicates the internal condition.] It is said in a prov., (S, A, Msh, K,) relating to camels, (Msh,) أَفْوَاهُهَا مَجَاسٌ, (S, A, K,) or مَجَاسُهَا أَفْوَاهُهَا, (Msh,) or أَفْوَاهُهَا مَجَاسٌ, (A, K,) † [Their mouths, or their palates, are the things which indicate their internal condition:] for if they eat well, he who looks at them sufficiently knows their fatness, (S, Msh, K,) without feeling them: (S, K:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مَجَاسٌ is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (K.) [And hence,] رَعَتِ الْإِبِلُ الْكَلَا بِمَجَاسِهَا (K) † The camels cropped the herbage with their mouths. (TA.) — You say also, فَلَانٌ وَاسِعٌ الْمَجَسِّ, like as you say رَحْبُ الْقِرَاعِ † [app. meaning Such a one is liberal, munificent, or generous]: and in the contrary case, ضَيِّقُ الْمَجَسِّ, (A,) or † الْمَجَسَّةُ, (K,) or both, (TA,) signifying غَيْرُ رَحْبِ الصَّدْرِ † [app., not liberal]; (K, TA;) and وَاسِعُ السَّرْبِ [which is explained as meaning of ample bosom, and judgment, and love; and of ample way, or course of proceeding: but I rather incline to think that the right reading is وَاسِعُ السَّرْبِ, and the meaning, of ample, or large, mind, or heart]. (TA.) You also say, لَضِيقًا † لِمَجَسَّتِكَ (A) or مَجَسَّتِكَ (TA) † [app., Verily in thy bosom, or mind, or heart, is narrowness; or in thee is illiberality.]

مَجَسَّةٌ: see مَجَسَّ, throughout. — It may also be used as an inf. n. of جَسَّ in the first of the senses assigned to it above. (Mgh.)

جَا

1. جَا, aor. ٤, inf. n. جَوُّوْهُ and جَوَّوْهُ, (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written جَوَّوْهُ, (TA,) It (a thing, TA) was, or became, hard, tough, rigid, or stiff: (K, TA;) as also جَا, aor. ٤. (Msh and K in art. جَوَّوْهُ.) — جَاَتْ يَدُهُ, aor. ٤, inf. n. جَوِّوْهُ, His hand became hard, tough, callous, (S, TA,) coarse, or rough, (TA,) from work. (S, TA.) — جَاَتْ مَفَاصِلُهُ His joints became rigid, or stiff. (TA.) — جَسَّتِ الْأَرْضُ The ground became hard, or hard and level, and rough: from جَسَّ, explained below. (Ks, K.)

جَسَّ Hard, or hard and level, and rough, ground, (جَسَّدَ خَشِنَ, Ks, K, TA,) resembling

small pebbles. (TA.) [Accord. to some copies of the K, Rough skin (جَسَّدَ خَشِنَ).] — Frozen water, (K, TA,) resembling hail [strewn on the ground]. (TA.)

جَسَّةٌ Hardness, toughness, callousness, [coarseness, or roughness,] of the hand, from work. (S.) — Rigidity, or stiffness, of the neck, (S, K, TA,) in a horse or the like. (S, TA.)

يَدٌ جَسَّةٌ A hard, tough, callous, coarse, or rough, hand. (K, TA.)

جَابِئٌ [Hard, tough, rigid, or stiff: see 1]. You say جَبَلٌ جَابِئٌ [A hard, or hard and rugged, mountain]. (TA.) And صَخُورٌ جَابِئَةٌ [Hard, or hard and rugged, rocks]. (TA.) And نَبْتُ جَابِئٍ A rigid, or tough, plant. (TA.) And أَرْضٌ جَابِئَةٌ Hard, or hard and level, and rough, ground; (TA;) as also مَجَسَّوْهُ. (Ks, K.) And مَكَانٌ جَابِئٌ A rugged place; as also شَابِئٌ. (TA.) And دَابَّةٌ جَابِئَةٌ الْقَوَائِرِ A beast, or horse or the like, having rigid, or stiff, legs, that will hardly bend. (TA.)

جَابِئَةٌ [in the CK جَابِئَةٌ] Hardness, toughness, rigidity, or stiffness; and ruggedness, or roughness. (K, TA.)

جَابِئٌ: see مَجَسَّوْهُ.

جسد

1. جَسَدَ, aor. ٤, (S, K,) inf. n. جَسَدٌ, (S, KL,) It (blood) stuck, or adhered, (S, K, KL,) بِهِ [to him, or it]: (S, K:) and it (blood) became dry. (KL.)

4. أُجِسِدَ It (a garment) was made to stick, or adhere, to the جَسَدَ [or body]. (Fr, S.) — Also, inf. n. اِجْسَادٌ, It (a garment) was dyed so that it stood up by reason of [the thickness of] the dye. (ISk, S.) [See مُجَسَّدٌ.]

5. اِجْسَدَ from اِجْسَدَ is like اِجْسَمَ from اِجْسَمَ: (S:) [apparently signifying He became, or assumed, a جَسَدَ, or body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day: but اِجْسَمَ generally signifies he became corpulent: accord. to the TA, اِجْسَدَ, said of a man, is like اِجْسَمَ: accord. to the KL, the former signifies he became possessed of a body: accord. to the PS, he became corporeal, or corpulent.]

جَسَدٌ The body, with the limbs or members, [or whole person,] of a human being, and of a jinnee (or genie), and of an angel: (El-Bári', L, Msh, K:) it is thus applied only to the body of a rational animal; (El-Bári', Msh;) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink; [wherefore it is termed

[جسد] and in the Kur [vii. 146 and xx. 90], *جَسَدًا* is a substitute for *عَجَلًا*, or it may be meant for *جَسَدًا*: (L:) [but see another explanation of *جَسَدًا*, as there used, below:] or *جَسَدًا* is *syn.* with *بَدَنًا* [which is generally held to signify the body without the head and arms and legs]: (S, A:) the pl. is *أَجْسَادًا*. (Lh, Mgh, TA.) Lh mentions the saying, *إِنَّمَا لَحْنَةُ الْأَجْسَادِ* [Verily she is beautiful in respect of body]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) = *Saffron*; (S, Mgh, K:) as also *جَسَادًا*: (Lth, IAqr, ISk, S, A, Mgh, K:) or a similar dye: (S:) and the latter signifies also a similar dye, (Lth, Mgh,) red, or intensely yellow: (Lth, TA:) or bastard saffron; *syn.* *عَصْفَرًا*; (Mgh;) and so the former word. (L.) — Also, (S, L, Mgh, K,) and *جَسَدًا* (L, K) and *جَسَدًا* (L, Mgh, K) and *جَسَدًا* (L, K) and *جَسَدًا* (R,) + *Blood*; (S:) as also *جَسَدًا*, as being likened to saffron: (Ham p. 215:) or dry blood: (R, L, Mgh, K:) pl. of the first as above. (Ham p. 127.) — Some say that *عَجَلًا جَسَدًا*, in the Kur, [in two verses referred to above,] means *A red golden calf*. (S.)

جَسَدًا: see *جَسَدًا*: — and see also *جَسَدًا*.

جَسَادًا: see *جَسَدًا*, in three places.

جَسَدًا: see *جَسَدًا*.

جَسَدًا Blood sticking to (ب) a person; as also *جَسَدًا*. (S.) — See also *جَسَدًا*.

جَسَدًا (L, K in art. *جسد*) and *الْجَسَدُ* (S, L, K, TA, in the CK *الْجَسَدُ*) the name of *A certain idol*, (S, L, K,) which was worshipped in the time of paganism: (L:) the J is an augmentative letter accord. to J and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.)

جَسَدًا Red. (S.) — Also, (S, Mgh, K,) and sometimes *جَسَدًا*, (IF, Mgh,) and *جَسَدًا*, (K,) *A garment dyed with saffron*: (K:) or with *bastard saffron*: (IAth, TA:) *dyed with جَسَادًا*: (IF, Mgh:) or *saturated with dye*: (S:) or one says, *عَلَى فُلَانٍ ثَوْبٌ مُشْبَعٌ مِنَ الصَّبْغِ* [Upon such a one is a garment saturated with dye]; and *عَلَيْهِ ثَوْبٌ مُقَدَّمٌ* [Upon him is a garment saturated with red dye]; and when it is *standing up by reason of [the thickness of] the dye*, it is termed *مَجَسَدًا*: (ISk, S:) the pl. of this word is *مَجَسَدًا*. (S.) — See also what next follows: — and see *جَسَدًا*.

جَسَدًا, (S, A, K,) or *مَجَسَدًا*, (A,) the latter is the original form, because it is from *أَجَسَدَ*, meaning, “it was made to stick, or adhere, to the body,” (Fr, S,) like *مَطْرَفٌ* and *مَطْرَفٌ*, and *مُصْحَفٌ* and *مُصْحَفٌ*, (Fr, TA,) *A garment worn next the body* (IAqr, S, A, K) *by a woman, so that she sweats in it*: (TA:) and *a garment worn next the body dyed with saffron*: (A:) pl. *مَجَسَدًا*.

(IAqr, A.) [Hence,] *لَا يَخْرُجْنَ إِلَى الْمَسَاجِدِ فِي* (IAqr, A) *They (women) shall by no means go forth to the mosques in the shirts that are next the body*. (IAqr.) — See also *مَجَسَدًا*.

مَجَسَدًا: see *مَجَسَدًا*.

جر

1. *جَرَ*, (K,) aor. *جَرَّ*, (TA,) inf. n. *جَرَارَةٌ* (A, K, KL) and *جُرُورٌ*, said of a man, (K,) *He was daring, courageous, or bold*: (A, KL:) *he acted with penetrating energy, or sharpness, vigor, and effectiveness*; *syn.* *نَقَذَ* and *مَضَى*. (K.) You say, *جَرَّ عَلَى كَذَا*, aor. *جَرَّ*, inf. n. *جَرَارَةٌ*, *He ventured upon such a thing daringly, courageously, or boldly*; (S, A;) as also *تَجَارَّ*: (S:) and *عَلَيْهِ* *he emboldened himself against it, or him*. (A, K.) And *جَرَّ عَلَى عَدُوِّهِ*, (A, Mgh,) aor. *جَرَّ*, inf. n. *جُرُورٌ* and *جَرَارَةٌ*, (Mgh,) *He acted daringly, courageously, or boldly, against his enemy*. (A.) And *لَا يَجُرُّ أَنْ يَفْعَلَ كَذَا* *He dares not to do such a thing*. (A.) = *جَرَ*, (K,) inf. n. *جَرَّ*, (TA,) *He (a man) arched, or vaulted, a جَرٌّ [or bridge]*. (K.) — It is said of [the giant] *‘Ooj* (عوج), in a trad., *وَقَعَ عَلَى نِيلٍ مِصْرَ*, i. e., *† [He fell down upon the Nile of Egypt, and] became a bridge to them [for the space of a year]*. (A.) — And one says, *جَرَّتْ* *الْحَمَلُ*, and *اجْتَرَّتْهَا*, *The travelling-camels crossed, or passed over, the desert*, (A, K,) *as by a bridge*: (A:) and *اجْتَرَّتْ السَّفِينَةُ الْبَحْرَ*, *The ship crossed, or passed over, the sea*: (A:) or *rode upon, and passed through, the sea*. (K.)

2. *جَرَّ*, (A, K,) inf. n. *تَجْبِيرٌ*; (K;) [and *اجْرَوْهُ*; (see *أَجَرَهُ*);] *He encouraged him; emboldened him*. (A, K.)

4: see 2.

6. *جَرَ*: see 1, in two places. — Also *He stretched himself up, and raised his head*. (K.) — *تَجَارَّ لَهُ بِالْعَصَا* *He put himself in motion to him* (En-Nawādir, K) *with the staff, or stick*. (K.) — *تَجَارَّوْا* *They acted with mutual daring or courage or boldness*. (KL.) — *They journeyed [app. with boldness, or emulating one another in boldness]*. (TA.) — *الْخَيْلُ تَجَارَّ بِالْكَمَةِ* [for *تَجَارَّوْا*] *The horses convey the brave armed men away, or along, or across*. (A.)

8: see 1, last sentence, in two places.

جَرَ: see *جُرُورٌ*, in two places. — Also, applied to a he-camel, *Sharp, spirited, or vigorous*; *syn.* *مَاضٍ* [as *contr. of بَلِيدٌ*]; as also *جَسْرَةٌ* and *مَتَجَابِرَةٌ* applied to a she-camel: or (so in the K accord. to the TA; but in the CK, “and”) *tall*: (K:) or *tall and bulky*: and with *ة*, applied to a she-camel, it has this last signification; (TA;) or signifies *strong, and bold to endure travel*: (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) — Also *Large, or bulky*; applied to a camel, (S, K,) &c., (S,) or to anything, (K,) or to any limb, or member: (TA:) fem. with *ة*. (S, K.) — *جَسْرَةُ السَّوَادِ*, and *الْمُخَدَّم*, *Full or plump [in the fore arms, and in the place*

of the anklet]; applied to a girl, or young woman. (A, TA.) — See also what next follows.

جَرَ and *جَسْرًا* [A bridge; and a dyke, or causeway:] *that on which one crosses over a river or the like*; (S, Mgh, Mgh, K;) *as a قَنْطَرَةٌ and the like*; (TA;) *whether built or not built*: (Mgh, Mgh:) and *a bridge of boats; boats bound together, and tied to stakes in the bank, being over a river*; see *قَنْطَرَةٌ*: (TA:) pl. (of pauc., TA) *أَجْسَرٌ* (K) and (of mult., TA) *جُسُورٌ*. (S, Mgh, K.) [Hence,] *الْمَوْتُ جَسْرٌ يُوَصِّلُ الْحَبِيبَ إِلَى الْحَبِيبِ* [Death is a bridge that conveys the friend to the friend]. (TA.) And *جَعَلَ طَاعَتَهُ جَسْرًا إِلَى نَجَاتِهِ* [He made his obedience a bridge to his safety]. (A, TA.)

جَرَ Daring, courageous, or bold: (S, A:) or *courageous and tall*; as also *جَسْرًا*: (K:) or *courageous*; and also *tall and bulky*; applied to a man; and so *جَسْرًا*: (TA:) fem. of the former without, and sometimes with, *ة*: (Mgh:) and of the latter with *ة*: (TA:) pl. of the former *جُسُورٌ* and *جَسْرًا*. (K, TA.) It is not applied to a he-camel; but with *ة* is applied to a she-camel, meaning *Bold to traverse rugged, or difficult, tracts*. (Mgh.)

جَسْرًا Very daring or courageous or bold. (TA.)

مَتَجَابِرَةٌ: see *جَسْرًا*.

جسر

1. *جَسَرَ*, (S, Mgh, K, &c.) aor. *جَسَرَ*, (K,) inf. n. *جَسَامَةٌ*, (Mgh, TA,) *He, or it, (a thing, S,) was, or became, great, or large*: (S, K:) or so *جَسَرَ*, aor. *جَسَرَ*, inf. n. *جَسَرٌ*: and the former, *it (a thing) was, or became, great, big, or bulky*: (Mgh:) or *he, or it, was, or became, great, or large, in body*: (KL:) or *he, or it, was, or became, corpulent; or corporeal, or bodied; as also* *تَجَسَّرَ*. (MA, PS.)

2. *جَسَرَ*, inf. n. *تَجْبِيرٌ*, *He, or it, made, or rendered, corporeal; or great, large, big, or bulky*. (KL.) — [He made to be solid, or to have length and breadth and thickness.]

5: see 1. — [Hence,] *تَجَسَّرَ فِي عَيْنِي كَذَا* [Such a thing assumed a form, or shape, [or an embodiment,] in my eye. (TA.) And *تَجَسَّرَ* *فُلَانٌ مِنَ الْكَرَمِ* [app. Such a one was, or became, an embodiment of generosity]. (TA.) And *كَأَنَّهُ تَجَسَّرَ* [app. As though he were generosity embodied]. (TA.) = *تَجَسَّرَ فُلَانًا* *He chose such a one* (S, K, TA) *من بين القوم* [from among the people, or party], (S,) or *العشيرة* *من* *فُلَانَةٍ* [from the kingsfolk, or tribe, &c., and sent him]: (TA:) as though he directed his course, or aim, to, or towards, his *جَسَرٍ* [or body]; like as you say, *تَأْتِيَتْهُ*, meaning “I directed my course, or aim, to, or towards, his *أَيَّة*, and his *شَخْصٌ*.” (S.) [See also 5 in art. *جسر*.] One says also, *تَجَسَّرَ نَاقَةً مِنَ الْإِبِلِ قَاتِحَرًا* [Choose thou her, a she-camel from among the camels, and stick her]. (TA.) — *تَجَسَّرَ الْأَرْضَ* + *He betook himself towards the land, or country*, (S, K,) *desiring*

to go thither. (S.) — **تَجَسَّرَ الرَّمْلُ**, (S, K,) and **الْجَبَلُ**, (S,) † *He mounted, or ascended, the greater part of the sand, (S, K,) and of the mountain. (S.)* [See also 5 in art. **جَشَر**.] — **تَجَسَّرَ** (S, K, TA;) i. e., *He ventured upon, embarked in, or undertook, the main part, or bulk, of the affair: (TK;) or he constrained himself to do it, or perform it; as also تَجَسَّرَ: (Abou-Mihjen, Abou-Turab, TA;) or both these verbs signify he took it, or imposed it, upon himself, or he undertook it, in spite of difficulty or trouble or inconvenience. (Abou-Turab, TA in art. **جَشَر**.)* You say also, **فَلَانٌ يَتَجَسَّرُ الْمَجَاسِرَ** and **يَتَجَسَّرُ الْمَجَاسِرَ** † [app. meaning *Such a one undertakes, in spite of difficulty or trouble or inconvenience, those things, or affairs, that are causes of difficulty or trouble or inconvenience; i. e., difficult, or troublesome, or inconvenient things or affairs: supposing the two nouns to be pls. of which the sings. are مَجَسَّرَةٌ and مَجَسَّرَةٌ, of the measure مَفْعَلَةٌ, like مَفْعَلَةٌ and مَفْعَلَةٌ and مَفْعَلَةٌ (originally مَفْعَلَةٌ) &c.]. (TA.)*

جَسَر The body, with the limbs or members; syn. **جَسَدٌ**; (AZ, S, Msh;) as also **جُسْمَانٌ** and **جُسْمَانٌ**: (AZ, S, Msh:*) or **جَسَرٌ** and **جُسْمَانٌ** are syn. with **جَسَدٌ**; (As, S;) or signify the whole body and limbs or members of a man, (K, and T and Msh in explanation of **جَسَر**), and of a beast, a camel, and the like, (T, Msh,) and of any other species, (K,) of large make; (T, Msh, K;) and **جُسْمَانٌ** is syn. with **شَخْصٌ** [app. as meaning “a person”]; and **جُسْمَانٌ** signifies the whole **جَسَر** of a man: (As, S;) or **جَسَرٌ** signifies [a body, or material substance; a solid;] a thing having length and breadth and thickness; so that, when it is cut and divided, no portion thereof ceases to be a **جَسَر**; whereas a **شَخْصٌ** [meaning “a person”] ceases to be a **شَخْصٌ** by its being divided: (Er-Raghib, TA:) a thing that is capable of being divided in length and breadth and thickness is called **جَسَرٌ طَبِيعِيٌّ**, and also, because it is a subject of investigation, or inquiry, in instruction in the mathematical studies, **جَسَرٌ تَعْلِيمِيٌّ**: (KT:) pl. [of pauc.] **أَجْسَامٌ** and [of mult] **جُسُومٌ**. (K.) You say, **ثَابَ جَسْمُهُ**, (M, A, K, in art. **ثَوْبٌ**), and **أَثَابَ جَسْمَهُ**, (IKt, M, ib.), and **ثَابَ إِلَيْهِ جَسْمُهُ**, (T, M, A, ib.) † *He became fat, after leanness; (A;) his good state of body returned to him; (M, K;*) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.)* And **إِنَّهُ لَتَنَحِيفُ الْجُسْمَانُ** [Verily he is slender, spare, or lean, of body]. (TA.) — **الْأَجْسَامُ الْمُخْتَلِفَةُ الطَّبَاعِ** [The material substances of different natures; also called **الْأَجْسَامُ السَّبْعَةُ** the seven material substances, and **الْفَلذَاتُ**; namely,] **الْعَاصِرُ** [which are the four elements, fire, air, earth, and water,] and the three products composed of these, (KT,) which are minerals, vegetables, and animals. (Note in a copy of the KT.) **الْأَجْسَامُ الطَّبِيعِيَّةُ**, as used by those who

study to discover occult things, signifies *The عَرَشٌ and the الْأَجْسَامُ الْعُضْرِيَّةُ, every-thing beside these two, of the heavens and the [elements termed] أُسْطَقَاتٌ therein. (KT.)*

جَسَمِيٌّ Bodily, or corporeal.]

جَسَمِيَّةٌ Bodiliness, or corporeity.]

جُسْمَانٌ: see **جَسَرٌ** in four places.

جُسْمَانِيٌّ: see **جَسَرٌ**.

جَسَامٌ: see what next follows.

جَسَامٌ Great; large; (S, Msh, K;) as also **جَسَامٌ**: (S, K;) big; bulky: (Msh:) fem. with ة: (K:) pl. **جَسَامٌ** (S, Msh) [and **جَسَرٌ** also, like as **جَدَدٌ** is pl. of **جَدِيدٌ**]: and corpulent, large in body, or big-bodied; (K,*TA;) as also **جُسْمَانِيٌّ**, applied to a man. (TA.) You say, **هُوَ مِنْ جَسَامِ الْأُمُورِ** [It is one of great affairs or events]: and **مِنْ جَسَامَاتِ الْخُطُوبِ** [meaning the same, or of great afflictions or calamities]. (TA.) And **جَسَرٌ** [like- wise, or **أُمُورٌ جَسَرٌ**], signifies *Great affairs or events. (TA.)* **جَسِيرُ الْأُمُورِ** signifies [also] *The bulk, or the greater, main, principal, or chief, part, of the affair; and so الْأُمُورُ*. (S.) — [The pl.] **جَسِيرٌ** also signifies † *Intelligent men. (TA.)* — **جَسِيرُ الْأَرْضِ** *Elevated land over which water has risen: (K,*TA:) pl. جَسَامٌ. (K.)*

أَجْسَرُ Greater, larger, bigger, or bulkier; or greatest, largest, biggest, or bulkiest. (S, K.) See also **جَسِيرٌ**.

مَجَاسِرٌ: see 5, last sentence.

جَو: omitted in some copies of the S.

1. **جَا**, (S, M, Msh, K,) aor. ء, (M, Msh, K,) inf. n. **جَوُو** (M, K) and **جَوُو**, (M, TA,) *He, or it, (a man, M, TA, or a thing, Msh,) was, or became, hard, tough, rigid, or stiff: (M, Msh, K:) [see also جَا: or, said of a man,] he was, or became, hard, rough, harsh, or ungentle; contr. of لَطْفٌ. (S.)* And **جَسَتْ الْيَدُ**, inf. n. **جَسُو** and **جَا**, *The hand, or arm, was, or became, dry, or tough, or hard, (S, TA,) in the bones, with little flesh; (TA;) and in the same sense the verb is said of other things. (S.)* — *It (water) congealed, or froze. (S, TA.)* — Also, inf. n. **جَوُو**, *He (an old man) attained the utmost age [so that his limbs became rigid]. (S, TA.)*

3. **جَاسَا**, (K,) inf. n. **مُجَاسَاةٌ**, (TA,) *He treated him, or regarded him, with enmity, or hostility. (K, TA.)*

يَدٌ جَاسِيَةٌ A hand, or an arm, dry, or tough, or hard, in the bones, with little flesh. (TA.) And **دَابَّةٌ جَاسِيَةٌ الْقَوَائِرِ** A beast having tough, or hard, legs. (TA.) And **رِمَاحٌ جَاسِيَةٌ** Stiff, rigid, or tough, and hard, spears. (TA.) [See also **جَاسِيٌّ**, in art. **جَسَا**.]

جش

1. **جَشَّ**, (S, A, K,) aor. ء, inf. n. **جَشُّ**, (S,) *He ground it (namely wheat, S, or grain, A) coarsely; (S, A;) as also أَجَشَّهُ. (S.)* — *He bruised, brayed, or pounded, it: and he broke it: (S, K;) as also أَجَشَّهُ. (K.)* — *He beat him, or struck him, with a staff or stick. (S, K.)*

4: see 1, in two places.

جَشَّةٌ (A, K, TA) and **جَشُّ** (TA) *Loudness, or vehemence, of voice or sound: (A, K, TA:) and a rough sound coming forth from the خَيَاشِيم [or air-passages in the nose], in which is a hoarseness. (K, TA.)* You say, **فِي صَهْلِ الْفَرَسِ جَشُّ** *In the neighing of the horse is a rough sound: (TA:) which is one of the qualities approved in horses. (IDrd.)* And **فِي صَوْتِ الْقَوْسِ جَشَّةٌ عِنْدَ الرَّمْيِ** *In the sound of the bow is a roughness of twanging on the occasion of shooting. (AHu TA.)*

جَشَّ: see **جَشَّةٌ**, in two places.

جَشِيشٌ Wheat coarsely ground; as also **مَجَشُوشٌ**. (S.) — And, [as an epithet in which the quality of a subst. predominates,] (TA,) as also **جَشِيشَةٌ**, (S, K, TA,) *What is coarsely ground, (S, K, TA,) of wheat &c., (S,) or of wheat and the like: (K, TA:) or the former, grain when bruised, brayed, or pounded, before it is cooked: and the latter, such as is cooked: but ISd says that this distinction is not of valid authority. (TA.)* — Also, the former, i. q. **سَوِيْقٌ** [Meal of parched barley or wheat, coarsely ground, which is made into a kind of gruel]; (El-Farisee, S, K;) and so the latter: (A:) or the latter is the n. un. (El-Farisee.) You say, **اسْقِنِي سَوِيْقًا** *Give thou me to drink [some] سَوِيْقٍ*. (A.) Or **سَوِيْقٌ** is not called **جَشِيشَةٌ**, but is called **جَدِيدَةٌ**, q. v. (TA.) — And the former, (Sh, K,) or **جَشِيشَةٌ**, (TA in art. **دَش**), *Wheat coarsely ground, and put into a cooking-pot, into which some flesh-meat is thrown, or some dates, and then cooked: (Sh, K:) also called دَشِيشَةٌ: (TA:) or a soup made of coarsely bruised wheat. (TA in art. **دَش**.)*

جَشِيشٌ: see **جَشِيشٌ**, in seven places.

أَجَشُّ Having a rough, (S, K,) or loud, or vehement, (A,) voice, or sound: (S, A, K:) applied to a man, and a horse, and thunder, (A, K,) &c. (K.) You say, **رَجُلٌ أَجَشُّ الصَّوْتِ** *A man having a [rough, or] loud, or vehement, voice. (A.)* And **أَجَشُّ الصَّوْتِ**, (S, TA,) *A horse in whose neighing is a roughness. (TA.)* And **أَجَشُّ الرَّعْدِ**, (As,) or **سَحَابٌ أَجَشُّ**, (S,) *Clouds that thunder vehemently. (As.)* And **قَوْسٌ أَجَشٌّ**, [أَجَشٌّ being the fem. of أَجَشُّ], *A bow having a rough twanging, (AHn, K,) when one shoots with it. (AHn.)* — **الأَجَشُّ** is also the name of *One of the sounds of which musical modulations are formed, (Kh, K,) which are three in number; [app. meaning the treble, tenor, and bass, clefs; the last being that to which this*

term is applied;] *the sound thus called being from the head, (Kh,) issuing from the خياشيم [or air-passages in the nose], having in it a roughness and hoarseness, (Kh, K,) and followed by a gradual fall (تَحْدَرُ) [of the voice] modulated in accordance to that same sound, and then followed by a sound [in my original بَوَشِي, but I think it probable that this is a mistranscription for بَوَحِي, or بَوَحِي, or the like, for, though وَشِي might perhaps, by straining a metaphor, be applied to denote a varied sound, its being understood in this sense seems to be forbidden by its being here added] like the first. (Kh, TA.) [This explanation is perhaps illustrated by the fact that the bass in the music of the Arabs is often formed of one prolonged note, falling and rising.] — Also جَشَّةٌ, [أَرْضٌ being understood,] *A pebbly plain, fit for palm-trees. (K, TA.)**

جَشَّةٌ (S,) or مَجَّةٌ (A,) or both, (K,) *A mill (S, K) with which جَشِيش is ground: (S:) or a small mill with which one grinds coarsely. (A.)*

مَجَّةٌ: see what next precedes.

جَشِيش: see مَجْشُوش.

جش

1. جَشَاتُ نَفْسُهُ (S, K,) aor. ٢, (K,) inf. n. جَشُوهُ (S, K, KL,) like قَعُودُ (TA,) and جَشَّةٌ (KL, [or جَشَا, so Golius on the authority of the KL,]) [like جَأَشَتْ نَفْسُهُ, and جَأَشَتْ,] *His soul [or stomach] heaved, by reason of grief or fright: (S, K; and so in the O; but in one copy of the K, by reason of grief or joy: TA:) or [simply] heaved, or rose: (T in art. ثَوْر:) and heaved, or became agitated by a tendency to vomit; (K;) i. q. خَبِثَتْ and لَقِثَتْ (Sh, TA:) and جَشَاتُ جَشَاً My soul [or stomach] heaved, or became agitated by a tendency to vomit, or became heavy, (خَبِثَتْ) in consequence of pain from something that it disliked. (ISh, TA.) — جَشَاً عَنِ الطَّعَامِ He nauseated food, in consequence of indigestion. (TA.) — جَشَاتُ الْغَنَمِ The sheep emitted a sound from their throats. (Lth, K.) — جَشَاتُ الْأَرْضِ † The earth put forth all its plants, or herbage: like as they say, قَالَتِ الْأَرْضُ أَكَلَهَا [lit. "the earth vomited her victuals"]. (TA.) — جَشَاتُ الرِّيَاضِ † [The meadows, or gardens,] put forth [their good things]. (TA.) — جَشَاتُ الْبِلَادِ بِأَهْلِهَا † [The countries, or towns, &c.] cast forth [their inhabitants]. (TA.) — جَشَاتُ الْبَحَارِ بِأَمْوَاجِهَا † [The seas] cast forth [their waves]. (TA.) — Also جَشَا said of the sea, † It rushed on, (TA,) grew dark, (K, TA,) and was tumultuous with its waves; (TA;) and [in the CK "or"] impended over one. (K, TA.) And in like manner said of the night, † It came on suddenly, (TA,) grew dark; (K, TA;) and [in the CK "or"] impended over one. (K, TA.) — جَشَاتُ الْوَحْشِ † The wild animals made a single leap, or spring. (TA.) — جَشَا الْقَوْمُ † The people, or company of*

men, went forth from one country, or town, to another. (S, K, TA.) It is said in a trad., جَشَاتِ الرُّومُ عَلَى عَهْدِ عُمَرَ † The Greeks rose, and advanced from their country [in the time of 'Omar]. (TA.)

2: see 5.

5. تَجَشُّو (S,) inf. n. تَجَشُّو (S, Mgh, K; [in the CK, التَّجَشُّو is erroneously put for تَجَشُّو]); or تَجَشَّى, inf. n. تَجَشَّى; (Mgh;) and جَشَا (S,) inf. n. تَجَشَّو (S, K;) both signify alike; (S;) *He erupted, or belched; i. e., emitted a sound accompanied with wind, from his mouth, on an occasion of satiation of the stomach, (Mgh, Mghb,) intentionally: (Mgh:) or it (the stomach) emitted wind (K, TA) on an occasion of its impletion with food or drink. (TA.)*

8. اجْتَشَّاهُ الْبِلَادُ, and اجْتَشَّاهُ الْبِلَادُ, † [He found the country to disagree with him, and] the country disagreed with him. (S, K.)

جَشَّةٌ *A light bow: (S, K:) or a bow that makes a ringing sound: (Lth, TA:) or a light rod of the tree called نَبْع: (As, S:) pl. أَجَشَّاتُ (K,) anomalous, and asserted by IIsi to be rare, (TA,) and جَشَاتُ (K: in the CK, جَشَاتُ). — سَمَرٌ جَشَّةٌ *A light arrow. (Yaakoob, TA.) = A large number (IAqr, K, TA) of men, and of cattle. (IAqr, TA.)**

جَشَاةٌ: see جَشَاةٌ. — Also † Daybreak: [or,] accord. to 'Alce Ibn-Hamzeh, the blowing of the wind at daybreak. (TA.)

جَشَاةٌ: see جَشَاةٌ, in two places.

قَوْسٌ جَشَاةٌ *A ringing bow. (TA. [See also جَشَاةٌ, voce أَجَشَّ, in art. جش.])*

جَشَاةٌ *A belch; i. e., a sound accompanied with wind, from the mouth, on an occasion of satiation of the stomach; (Mgh, Mghb;) a subst. from 5; (As, S, Mgh, K;) as also جَشَاةٌ (S, K) and جَشَاةٌ (K: but the first and last of these three words are omitted in some copies of the K:) or † the second of these three words, accord. to some, is a superlative epithet, signifying a great, or frequent, belcher. (MF.) — Also † An invasion of the night, and of the sea. (K, TA.) The torrent and the night (الْثَّلِيلُ وَاللَّيْلُ) are called الْأَعْمِيَانِ [the two blind things] because their invasion is vehement. (TA.)*

جشب

1. جَشَبَ, aor. ٢; and جَشِبَ, aor. ٢; (K;) and جَشَبَ, aor. ٢, inf. n. جَشَابَةٌ (TA;) said of wheat, or food, (طَعَامٌ,) *It was gross, or coarse: (K, TA:) it was badly and coarsely ground: (TA:) or it was without seasoning, or condiment, or anything to render it savoury. (K.) — And the first, It (a thing) was thick, gross, big, coarse, or rough. (TA.) — And جَشَبَ, aor. ٢, inf. n. جَشَبَةٌ, He (a man, TA) was a foul, or bad, eater. (K, TA.) — جَشَبَهُ He ground it coarsely; namely, wheat. (K, TA.) — جَشَبَ اللَّهُ شَبَابَهُ God caused his youth, or youthful vigour, to pass*

away: or rendered him vile and despicable (رَدَّاهُ) (وَأَقَمَّاهُ): or may God cause &c. (K.)

12. اجْشَوْشُوا, accord. to some, or اجْشَوْشُوا accord. to others, occurs in a trad. of 'Omar; (TA in art. خَشَب;) [and J says, and so Az accord. to the TA,] the former, if used like the latter, is not improbably correct; but I have not heard it. (S.) [See art. خَشَب.]

جَشَبَ: see جَشَبَ.

جَشَبَ The rinds of pomegranates: (K:) of the dial. of El-Yemen. (TA.)

جَشِبَ (S, K) and جَشِبَ and جَشِبَ and جَشِبَ (K) and مَجْشُوبٌ (S, K,) applied to wheat, or food, *Gross, or coarse: (S, K, TA:) badly and coarsely ground: (TA:) or without seasoning, or condiment, or anything to render it savoury: (K, TA:) جَشِبَ [probably جَشِبَ] signifies also anything disagreeable in taste, and choking: (TA:) and gross, or coarse, and dry, or tough: (IAth, TA:) and what is dry, or tough, of herbage. (TA.) — Also, the first, A hulky and strong camel: (ISk, TA:) a thick-boned horse. (Ham p. 207.)*

جَشُوبٌ *A rough, or coarse, (or, as some say, TA,) short woman. (K, TA.)*

جَشِيبٌ: see جَشِبَ. — Also Anything rough, gross or coarse, disagreeable to the taste, and choking. (K.) — A thick, rough, or coarse, garnient, or piece of cloth. (S.) — A rough, or coarse, and old, worn-out, skin for water or milk. (TA.) — Rude, uncivil, unkind, rough, speech or language. (TA.) — And (applied to a man, TA) A foul, or bad, eater. (K, TA.)

مَجْشَبٌ *Big, or hulky, and courageous, brave, or bold. (IAqr, K.) = [Also, accord. to Golius, as on the authority of Ibn-Maaroof, but in this case probably a mistranscription for مَجْشَبٌ, A wooden thing upon which clothes are put.]*

مَجْشَبٌ *A man (Sh) coarse in his means of subsistence. (Sh, K.)*

مَجْشَابٌ: see جَشِبَ. — Thick, gross, big, coarse, or rough, (S, and Ham p. 207,) and short. (Ham ib.) — مَجْشَابُ الْبَدَنِ Thick, gross, or big, in body. (T, TA.)

مَجْشُوبٌ: see جَشِبَ.

جشر

1. جَشَرَ, aor. ٢, (As, S, A, Mgh,) inf. n. جَشَرٌ (As, S, K;) and جَشِرٌ (A,) inf. n. تَجَشِيرٌ (K;) *He took, or sent, forth his beasts to pasture, (As, S, Mgh, K,) not to return in the evening: (As, S, Mgh:) [or] he pastured his beast near to the tents or houses: (A:) [or] جَشَرٌ signifies also one's pasturing his horses before his tent or house, after their covering: (K:) or a people's taking forth their horses and pasturing them before their tents or houses. (L.) — And جَشَرٌ and تَجَشِيرٌ also signify The leaving or neglecting [a thing]: (K, TA:) and dismissing [it]. (TA.) — جَشَرَ الْقَرْنَ meaning He estranged himself from*

the *Kur-án*, is said of him who has neglected the reading or reciting of it for two months. (L from a trad.) = جَـمَرُ الْمَالِ عَنْ أَهْلِهِ The cattle went forth to the places of pasturage from their owners. (A.) — جَـمَرُ الرَّجُلِ عَنْ أَهْلِهِ The man journeyed away from his family, or wife. (A.) — جَـمَرُ الصُّبْحِ, (aor. ʔ, S,) inf. n. جَـمَرٌ, (S, A, K,) The dawn broke, (S,) or rose, (K,) or came forth. (A.)

2: see 1, in two places.

جَـمَرٌ: see جَـمَرٌ, in three places.

جَـمَرٌ Camels or sheep or goats pasturing in their place, not returning to their owners (A, S, K) at night: (K:) or [simply] not returning to their owners. (A, TA.) [See also مُجَمَّرٌ.] — †A people who pass the night with the camels, (A, S, K,) in their place, not returning to their tents or houses: (A, S:) who go forth with their beasts to the place of pasturage, and remain in their place, not returning to the tents or houses: the doing this is not considered as travelling, and therefore is not a legal reason for shortening the ordinary prayers: (A'Obeid, TA:) and جَـمَرٌ signifies the same. (TA, as on the authority of A'Obeid. [But perhaps this latter is a mistranscription for جَـمَرٌ: see what follows.]) †A man who is away (عَزَبَ, K, TA) from his family, or wife, with his camels; (TA:) as also جَـمَرٌ: (K, TA:) and in like manner the former is applied to a company of men; and so جَـمَرٌ [a pl. of جَـمَرٌ, q. v.]: you say قَوْمٌ جَـمَرٌ and جَـمَرٌ. (L, TA.) = The herbs, or leguminous plants, of [the season, or ruin, called] the رَيْعِ; (L, K;) as also جَـمَرٌ. (L.) And جَـمَرٌ [app. جَـمَرٌ or جَـمَرٌ] also signifies A pasture-land in which horses feed. (TA.)

جَـمَرٌ: see جَـمَرٌ. = Also A [quiver of the hind called] وَفْصَةٌ; (S, K;) i. e., a كِنَانَةٌ; and so جَـمَرٌ; accord. to ISd, a [quiver of the hind called] جَـمَرَةٌ, of skins, slit in the side in order that the wind may enter it and the feathers may therefore not be eaten: (TA:) or, accord. to Z, i. q. جَـمَرٌ. (IAth, TA.) — And A large جَوَالِقِ [or satch]: (S, K:) pl. [of pauc.] أَجْمَرَةٌ and [of mult.] جَـمَرٌ. (TA.)

جَـمَرٌ The owner (صَاحِبُ) of a pasture-land in which horses feed. (K.) You say, "He is the جَـمَرُ of our camels." (A, TA.) [But it seems to be implied in the A that it signifies the same as جَـمَرٌ as explained below.]

جَـمَرٌ One who takes forth horses and camels to the pasture-land, and remains there: [see also جَـمَرٌ:] pl. جَـمَرٌ: (TA:) [and جَـمَرٌ is another pl. of the same:] see جَـمَرٌ. — Also [the pl.] جَـمَرٌ Camels, and asses, going whithersoever they will. (TA.)

جَـمَرَةٌ †A drink that is taken at daybreak: (S, A, K:) you say, اصْطَبَحْنَا الْجَـمَرَةَ We drank the morning-draught that is taken at daybreak: (S, A:) and it has no verb: (S:) or it is only of

camels' milk: (K:) or it is correctly of general application: or is properly of wine; for this is what is most frequently mentioned: and it is also used as an epithet: thus you say شُرْبَةٌ جَـمَرَةٌ. (TA.) — †A certain kind of food: (K, TA:) or a kind of food eaten at daybreak. (TA.) — †The [last part of the night, called the] سَحَرُ: (K:) because near to daybreak. (TA.) — †Midday: (K:) because of the appearance and spreading of its light. (TA.)

مُجَمَّرٌ [A beast] made to pass the night in the pasture, away from its owner, not brought back in the evening: (K, TA: [see also جَـمَرٌ:]) or not pastured near the water: (IAr, TA:) or that is pastured near to the water. (El-Mundhree, TA.) And خَيْلٌ مُجَمَّرَةٌ Horses pastured (S, K) بالجمي [in the place of pasturage that is prohibited to the public]. (S.)

جَمَع

1. جَمَعُ, aor. ʔ, inf. n. جَمَعٌ, He was, or became, affected with the most vehement desire, eagerness, avidity, cupidity, or hankering, (S, O, K,) and, (O, K,) as explained by an Arab of the desert to Aq, (IDrd,) with the worst kind thereof, (IDrd, O, K,) for eating &c.: (TA:) or, as explained by another Arab of the desert to Aq, (IDrd,) he took his own share, and coveted the share of another: (IDrd, K:) and جَمَعٌ signifies the like; (S;) or i. q. تَحَرَّصَ, q. v. (K.) — جَمَعٌ also signifies The being impatient on account of separation from an associate. (TA.) — And The being frightened, terrified, or afraid. (TA.)

5: see 1.

6. تَجَاسَعًا الْمَاءُ They straitened each other in pressing to the water, and [so I render تَغَاطَسًا] vied, each with the other, in endeavouring to satisfy their thirst; (K:) on the authority of an Arab of the desert. (TA.)

جَمَعٌ part. n. of جَمَعٌ, Affected with the most vehement desire, &c.: pl. جَمْعُونَ, (S, K,) and جَمَاعَى and جَمَاعَةٌ and جَمَاعٌ are also pls. [of the same]. (TA.) — الْجَمْعُ The lion. (TA.) — رَجُلٌ جَمْعٌ بِشَعٍ A man in whom are combined impatience and fright and a heavy, or a heaving, state of the soul. (TA.)

جَمْعٌ One who assumes a false disposition, and that which is not in him. (TA.)

أَجْمَعٌ [comparative and superlative of جَمَعٌ; More, and most, affected with most vehement desire, &c.]. (TA.)

جَمَرٌ

1. جَمَرٌ, aor. ʔ, inf. n. جَمَرٌ (S, M, K) and جَمَامَةٌ, (M, K,) He took, or imposed, upon himself the affair, or he undertook it, as a task, or in spite of difficulty or trouble or inconvenience; (S, M, K;) as also جَمَرَةٌ, (S, M, K, K,) and جَمَرَةٌ: (Abou-Turáb, TA:) or †the second and

third signify he constrained himself to do it, or perform it: (Abou-Mihjen, Abou-Turáb, TA in art. جَمَرٌ:) and كَذَا وَكَذَا He did such and such things against his will, and in spite of difficulty or trouble or inconvenience. (TA.) [See also an ex. of جَمَرٌ in art. جَمَرٌ; conj. 5, last sentence.] جَمَعْتُ إِلَيْكَ عَرَقَ الْقَرْبَةِ is said to mean [I have imposed upon myself difficulty or trouble or inconvenience, in coming to thee,] so that I have journeyed, and become in want of the water of the water-skin in the journey: or the meaning is, I have suffered, and imposed upon myself, difficulty or trouble or inconvenience, so that I have sweated like the water-skin: or by the عَرَقُ of the قَرْبَةِ is meant its عَلَقُ, i. e., its مِعْلَاقُ, by which it is carried; and the phrase means إِلَيْكَ تَجَمَعْتُ [I have imposed upon myself, in spite of difficulty &c., in coming to thee, the carrying of the water-skin]; alluding to journeying and its difficulties: (Har p. 511:) [and in like manner,] one says, تَجَمَعْتُ لَكَ عَرَقَ الْقَرْبَةِ. (S in art. عَرَقُ.) The sportsman, when he has not taken any game, and has returned disappointed, says, مَا جَمَعْتُ مَا جَمَعْتُ إِلَيْكَ ظِلْفًا [app. meaning I have not had the trouble of bringing to thee so much as a hoof of a gazelle or the like]. (AZ, TA.) And مَا جَمَعْتُ الْيَوْمَ طَعَامًا, i. e., I have not eaten, to-day, food, is said on the occasion of the disappointment of any one seeking a thing. (AZ, TA.)

2. تَجَمَّرَ, (S, M, K,) inf. n. تَجَمُّرٌ; (S;) and اجْتَمَرَهُ; (S, M, K;) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient. (S, M, K.) Hence, (S, TA,) in a trad. of Zeyd Ibn-'Amr Ibn-Nufeyl, (TA.)

* مَهْمَا تَجَمَّرْتَنِي فَأَنْتَى جَـمَرٌ *
[Whatever thou impose upon me, in spite of difficulty &c., I undertake it, in spite of difficulty &c.]. (S, TA.)

4: see 2.

5: see 1, in six places. — تَجَمَّثُ الرَّمْلُ I mounted, or ascended, the greater part of the sand: some say thus; and some say تَجَمَّثُ. (TA.) — تَجَمَّثُ فَلَانًا مِنْ بَيْنِ الْقَوْمِ, I directed my course, or aim, towards such a one, [and chose him, (like تَجَمَّثُهُ, q. v.,)] from among the people, or party. (Abu-n-Nadr, TA.)

جَمَرٌ A state of destruction, perdition, or death. (AA, TA.) — See also جَمَرٌ.

جَمَرٌ: see جَمَرٌ. = Also Bad money: pl. جَمُومٌ. (IKh, TA.)

جَمَرٌ: see جَمَرٌ, in two places. — Also Fatness. (AA, K.)

جَمَرٌ: see جَمَرٌ.

جَمَرٌ Weight, or heaviness; (S, K;) as also جَمَرٌ, (K,) and جَمَرٌ accord. to the K, but correctly جَمَرٌ, as in the A and L: (TA:) [and

an unpleasing, and a difficult or troublesome or an inconvenient, affair:] a subst. from كَذَا تَجَشَّرَ كَذَا explained above: see 1. (TA.) You say, كَذَا، (S,) or كَشَمَهُ، (TA,) Such a one threw upon me his weight, or heaviness: (S, TA:) to which Z adds, or his difficult, or troublesome, or inconvenient, affair, that he had imposed upon himself, or that was imposed upon him. (TA.) = Also The جَوْف [i. e., the belly; or the chest; &c.]: or the breast, with the ribs that contain it: (K:) or the breast of a camel: (S, TA:) and the part [of the shin] of the camel's breast, and of the rest of the body thereof, with which the [hind of quiver called] قَرْن [i. e. قَرْن] is covered. (TA.) You say, غَتَهُ بِجَشَمِهِ, meaning He threw his breast upon him. (TA.)

جُشْمَرٌ, [app. pl. of جَشِمِرٌ, like as جُدُدٌ is pl. of جَدِيدٌ,] Fat men: (IAqr, K:) and tall, crafty or cunning, and wicked or malignant, men. (IAqr, TA.)

جُشُورٌ A man who takes, or imposes, upon himself, or who undertakes, affairs, with energy or vigour, or in an extraordinary degree, in spite of difficulty or trouble or inconvenience. (Msb.)

جَشِيرٌ, (K,) or, as in the book of Kr, جَشِمِرٌ, (TA,) Thick, gross, coarse, rough, rugged, rude, big, or bulky. (K.) See also جُشْمَرٌ.

جَاشِرٌ A man taking, or imposing, upon himself, or undertaking, an affair, in spite of difficulty or trouble or inconvenience. (Msb.) See 2.

الجُشْمَرُ The lion. (K.)

مَجَاشِرٌ: see 5 in art. جِشْمَرٌ.

جشن

جَوْشَنِي and جَوْشَن: see art. جَوْشَن.

جص

2. جَصَصَ He plastered a building with جَص [or gypsum]: (Mgh, K:) or he made a house therewith: (Msb:) i. q. قَصَصَ, (S, TA,) which is of the dial. of El-Hijáz. (TA.)

جَصٌ (S, Mgh, Msb, K) and جَصٌ, (S, Mgh, K,) but the former is the more chaste: (TA, from an Expos. of the Fṣ:) the latter is disapproved by IDrd, and disallowed by ISk; (TA;) and it is said in the Bāri', on the authority of Aḥlāt, that the latter is the form used by the vulgar, and the former is that which is correct: (Msb:) [Gypsum; a certain substance] with which one builds, (S,) or plasters; (Mgh;) well known: (Msb, K:) arabicized; (S, Mgh, Msb, K;) because ج and ص do not occur in any Arabic word; (Msb;) or, accord. to AZ, there are some [Arabic] words in which they both occur, as has been mentioned in art. اجص: from كَجَجَ, (Mgh, K, [in the CK كَجَجَ]) or, as some say, كَجَجَ; which are Persian: (TA:) in the dial. of the people of El-Hijáz, قَص [i. e. قَص]

or قَص]. (Lth, TA.) [The n. un. is with ة: see art. قَص.]

جَصَّاصٌ A preparer of جَص [or gypsum]. (S, K.)

جَصَّاصَاتٌ [pl. of جَصَّاصَةٌ] Places in which جَص [or gypsum] is made. (K.)

جظ

1. جَظَّ, [aor., accord. to rule, -, and inf. n., probably, جَظٌّ,] He was short and fat. (IAqr, K.)

4. اجْظَّ He was, or became, proud; or excessively proud, corrupt, unbelieving, or disobedient. (Sgh, K.)

جَظٌّ [probably an inf. n. used as an epithet,] applied to a man, (S,) Large; big; bulky; or large in body, corpulent, and fleshy: (S, K, TA:) or tall, large in body, a great eater and drinker, who exults, and behaves insolently and ungratefully to God: (Fr, TA:) occurring in a trad. describing the people of Hell. (S.)

جعب

1. جَعَبَ, (S, K,) aor. -, (K,) inf. n. جَعِبٌ, (TA,) He prostrated him; he threw him down upon the ground; (S, K, TA;) like جَعَفَ; (S;) as also جَعَبَ, (K,) inf. n. تَجَعِبٌ; (TA;) and جَعَبَاهُ, (S, K, [in the CK erroneously written جَعَبَاهُ,]) like سَلَفَاهُ from سَلَفَهُ, (S,) inf. n. جَعِبَاهُ. (S, TA [in the latter, in one place, probably by a mistake of a copyist, written جَعَبَاهُ.]) — He inverted it, or him; he turned it, or him, upside down, or over, or inside out; syn. قَلَبَهُ. (K.) — He collected it; (K;) mostly used in relation to that which is small in quantity, paltry, or inconsiderable. (TA.) = جَعَبَ, (A, K,) and جَعَبَ جَعَبَةً, (A,) He made a quiver of the kind called جَعَبَةٌ. (A, K.)

2: see 1.

5: see 7.

7. تَجَعَبَى and تَجَعَبَ (K) and تَجَعَّبَى (S, K) He became prostrated, or thrown down upon the ground. (S, K.)

Q. Q. 1. جَعَبَاهُ: see 1.

Q. Q. 2. تَجَعَّبَى: see 7.

جَعَبَةٌ A كِنَانَةٌ [or quiver] (A, K) for arrows (S, A, Mgh, Msb, K) of the kind called نَشَابُ (S, A, Mgh, K) and for those that are called نَبَلٌ also: (Ham p. 154:) but some make a distinction between جَعَبَةٌ and كِنَانَةٌ: the former, they say, is for نَشَابُ; and the latter, for نَبَلٌ: (Mz, MF:) accord. to IDrd, the كِنَانَةٌ is only for نَبَلٌ, and is of leather: that which is of wood is called جَفِيرٌ: and that which is of two pieces [of wood] joined together is called قَرْن [i. e. قَرْن]: (Ham ubi supra:) accord. to ISh, the جَعَبَةٌ is round and wide, with a cover on the top, over its mouth: the وَفْقَةُ is smaller, and its upper and lower parts are of equal size; whereas the جَعَبَةٌ is wide in its upper part, and contracted in its lower part; wide in its upper part that the feathers of the

arrows [having ample room] may not become detached; for the arrows are put in the quiver with the points downwards: each of these two kinds is made of two corresponding pieces of wood: (TA:) the pl. is جَعَابٌ (S, A, Msb, K) and جَعَبَاتٌ. (Msb.) You say, نَكَبُوا الْجَعَابَ وَنَكَبُوا النَّشَابَ [They inverted, or inclined, the quivers, and poured forth the arrows]. (A, TA.) And مَعَهُ جَعَبَةٌ فِيهَا بَنَاتُ الْمَوْتِ [With him is a quiver in which are the daughters of death; i. e., deadly arrows]. (A, TA.) — Also The largest of drinking-vessels. (MF, TA.)

جَعْبُوبٌ A man (S) short, and ugly, or contemptible; or ugly, and small in body: (S, K:) or weak, and destitute of good: or vile, or mean, and despicable: (K:) or a low, mean, or sordid, and weak man: pl. جَعَابِيْبٌ. (TA.)

جَعَابَةٌ The art of making quivers of the kind called جَعَابٌ, pl. of جَعَبَةٌ. (A, K.)

جَعَابِيْبٌ: see what next follows.

جَعَابٌ [and app. جَعَابِيْبٌ also, as seems to be indicated in the K, where it is mentioned as a surname, but in the CK written جَعَابِيْبٌ,] A maker of quivers of the kind called جَعَابٌ. (A, K.)

مَجْعَبٌ One who often prostrates, or throws down, others, (صَرِيحٌ, [in some copies of the K, erroneously, صَرِيحٌ,]) but is not himself prostrated, or thrown down. (K, TA.)

مُتَجَعَّبٌ or مُتَجَعَّبٌ (accord. to different copies of the K) Dead, or dying; syn. مَيِّتٌ. (K.)

جعد

1. جَعَدَ, aor. -, inf. n. جَعْدَةٌ (S, A, Msb, K) and جَعَادَةٌ, (K,) said of hair, (S, A, Msb, K,) It was, or became, crisp, or curly, or twisted, and contracted; (Msb;) was, or became, the contr. of سَبَطَ, (K,) or of مُسْتَرَسِلٌ: (Msb;) or was, or became, short: (Kr, K:) and جَعَدَ, [aor. -,] (Msb, TA,) inf. n. جَعْدٌ, (TA,) signifies the same; (Msb, TA;) as also تَجَعَّدَ. (K.) — It became contracted, and compacted in lumps; (L;) as also تَجَعَّدَ; (L, K;) said of earth, (K,) or of moist earth. (L.) [The inf. n.] جَعْدَةٌ is also sometimes used in describing the state of the froth, or foam, of a camel's mouth, when it is accumulated. (S. [See جَعْدٌ.]) — Also, said of a cheek, inf. n. جَعْدَةٌ, + It was rough, or coarse, and short; contr. of أَسْلَ. (L.)

2. جَعَدَهُ, (S, A, Msb, K,) inf. n. تَجَعَّدَ, (S, A, Msb,) He crisped, or curled, or twisted, and contracted, it; (Msb;) made it the contr. of سَبَطَ, (K,) or of مُسْتَرَسِلٌ: (Msb;) or made it short: (K:) namely, hair. (S, A, Msb, K.)

5: see 1, in two places.

جَعْدٌ, applied to hair, (S, A, Msb, K,) Crisp, or curly, or twisted, and contracted; (Msb;) contr. of سَبَطَ, (K,) or of مُسْتَرَسِلٌ: (Msb;) or short. (Kr, K.) — Applied to a man, (S,) Having hair such as is termed جَعْدٌ: (S, Msb, K:) [or]

so جَعْدُ الشَّعْرِ : (A, TA:) fem. with ة: (S, Mṣb, K:) pl. جَعْدٌ. (A, Mṣb.) — As an epithet of praise, it has two meanings; namely, † *Compact in limbs, and strong in make; not flabby, nor of slach, or incongruous, make*; (L:) or *big, or bulky, and compact*; (Ham p. 238;) or, as some say, *light, or active*: (TA:) and *having crisp, or curly, not lank, hair*; because lankness is the prevalent characteristic of the hair of the Greeks and Persians; and crispness, or curliness, is the prevalent characteristic of the hair of the Arabs: but very crisp, or frizzled, or woolly, hair, like that of the Zenj and the Nubians, is disapproved. (L.) — [Hence,] † *Generous; bountiful; munificent*; (T, S, A, K:) alluding to a man's being an Arab of generous disposition, because the Arabs are characterized by crisp, or curly, hair. (A.) As did not know جعد in this sense; but it occurs in many verses of the Anṣār. (T, TA.) — As an epithet of dispraise, it has also two meanings; namely, † *Short, and incongruous in make*: (L:) [contr. of سَبَطٌ:] — and † *Niggardly*; (As, T, S, L, K:) as also جَعْدُ الْيَدَيْنِ (S, K,) and جَعْدُ الْأَصَابِعِ (S,) and جَعْدُ الْأَنَامِلِ (A,) or this signifies † *having short fingers*, (K,) and جَعْدُ الْبَنَانِ, and جَعْدُ الْكَفِّ (Har p. 96,) and جَعْدُ الْجَنَانِ; (A:) contr. of سَبَطُ الْيَدَيْنِ, and سَبَطُ الْبَنَانِ and سَبَطُ الْيَدِ [&c.]: (Har ubi suprā:) and *mean; ungenerous; base*: (L:) and جَعْدُ الْقَفَا † *mean, or ignoble, in respect of rank, quality, reputation, or the like*. (A, K.) — A camel having much fur: (K:) or *having crisp, or curly, and abundant, fur*. (S.) [Henec,] أَبُو الْجَعْدِ a surname of *The camel*. (L.) — † *Soft moist earth*; as also ثَعْدٌ (S:) or *moist earth*. (K.) — † A mess of the kind called حَيْسٌ that is *thick*, (L, K,) *not flowing*; (L:) as also مُجَعَّدٌ. (L, K.) I Agr cites the following words of a poet, accusing a woman of foul conduct:

* وَتَخْلُطُ بِالْمَأْقُوطِ حَيْسًا مُجَعَّدًا *

[And she mixes thick حَيْسٌ with the foul prepared with أْقُط]; meaning, she confounds men together, and does not select him who is to have intercourse with her. (L.) — † *Froth, or foam, accumulated upon the fore part of the mouth of a camel*. (S,* L.) And جَعْدُ النَّعَامِ † *a camel having froth, or foam, accumulated upon the fore part of his mouth*. (S,* L, K,*) — † *A cheek rough, or coarse, and short; not أسيل*. (L, K.) And † *A round face, with little مِلْح [or beauty]*, (K, TA,) or, as in some copies of the K, نَحْمٌ [or *flesh*]. (TA.) And قَدَمٌ جَعْدَةٌ † *A short foot*; (A, TA;) characteristic of low origin. (TA.) — It is also applied, in the manner of an intensive epithet, to the plant called صَلْبَانٌ; and in like manner, with ة, to the plant called بُهْمِي. (TA.) — نَاقَةٌ جَعْدَةٌ † *A she-camel compact in make, and strong*. (TA.)

جَعْدٌ: see جَعْدٌ, in two places.

مُتَجَعَّدٌ Moist earth contracted, and compacted in lumps. (L in art. عَقْد.)

جعر

1. جَعَرٌ, aor. جَعَرَ, (S, Mṣb, K,) inf. n. جَعْرٌ; (Mṣb;) and جَعَرٌ; (K;) said of a beast or bird of prey (S, Mṣb, K*) having claws, or talons, (S, K,*) or a hyena, and a dog, and a cat, (TA,) and metaphorically of a rat or mouse, (Mṣb,) *He voided his dung*. (S, Mṣb, K.)

5. تَجَعَّرَ, (S, K,) or تَجَعَّرَ بِجَعَارٍ, (TA,) *He bound upon his (i. e. his own) waist a rope of the hind called جَعَار*. (S, K, TA.)

7: see 1.

جَعَرٌ, originally an inf. n., (Mṣb,) *The dung of a beast or bird of prey (S, Mṣb, K) having claws, or talons*; (S, K;) as also جَاعِرَةٌ; (K;) which is like رَوْثٌ in relation to a horse: (TA:) or the dung of the hyena: (A:) [and of the dog, and cat: see 1:] or *dry dung upon the neck*, q. v.: (K:) or *dung that comes forth dry*: (IAth, TA:) and † *that of the rat or mouse*: (Mṣb:) pl. جَعُورٌ. (K.) — See also جَعُورٌ. — Also Costiveness. (TA.)

جَعْرَةٌ A mark left by the rope called جَعَار (Th, K) upon the waist of a man. (Th, TA.)

مَجَعَرَةٌ: see مَجَعَرَةٌ.

أَبُو جَعْرَانٍ [in which the latter word is imperfectly decl. because it is a proper name ending with the augment ان] *The [black beetle called] جَعَل*, (Kr, K, TA,) in a general sense: or, as some say, *a certain species thereof*. (TA.) — And أُمُّ جَعْرَانَةٍ, (K, TA,) or أُمُّ جَعْرَانٍ, (so in a copy of the K,) *The رَحْمَةُ [or female of the vultur percnopterus]*. (Kr, K.)

جَعُورٌ A bad kind of dates; (Mṣb, K;) also metaphorically called جَعْرُ الْفَأْرَةِ [the rat's, or mouse's, dung], because of the bad smell, and the diminutiveness, thereof: (Mṣb:) and you also say تَمْرٌ جَعُورٌ: (TA:) or a species of the دَقْلٌ which is the worst kind of dates: (S:) or a species of the [hind of palm-tree called] دَقْلٌ that bears small things [or dates] in which is no good. (As, TA.) [See عَذَقُ الْحَبِيبِ, in art. حَبَق.]

جَعْرِي: see مَجَعَرَةٌ.

جَعَارٌ, (S, A, K,) like قَطَامٌ, (K,) indecl., with kesr for its termination, because it deviates from its original form, which is جَاعِرَةٌ, and is of the fem. gender, and has the quality of an epithet in which that of a subst. is predominant, so that the thing to which it applies is known by it like as it is known by its proper name; and as it is prevented from being perfectly decl. by two causes, it must be indecl. by reason of three; as we also say with respect to حَلَاقٍ, a proper name of death; (S;) *The she-hyena*; (S, A, K;) a name of that animal (S) because of the abundance of its dung; (S, A;) as also أُمُّ جَعَارٍ, and جَعَرٌ, and جَعُورٌ. (K.) Hence, أَعْيَتْ مِنْ جَعَارٍ [More mischievous than the she-hyena]: a prov. (A, TA.) And تَبَيَّ جَعَارٌ (K) *Be thou like the he-goat in stupidity, O she-hyena*; a prov. applied to a

stupid man: (A and TA in art. تَبَيَّ, q. v.): or عَيْشِي جَعَارٍ [Do mischief, O she-hyena]; a prov. used in declaring a thing to be vain, or false. (K.) And

رَوْعِي جَعَارٍ وَأَنْظِرِي أَيْنَ الْبَغْرِ

[for الْبَغْرِ, *Be afraid, O she-hyena, and look where is a place to which to flee*]: (K,* TA:) or رَوْعِي [i. e. *turn aside, this way and that*]: (S and TA in art. رَوْع:) a prov. applied to him who seeks to escape, and cannot: (TA:) or with reference to a coward, and his submissiveness. (K.) And قَوْمِي جَعَارٍ [Rise, O she-hyena]: said to a woman, in reviling her; likening her to a she-hyena. (ISk, TA.)

جَعَارٌ A certain mark made with a hot iron upon [the part called] the جَاعِرَتَانِ: (K:) accord. to the Tedhkirah of Abou-'Alce, one of the marks, so made, of camels. (Ibn-Habeb, TA.) — A rope which a man who waters ties to a stake, and then binds upon his waist, when he descends into a well, lest he should fall into it: (S:) or a rope which a drawer of water binds upon his waist, (K, TA,) when he descends into a well, (TA,) lest he should fall into the well; (K, TA;) the end being in the hand of another man, who, if he falls, pulls him up with it. (TA.)

أُمُّ جَعُورٍ } see جَعَارٍ.
جَعِيرٌ:

جَاعِرَةٌ: see مَجَعَرَةٌ. — الجَاعِرَتَانِ The place of the [two marks made by cauterization which are called the] رَفْمَتَانِ, in the buttocks (أَسْت) of an ass: (S, K:) or the places of cauterization in the hinder part, upon the [two portions of the thighs called the] كَاذَتَانِ, of an ass: (TA:) and the part, (S, K,) or two parts, (A,) which the tail strikes, (S, A, K,) upon the two thighs of a horse, (S, K,) or of a beast, where he is cauterized: (A:) or the two edges of the haunches projecting over the thighs [behind]; (As, S, K;) i. e., the two places which the farrier marks, making lines upon them [with a hot iron] (يَرْفُمُهُمَا): or the heads of the upper parts of the two thighs: or the depressed part of the haunch and thigh, in the place of the joint. (TA.) — See also جَعَرٌ.

مَجَعَرٌ The rump, or *podex*; or the anus; [in the present day, the latter:] syn. دُبُرٌ; (S, K;) and جَعْرَةٌ and جَعْرِي and جَاعِرَةٌ the same; syn. أَسْت; (K;) or the last (جَاعِرَةٌ), as some say, i. q. حَلَقَةُ الدُّبُرِ. (S, K.)

مَجَعَارٌ A man very, or often, costive; (K;) as also مَجَعَارُ الْبَطْنِ. (TA.)

جسس

Q. Q. 1. جَسَسَ He (a man, TA) deposited his ordure, or excrement, at once: (K, TA:) or in a dry, or tough, state. (TA.) The م is augmentative. (Sgh, TA.)

جَسَسٌ, (S, K,) and جَسَسٌ, (TA,) and جَسُوسٌ; (AZ, S, and K in art. جَعَس,) the first of which

is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure, or excrement*; (AZ, TA in art. *جعل*;) syn. *رجع*: (S, K;) or the first signifies the place in which the *جُعموس* falls: (IDrd, K;) the *ر* in the last word is augmentative; and its pl. is *جُعَامِيس*. (S.) You say, *رَمَى بِجُعَامِيسٍ بَطْنَهُ* [He cast forth the excrements of his belly]. (S.)

جُعَس: see the next preceding paragraph.

جُعْمُوس; pl. *جُعَامِيس*: see *جُعَس*.

جُعَامِيس A man (TA) who deposits his ordure, or excrement, at once: (K;) or in a dry, or tough, state: as also *مُجْعِيس*. (TA.)

مُجْعِيس: see what next precedes.

جعل

1. *جَعَلَهُ*, (S, K,) aor. *ع*, inf. n. *جَعَف*, (TA.) He prostrated him; threw him down upon the ground; (S, K;) cast him upon the ground; like *جَعَبَهُ*; (TA;) namely, a man; (S;) as also *اجْعَفَهُ*. (Ibn-'Abbád, K.) — He pulled it, or plucked it, out, or up; (S, K;) namely, a thing, (S,) or a tree; (K, TA;) and turned it over, or upside down; (TA;) as also *اجْتَعَفَهُ*. (K, TA.)

4: see 1.

7. *انْجَعَفَ* [He became prostrated, thrown down upon the ground, or cast upon the ground: see its part. n., below]. — It (a thing, S, or a tree, K) became pulled, or plucked, out, or up. (S, K.)

8: see 1.

جَعَانِي: see what next follows.

جَحَانِي, applied to a torrent, i. q. *جَحَانِي* [That carries away everything]; as also *جَعَانِي*: (K;) and that overturns everything upon which it comes. (TA.)

مَجْعَف A place where one is prostrated, or thrown down upon the ground. (TA.)

مَجْعُول Prostrated, or thrown down upon the ground; as also *مُنْجَعَف*. (TA.)

مُنْجَعَف: see what next precedes.

جعد

Q. 1. *جَعْدَةٌ* [inf. n. of *جَعَدَ*] a compound word from the phrase *جَعَلَنِي اللَّهُ فِدَاكَ* [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, *جَعْدَهُ*, meaning He said to him *الله جَعَلَنِي فِدَاكَ*.]

جعفر

جَعْفَر A small river; a rivulet, streamlet, or brook; (IAar, S, K;) or one that is larger than a *جَدُول*: (K;) or, as in the Nawádir, a small river, larger than a *جدول*: (TA;) or a river, (IDrd, IJ, TA,) absolutely: (TA;) if small, it is a *فَلَج*: (IDrd, TA;) or (TA, but in the K

“and”) a large, wide river: (Ibn-El-Ajdábee, K;) [if so,] bearing two contr. significations: (K;) or (in some copies of the K “and”) a full river. (K.) — Also (from the last of these significations, TA) : A she-camel abounding with milk. (K, TA.)

جعل

1. *جَعَلَ*, aor. *ع*, inf. n. *جَعَل* (S, Msh, K) and *مَجَعَلَ* (S, TA,) *He made a thing*; syn. *صَنَعَ*; (Msh, K;) but having a more general signification than *صَنَعَ* and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so *اجْتَعَلَ*: (K;) both these verbs signify the same. (S.) — *He made a thing of, or from, a thing*; as in the saying [in the Kur xvi. 74 and xlii. 9], *جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا* [He hath made for you, of, or from, yourselves, wives]; and [in the Kur xvi. 83] *وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا* [And He hath made for you, of the mountains, places of retreat; as caves, and excavated houses or chambers: so explained by Bd]. (TA.) — *He created*; (K, TA;) brought into being, or existence; (TA;) as in the saying [in the Kur vi. 1], *وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ* [And hath created, or brought into being, the darknesses and the light]; (K, TA;) and [in the Kur xxi. 31] *وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ* [And We have created of water, or the seminal fluid, everything living]; and [in the Kur xvi. 80, &c.,] *وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ* [And He created for you the ears and the eyes and the hearts]. (TA.) — *He made, or prepared*; as in the saying [in the Kur lxx. 2], *يَجْعَلُ لَكَ مَخْرَجًا* [He will make, or prepare, for him a way of escape, or safety]; and [in the Kur lxx. 4] *يَجْعَلُ لَكَ مِنْ أَمْرِهِ يُسْرًا* [He will make, or prepare, for him an easy state of his circumstances; i. e., will make his circumstances, or case, easy to him]. (TA.) — *He made*; meaning he made to be, or become; he constituted; he appointed; [in which sense it is doubly trans.]; (S, K;) as in the saying in the Kur [xix. 31], *وَجَعَلَنِي نَبِيًّا* [And He hath made me a prophet]; (S;) [and in the elliptical phrase, *جَعَلَهُ عَلَيْهِ* He made him to be superintendant, or the like, over it; set him, or appointed him, over it:] and in the phrase, *جَعَلَ الْقَبِيحَ حَسَنًا* [He made that which was bad to be, or become, good]. (K.) — *He made a thing to be in a particular state or condition*; as in the saying [in the Kur ii. 20], *الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا* [Who hath made for you the earth to be as a bed]; and [in the Kur lxxi. 15] *وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا* [And hath made the moon, in them (the heavens), to be as a light]; and so, as some say, in the saying [in the Kur xliii. 2], *إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا* [Verily we have made it an Arabic Kur-án]. (TA.) — [He made a thing to be in an altered, or changed, state or condition; i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], *جَعَلْنَا عَلَيْهَا سَافِلَهَا* [We made their

upper part to be their lower part]; (K;) and in the words of the Kur [lvi. 81], *وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ* [And do ye make the thanks that ye should render for your sustenance to be that ye charge with falsehood the Giver thereof by attributing it to the stars called *أَنْوَا*? as expl. by Bd and Jel]. (TA.) — *He pronounced* (Er-Rághib, K) a thing by a true judgment or decision, (Er-Rághib,) or as a legal ordinance; (K;) as in the saying (of the Legislator, TA), *جَعَلَ اللَّهُ الصَّلَاةَ الْبِفَرُوضَاتِ خَمْسًا* [God hath pronounced the prayers that are made obligatory to be five]. (K.) And *He pronounced* (Er-Rághib, K*) a thing by a false judgment or decision, (Er-Rághib,) or according to his own judgment, heretically; (K;) as in the saying [in the Kur xv. 91], *الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ* [Who pronounced the Kur-án to be lies, or enchantment, &c.]. (Er-Rághib, K.) — *He called, or named*, (S, Msh, K,) a thing; (Msh;) as in the saying [in the Kur xliii. 18], *وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا* [And they have called the angels, who are the servants of the Compassionate, females]: (S, K;) or, as some say, the meaning is, have described them as, and pronounced them to be, females; like as one says, *جَعَلَ فُلَانٌ زَيْدًا أَعْلَمَ النَّاسِ* [Such a one described Zeyd as, and pronounced him to be, the most learned of men]: or have held, or believed, them to be females; like as the verb signifies in the saying in the Kur [xvi. 59], *وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ* [And they hold, or believe, God to have daughters: or this may be rendered and they attribute to God daughters]. (TA.) You say also, *جَعَلْتُ زَيْدًا أَخَاكَ*, meaning I asserted Zeyd to be related to thee [as a brother; or I called Zeyd thy brother]. (K.) — *He thought*; as in the saying, *جَعَلَ الْبَصْرَةَ بَغْدَادَ* [He thought El-Basrah to be Bagdad]; (K;) and so in the saying, *جَعَلْتُهُ فَتَمَتَهُ* [I thought him to be a slave, and consequently I reviled him]. (Ham p. 31.) — *He made known, or plain, or perspicuous*; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], *إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا* [Verily we have made it known, &c., as an Arabic Kur-án]: (K;) or the meaning is, we have revealed it [as such]. (TA.) — *He exalted, or ennobled*; as in the saying [in the Kur ii. 137], *جَعَلْنَاكُمْ أُمَّةً وَسَطًا* [We have exalted you, or ennobled you, as a nation conforming to the just mean; or just, or equitable, or good]: (K;) [or it may be rendered, we have made you a nation &c.]; or, as some say, the meaning is, we have called you, or named you, a nation &c. (TA.) — Also, inf. n. *جَعَلَ*, He put, or laid, a thing; or put it, or laid it, down. (K.) And *جَعَلَ بَعْضُهُ فَوْقَ بَعْضٍ* He put, or threw, one part of it upon another. (K.) — *He inserted a thing into a thing*; as in the Kur [ii. 18], *يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ* [They insert, or put, their fingers into their ears]. (TA.) — *He put into the heart, or mind*; as in the Kur [lvii. 27], *وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً* [And we put into the hearts of those who followed him pity and com-

passion]. (TA.) — [He appointed, or assigned, or stipulated to give, or gave, wages, pay, or a stipend, &c.]. You say, **جَعَلْتُ لَهُ جُعْلًا** [I appointed him, &c., wages, pay, or a stipend]. (Mgh.) And **جَعَلَ لَهُ كَذَا عَلَى كَذَا** He stipulated with him to give him such a thing for [doing] such a thing. (K.) And **جَعَلَ** [alone] He gave wages, pay, or a stipend, to another to serve for him in war, i. e., in his stead. (Mgh.) And **لَهُ أَجَعَلْتُ** I gave to him wages, pay, or a stipend. (S, * Mgh.) And **أَجَعَلَهُ** and **أَجَعَلَهُ لَهُ**, He gave to him wages, pay, or a stipend. (K, TA.) And it is said in a trad., **جَعَلَ لِقَوْمِهِ مَائَةً مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا** [He gave, or stipulated to give, to his people, or party, a hundred camels on the condition that they should surrender]. (Mgh.) — **جَعَلَ يَفْعَلُ كَذَا** He set about, began, commenced, took to, or betook himself to, doing such a thing; (K, * TA;) he became occupied in doing such a thing. (TA.) — **جَعَلَ** is also, sometimes, an intrans. verb included among the verbs of appropinquation (أَفْعَالُ الْبِقَارَةِ); as in the saying,

* وَقَدْ جَعَلْتُ إِذَا مَا قُتْتُ يُقْلِبُنِي
* ثَوْبِي فَأَنْهَضُ نَهْضَ الشَّارِبِ الثَّيْلِ

[And I was beginning to be, or at the point of being, in such a state that, when I rose, my garment heavily burdened me, so that I stood up as stands up the intoxicated drinker]. (K.) — **جَعَلَ**, (S, K,) aor. : , (K,) inf. n. **جَعَلَ**; (S;) and **أَجَعَلَ**; (K;) It (water) had in it many **جَعْلَان**, pl. of **جَعْلَان**: (S, K:) or had in it dead **جَعْلَان**. (K.) — And **جَعَلَ**, (TK,) inf. n. **جَعَلَ**, (IAqr, K, TK,) He (a boy, TK) was, or became, short and fat. (IAqr, K. [In the explanation of **الْجَعْلَان** in the CK, **القَصِيرُ** is erroneously put for **القَصْرُ**].) — And He (a man, TK) persisted; or persisted obstinately; or persisted in contention, or litigation; or contended, or litigated; **جَعَلَ** being syn. with **لَجَّاجَ**. (IAqr, K.)

3. **جَعَلَ** and **مُجَاعِلَةٌ**, (A, K,) inf. n. **جَاعِلَةٌ**, (TA,) He endeavoured to conciliate him by means of a bribe. (A, K.) [In the CK, **رَشَاهُ** is erroneously put for **رَأَاهُ**.]

4: see **جَعَلَ**, above, in three places: — and see **جَعَلَ**, above. — **أَجَعَلَ الْقِدْرَ** He put down the cooking-pot (S, K) from the fire (S) with the piece of rag called **جَعَالٌ**. (S, K.) — **أَجَعَلْتُ** and **أَجَعَلْتُ** said of a bitch, (S, K,) and of other animals, (K,) of any beasts of prey, (S,) She desired, (S, Er-Rághib,) or loved, (K,) copulation: (S, K, Er-Rághib:) metonymically used in this sense. (Er-Rághib, TA.)

6. **تَجَاعَلُوا الشَّيْءَ** They stipulated among themselves to give the thing as wages, pay, or stipend: (K:) from **جَعَلَ**. (TA.) You say also, **تَجَاعَلَ النَّاسُ بَيْنَهُمْ عِنْدَ الْبَيْعِ** [The people stipulated among themselves to give wages, or pay, to such of them as should serve as substitutes, on the occasion of being ordered forth to war]. (TA.)

8. **أَجَعَلَ**: see 1, first sentence. — Also He

took, or received, wages, pay, or a stipend. (Mgh, TA.)

10: see 4.

جَعَلَ Short palm-trees: (S, K:) or shoots, or offsets, of palm-trees, cut off from the mother-trees, or plucked forth from the ground, and planted: or bad palm-trees: or palm-trees that rise beyond the reach of the hand: (K:) n. uu. with ة: (S: [in the K, not so correctly, pl. of **جَعْلَةٌ**]) and palm-trees such as are called **بَعْلٌ** [q. v.]. (K.)

جَعَلَ Wages; pay; a stipend; or a thing that is appointed, or stipulated, to be given to a man for work, or service; (S, Mgh, Msh, * K;) of more general import than **أُجْرَةٌ** and **ثَوْبٌ**; (TA;) as also **جَعَالَةٌ** (S, Mgh, Msh, K) and (as some say, Msh) **جَعَالَةٌ** (As, Mgh, Msh, K) and **جَعَالَةٌ** (Mgh, Msh, K) and **جَعِيلَةٌ** (S, Mgh, Msh, K) and **جَعَالٌ** (K) and **جَعَلَ**: (Har p. 134:) pl. **جَعَالٌ** (TA) and (of **جَعِيلَةٌ** or **جَعَالَةٌ**, Mgh) **جَعَالٌ**. (Mgh, TA.) Afterwards, (Mgh,) or **جَعَالَةٌ** and **جَعَالَةٌ** and **جَعَالَةٌ**, (K, TA,) Wages, or pay, or the like, which one gives to a man who goes to war (Mgh, K, TA) as a substitute for the giver, (K, TA,) that he may aid himself thereby to serve in the war: (Mgh:) pl. of the last three words **جَعَالٌ**. (TA.) And **جَعَلَ**, (TA in art. رَشَوُ) or **جَعَالَةٌ**, (K,) A bribe. (K, TA.) And **جَعِيلَةٌ** **الْغَرَقِ** What is given, or stipulated to be given, to him who dives for goods or for a man drowned. (TA.)

جَعَلَ and **جَعَلَ** and **مُجَعِّلٌ** Water having in it many **جَعْلَان**, pl. of **جَعْلَان**: or having in it dead **جَعْلَان**. (K.) And **أَرْضٌ مُجَعَّلَةٌ** A land abounding with **جَعْلَان**. (K.)

جَعَلَ: see **جَعَلَ**.

جَعَلَ: see **جَعَلَ**.

جَعَلَ [The species of black beetle called *cantharus*;] a certain insect (دَوْبَةٌ); (S, K;) a certain black insect, found in moist places, (TA,) that rolls along a little ball [of dung] called **دَحْرُوجَةٌ** [in which it deposits its eggs]: (S and K in art. دَحْرَجَ:) [see also **خُنْفَاءٌ**: it is strangely explained in the Msh as the **حِرْبَاءُ**, which is the male of the **حَبِيبِ**:] pl. **جَعْلَان**. (S, Msh, K.) — Hence, as being likened thereto, (TA,) **أَجَعَلَ** A black and ugly and small man: or one who is wont to persist, or to persist obstinately, or to persist in contention or litigation, or to contend or litigate: and (as some say, TA) i. q. **رَقِيبٌ** [a watcher, an observer, &c.]. (K, TA.)

جَعَالٌ A piece of rag with which a cooking-pot is put down (S, K) from the fire; (S;) as also **جَعَالَةٌ** and **جَعَالَةٌ**: (K:) pl. **جَعْلَان** (S, TA) and **جَعَالٌ**. (TA.) — See also **جَعَلَ**.

جَعُولٌ The young of the ostrich. (IDrd, K.)

جَعَالَةٌ: see **جَعَلَ**, in three places.

جَعَالَةٌ: } see **جَعَلَ**, for each in two places: —
جَعَالَةٌ: } and **جَعَالٌ**.

جَعِيلَةٌ: see **جَعَلَ**, in two places.

جَاعِلٌ [act. part. n. of **جَعَلَ**] Giving [wages, pay, or a stipend: &c.]. (K.)

مُجَعِّلٌ applied to a bitch, (S, K,) and to any animal (S, K) or beast of prey, (S,) Desiring, (S,) or loving, (K,) copulation. (S, K. [See 4.]) — Also, fem. with ة: see **جَعَلَ**, in two places.

مُجْتَعِلٌ Taking, or receiving, [wages, pay, or a stipend.] (K.)

جَعَسَ

Q. accord. to the K, but Q. Q. accord. to Sgh, **جَعَسَ**: see art. **جَعَسَ**.

جَعَمُوسٌ: }
جَعَامِسٌ: } see art. **جَعَسَ**.
مُجَعَمِسٌ: }

جَفَ

1. **جَفَّ**, (S, Mgh, Msh,) sec. pers. **جَفَفْتُ**, (K,) aor. **يَجِفُّ** (S, Mgh, Msh, K) and **يَجِفُّ**, (S, K,) the latter aor. mentioned by AZ, but rejected by Ks; (S;) and sec. pers. **جَفَفْتُ**, aor. **يَجِفُّ**, (Sgh, Msh, K,) of the dial. of Benoo-Asad; (Msh;) inf. n. **جَفَأٌ** and **جَفُوفٌ**, (S, Mgh, Msh, K,) which are assigned by J and Sgh to **جَفَّ** aor. **يَجِفُّ**; (TA;) It (a thing, Mgh, or a garment. S, Msh, K, and also said of other things, S) was, or became, dry; it dried, or dried up. (Mgh, Msh.) Hence the saying, **مِنْ أَحْتَمَرْتُ أَصْبَحَ عَلَى جَفِّ مَاءِ النَّهْرِ** He who experiences an emission of semen in sleep, then rises in the morning with what is on his garment, of the semen, dry. (Mgh.) And **جَفَّ النَّهْرُ**, an elliptical phrase, for **جَفَّ مَاءُ النَّهْرِ** [The water of the river dried up]. (Msh.) And **فُلَانٌ لَا يَجِفُّ بُدُّهُ** Such a one does not remit, or become remiss, in his work, or labour: (TA:) or does not cease to go to and fro. (Har p. 589.) — **جَفَّ**, inf. n. **جَفُوفٌ**, said of a man, **أَجَعَلَ**, or became, silent; he did not speak. (Msh.) — **أَجَفْتُ**, aor. **أَجَفْتُ**, inf. n. **جَفَّ**, I collected the thing to me. (Nawádir of AZ, TA.) — **جَفُّوا أَمْوَالَهُمْ** They collected together their camels, and took them away. (Sgh, * K, * TA.)

2. **جَفَفَهُ**, (S, Msh,) inf. n. **تَجْفِيفٌ** (S, Msh, K) and **تَجْفِيفٌ**, (K,) He dried it. (Msh, K.) — **تَجْفِيفٌ**, (K,) inf. n. **تَجْفِيفٌ**, (S,) He clad, or attired, the horse with a **تَجْفِيفٌ**. (S, K.)

5: see R. Q. 2.

8. **اجْتَفَى مَا فِي الْإِنَاءِ** He consumed what was in the vessel; (K;) i. e., drank up all of it; as also **اشْتَفَى**. (TA.)

R. Q. 2. **تَجَفَّفَ** It (a garment, or piece of cloth), having been moist, dried so far as to retain

some moisture: (S, K:) if it has dried entirely, you say of it, قَدْ قَفَّ: (S:) the verb is originally جَفَّ; the medial ف being changed into ج: it is like تَنْشِيش, originally تَبَشِّش. (Lth, S.)

جَفَّة: see جَفَّة.

جَفَّ The spathe of the palm-tree; the envelope of the طَلْع; (AA, A'Obeyd, S, K;) as also جَبَّ; (AA, TA;) or [in other words] the قَيْقَاد of the طَلْع; (K;) i. e., the envelope that is with the طَلْع; (Lth, K:) or, as some say, the envelope of the طَلْع when it has become dry: (TA:) pl. جَفُوف. (A'Obeyd, TA.) [See جَبَّ.] — A receptacle such as is termed وَغْدَة that is not to be tied round at its mouth. (K, TA.) — An old, worn-out water-skin or milk-skin, of which half is cut off and made into a bucket: (S, K:) and sometimes it is made of the lower part of a palm-tree hollowed out: (Lth, S, K:*) or a thing that is hollowed out in (فِي [probably a mistranscription for مِنْ, i. e. of]) the trunks of palm-trees: (A'Obeyd, TA:) or a worn-out milk-skin or butter-skin: (IAqr, TA:) or a water-skin, or milk-skin, of which part is cut off at the fore legs, and in which the beverage called نَبِيذ is prepared: (Kt, TA:) or the lower half of a water-skin or milk-skin, made into a bucket: (IDrd, TA:) or a thing of camel's skin, like a vessel, or like a bucket, in which the rain-water is taken, holding half the quantity of a water-skin or the like. (TA.) — † An old man; (K:) as being likened to an old, worn-out water-skin or milk-skin: mentioned in the L from El-Hejeree, and by Sgh from Ibn-'Abbād. (TA.) — Anything hollow, such as has something within it, like the nut, and the مَقْدَة [or fruit of the تَنْضَب, &c.: in the CK, the مَعْدَة]. (Ibn-'Abbād, K, TA.) — The body, or substance, (شَخْص,) of a thing. (TA.) — An obstruction that one sees between him and the hibleh. (Ibn-'Abbād, K.) — He is a good manager of cattle, (K,) acquainted with the art of pasturing them, and of collecting them at their proper time in the place of pasture. (TA.) — See also what next follows.

جَفَّة (S, K) and جَفَّة, (Sgh, K,) but the latter is rare, (Sgh,) and جَفَّ (S, K) and جَفَّ, (K,) A company of men or people; a collective body thereof: (Ks, S, K:) or a great number (K) thereof. (TA.) You say, دُعِيَْتُ فِي جَفَّةِ النَّاسِ [I was summoned, or invited, among the collective body of people]. (S.) And جَاؤُوا جَفَّةً وَاحِدَةً (S, K) They came in one collective body. (K.) لَا تَقُلْ جَفَّةً فِي غَنِيَةٍ حَتَّى تَقْسَرَ جَفَّةً (K,) means [There shall be no gift of spoil] until it is divided altogether: (S, Mgh, K:) a saying of Ibn-'Abbās: (S, Mgh:) accord. to one reading, عَلَى جَفَّتِهِ, i. e., [until it is divided] among the collective body of the army first. (K. [Golius (here copied by Freytag) appears to have read, جَفَّةً; and hence to have said, of جَفَّةً, erroneously, "de pecore non dicitur nisi totus grex sit."])

جَفَّة: see what next precedes, in three places. — Also A great دَلْو [or bucket]. (K.)

جَفَانُ What is dry of a thing that one has dried. (K.) You say, اَعْرِضْ جَفَانَهُ مِنْ رَطْبِهِ [Put thou apart what is dry thereof from what is fresh and moist thereof]. (TA.)

جَفِيفٌ Dry herbs or herbage: (S, K:) or dry leguminous plants or herbs, of the kind that are eaten without being cooked: (TA:) or of this kind and of such as are thick and inclining to bitterness; as also قَفِيفٌ: (TA in art. قَف:) or, as some say, مَا ضَمِنَتْ مِنَ الرِّيحِ. (TA in the present art. [But what this means I know not; the verb being evidently mistranscribed.]

جَفَانَةٌ What has become scattered, or strewn, of dry herbage (حَشِيش) and of [the hind of trefoil called] قَتَّ (S, K, TA,) and the like. (TA.)

تَجَفَّافٌ A thing, (S, Mgh, Msh,) i. e. a kind of armour, (IAth, K,) [a cataphract,] with which a horse is clad, (S, IAth, Mgh, Msh, K,) in war, in the manner of a coat of mail, (Mgh, Msh,) to defend him from being wounded; (IAth;) and sometimes worn by a man, to defend him in war: (K:) of the measure تَفْعَالٌ, (Mgh, Msh,) the ت being augmentative, (Abou-'Alee the Grammarian, S, IJ,) to render the word quasi-coordinate to the class of قِرطَاسٌ; (IJ;) from جَفَّ, because of its hardness and toughness: (Mgh, Msh:) pl. تَجَفَافٍ. (S, Mgh, Msh.) It is said in a trad., اُعِدَّ لِلْفَقْرِ تَجَفَافًا; and one says, اَلْبَسَ لِلْفَقْرِ تَجَفَافًا; [both] meaning, † Make thou preparation for poverty. (TA.)

مُتَجَفِّفٌ Having a تَجَفَاف upon his horse. (Mgh.)

جَفَا

جَفَا (S, K,) aor. ٤, (K,) inf. n. جَفَّ, (S,) It (a valley [flowing with water]) cast forth froth, or foam, (S, K,) and particles of rubbish or refuse; (S;) as also أَجَفَا; (K;) but this latter is said in the O to be of weak authority. (TA.) And جَفَّتِ الْقَدْرُ, and أَجَفَّتِ, The cooking-pot cast forth its froth, or foam, (S, K,) in boiling: (S:) or جَفَّتْ بِزَيْدٍ it cast forth its froth, or foam: (Ham p. 132:) originally جَفَّتْ and أَجَفَّتْ, without ٤. (Er-Rāghib, TA in art. جَفُو.) جَفَا الْغُثَاةَ عَنِ الْوَادِي (K,) or جَفَا الْوَادِي (IAqr, O,) He (a man, IAqr, O) swept off the scum and rubbish of the valley [after it had flowed, or while it was flowing, with water]. (IAqr, O, K.) And جَفَا الْقَدْرَ He cleared off the froth, or foam, of the cooking-pot. (K, TA.) — Also جَفَا الْقَدْرَ (S, Z in the Fālik, TA,) inf. n. as above; (S, TA;) and أَجَفَّاهَا; (Z ubi suprā, TA;) but the former is that which is commonly known; (ISd, TA;) the latter is rare; (IAth, TA;) or the latter should not be said, though it occurs in a trad., (S, TA,*) accord. to one relation; (TA;) He turned the cooking-pot upside-down, or inclined it, (S, Z ubi suprā, TA,) and poured out what was in it: (S:) or he emptied

the cooking-pot, and turned it upside-down: (TA:) and جَفَا الْبُرْمَةَ فِي الْقَصْعَةِ He turned the cooking-pot upside-down upon the bowl. (K.) — جَفَّاهُ (S, K,) [like حَفَّاهُ,] and جَفَا بِهِ الْأَرْضَ (TA,) He threw him down, or prostrated him, on the ground; (S, K, TA;) namely, a man: (S:) and بِهِ أَجَفَّاهُ [signifies the same; or] he threw him, or it, (K, TA,) on the ground. (TA.) — See also 8.

4: see 1, in four places.

8. أَجَفَّاهُ He pulled, or plucked, up, or out, or he uprooted, (S, K,) and threw down, or away, a thing, (S,) or plants, or herbs, such as are termed بَقْل, (K,) and trees; (TA;) [but see احتَفَى;] as also أَجَفَّاهُ (K,) aor. and inf. n. as above: (TA:) [or] both signify he cut a plant, or herb. (IAqr, Nh.)

جَفَاً What is cast forth [of froth, or foam, and particles of rubbish or refuse, (see 1,)] by a torrent: (ISk, S:) the froth, or foam, cast forth by a valley [flowing with water]; and by a cooking-pot, (K, TA,) in boiling. (TA.) — Hence, as being likened to the froth, or foam, of the cooking-pot, of which no use is made, (Fr, TA,) i. q. بَاطِلٌ [meaning † A thing that is worthless, useless, or unprofitable]. (Fr, K, TA.) It is said in the Kur [xiii. 18], فَأَمَّا الزَّبَدُ فَيَذْهَبُ جَفَاً, meaning بَاطِلًا [i. e. † Now as to the froth, or scum, it passeth away as a thing that is worthless, or useless, or unprofitable], (Fr, S, Jel, TA,) and thrown away. (Jel.) You say also, ذَهَبَ الزَّبَدُ جَفَاً, meaning [The froth, or scum, passed away] driven from its water. (TA.) — جَفَاً مِنَ النَّاسِ, occurring in a trad., is explained by IAth as meaning † The first, or foremost, of the men or people (سُرْعَانَهُمْ): but Bkh and Muslim read (instead of أَجَفَاً, pl. of خَلِيفٌ. (TA.) — Also, [like جَفَايَةً] An empty ship. (O, K.)

جَفَر

1. جَفَرَ He, or it, became wide: (K:) or became inflated, or swollen. (A.) And جَفَرَ جَنْبَاهُ His (a kid's, S and Msh, or lamb's, Msh) sides became widened, or distended: (S, Msh:) and أَجَفَرَ جَنْبَاهُ [and أَجَفَرَ] (K in art. هَضَرَ) his (a horse's) sides became inflated, or swollen. (A.) — He (a lamb, K, and a kid, TA) became what is termed جَفَرٌ; as also تَجَفَّرَ and اسْتَجَفَّرَ: (K:) and تَجَفَّرَتْ and اسْتَجَفَّرَتْ she (a kid) became a جَفَرَةٌ. (ISh, TA.) And † He (a boy) became what is termed جَفَرٌ; as also تَجَفَّرَ (TA) and اسْتَجَفَّرَ: (A:) and this last verb, he became large in the sides. (L.) — جَفَرَ عَنِ الصَّرَافِ (S, A) عَنِ الْإِبِلِ (A,) aor. ٤, (S,) inf. n. جَفَرُوا; (S, K;) and أَجَفَرَ; and أَجَفَرَ, inf. n. أَجَفَّارَ; and تَجَفَّرَ, inf. n. تَجَفَّرَ; (K;) He (a stallion-camel) ceased, (S, K,) or abstained, (A,) from covering, (S, A, K,) and avoided it; having indulged in it so much that he was wearied; (S;) and his seminal fluid became little: (TA:) you say of a ram, رُبَّضَ, (S, A,) not جَفَرَ. (S.) And

اجفر عَنْهَا (IAqr, TA,) and جَفَرَ عَنْ الْمَرْأَةِ (IAqr, K,) and اجتفر, and جَفَرَ, (IAqr, TA,) He (a man) abstained from the woman; (K;) he abstained from sexual intercourse with her. (IAqr, TA.) — جَفَرَ مِنَ الْمَرَضِ He recovered from the disease. (K, TA.)

2: see 1, in two places. — جَفَرَهُ الْأَمْرَ عَنْهُ The thing, or affair, cut him off from him, or it. (IAqr, L.)

4: see 1, in three places. — اجفر also signifies He cut, abandoned, or forsook, (S, K,) another, (S,) or his companion, or friend, (K,) and left off visiting him. (S, K.) And أَجْفَرْتُ مَا كُنْتُ فِيهِ I left, or relinquished, that in which I was occupied. (S.) — Also It (a thing, TA) was, or became, absent, or hidden, or concealed, (K, TA,) from one. (TA.)

5: see 1, in three places.

7: see 1.

8: see 1, in two places.

10: see 1, in three places.

جَفَرٌ A lamb, or kid, whose sides have become widened, or distended: (Msb:) or a lamb, (IAmb, Msb, K,) and a kid, (K, TA,) that has become large, and begun to pasture, (K, TA,) and whose sides have become widened, or distended: (TA:) or a lamb, (K,) or a kid, (S, Mgh, Msb, K, TA,) that is four months old, (S, Mgh, Msb, K,) and whose sides have become widened, and that is weaned, (A'Obeyd, S,) and has taken to pasture: (A'Obeyd, TA:) or this is sometimes four months, and sometimes five months, after the birth: or a young lamb, and a kid, after it has been weaned, when six months old: (IAqr, TA:) pl. [of pauc.] أَجْفَارُ (K) and [of mult.] جَفَارُ (Msb, K) and جَفْرَةٌ: (K:) fem. with ة: (S, A, Mgh, Msb, K:) or جَفْرَةٌ signifies a female kid that has become satiated with leguminous herbs and with shrubs, and is independent of its mother: (ISh, TA:) Iamb applies it to a female lamb and a female kid; and this is correct, though some say that it is applied to the latter only. (TA.) — A boy when his belly has become widened, (A,) or when his flesh has become swollen out, (K,) and he has begun to eat: (A, K:) fem. with ة. (K.) [See شَادَخ; and see also مُطْبَخ.] — A well, (Msb, K,) or a wide well, (S, A,) walled round, or walled round, within; (S, A, Msb, K;) as also جَفْرَةٌ: (R, TA:) or, of which a portion is walled round, within, (K, TA,) and a portion is not: (TA:) the former of the masc. gender: pl. جَفَارُ. (Msb.) — [Hence,] فَلَانٌ مُنْهَدِمُ الْجَفْرِ (A, K*) [Such a one's well is in a state of demolition; meaning,] {such a one has no judgment: (A:) or has no intelligence. (K.) And إِنَّ جَفْرَكَ عَلَى نَهَارٍ [Verily thy well is falling in upon me; meaning] {thy mischief is coming quickly upon me. (A, TA.) — [The pl.] جَفَارُ also signifies [simply] Wells. (K.) — And hence, (TA,) † She-camels abounding with milk. (K, TA.)

جَفْرَةٌ: see جَفْرَةٌ.

جَفْرَةٌ A round space in the ground: (S, K:) or a round and wide cavity in the ground: (L:) pl. جَفَارُ. (S.) — Hence, (S,) The belly, or interior of the body: (S:) or the cavity of the chest: or what comprises the belly [in the TA the chest] and the two sides: (K:) or the place where the ribs curve; and so in a horse &c.: (TA:) the middle of a horse, (S, Msb, K,) and of a camel: and, as some say, the middle, and main part, of anything: and thus, the main part of the sea: (TA:) pl. جَفَارُ and جَفَارٌ, accord. to the K; but the latter is pl. of جَفْرَةٌ in the sense of "a round cavity." (TA.) — Also [the pl.] جَفَارُ signifies The holes that are dug in the ground for props. (TA.)

جَفِيرٌ A kind of quiver like the كِنَانَةُ, but wider, (Lth, S, TA,) in which are put many arrows: (Lth, TA:) or a [quiver of the hind called] جَعْبَةٌ [q. v.], of shins, in which is no wood: or of wood, in which are no skins; (K;) or in which is no skin; as in some good lexicons: (TA:) or of shins, and slit in its side, that the wind may enter it, and the feathers in consequence may not be eaten: (TA: [see also جَشِير:]) or the same as the جَعْبَةُ and the كِنَانَةُ: (El-Ahmar, TA:) or a quiver for نَبَلٌ, wide, of wood. (Ham p. 358.) Hence, لَيْسَ فِي جَفِيرِهِ غَيْرُ زَنْدَيْنِ [There is not in his quiver aught save two pieces of wood for producing fire]: a prov. applied to him in whom is no good. (Meyd.)

مَجْفَرَةٌ: see مَجْفَرَةٌ.

مَجْفَرٌ, applied to a horse, (S, Msb, K,) and with ة applied to a she-camel, (S,) Large in the middle: (S, Msb, K:) and مَجْفَرُ الْجَنْبَيْنِ a horse inflated, or swollen, in the sides. (A.)

مَجْفَرَةٌ (S, A, K) and مَجْفَرٌ (Lh, K) An impediment to venery; (Lh, A'Obeyd, S, A, K;) and a cause of diminishing the seminal fluid: (A'Obeyd, TA:) applied to food: (Lh, K:) and such is fasting said to be; (A'Obeyd, S, K;) and the sun, (A, TA,) i. e., sitting in the sun; and such, also, the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

جفل

1. جَفَلَ (S, Msb, K,) aor. 1 and 2, inf. n. جَفْلٌ (Msb) and جَفُولٌ (Msb, K,) He (a camel) took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness: and أَجْفَلَ he (a bird) took fright, and flew away; or became scared away: (Msb:) or the former, he (an ostrich, K) hastened, or sped, (S, K,) in his pace, (TA,) and went away in the land, or country; as also أَجْفَلَ; (IDrd, K;) both, said of an ostrich, mean he spread his wings, running; (Ham p. 555;) or spread his wings, and ran quickly, or went away at random and swiftly: (TA:) or جَفَلَتِ النِّعَامَةُ means the ostrich fled: (Msb:) and أَجْفَلَ عَنْهُ, said of anything, he fled from it: (TA, Ham p. 555:) and جَفَلُوا, aor. 2, inf. n. جَفْلٌ; (Msb;) and تَجَفَلُوا (S, Msb) and أَتَجَفَلُوا and أَتَجَفَلُوا (Msb;) they (a company of men) fled quickly; (S, Msb;) or the second (K) and third (S, K)

signify they became displaced, (S, K, TA,) and quickly defeated, (TA,) and went away; (S, K, TA;) or these two and the fourth, (TA,) or all the four, (Har p. 373,) they hastened in defeat and flight: (TA, and Har ubi suprâ:) and جَفَلَتِ الرِّيحُ (K,) and أَجْفَلَتْ (S, K,) the wind was swift (S, K, TA) in blowing. (TA.) — جَفَلَ, inf. n. جَفُولٌ, † It (hair) became shaggy, or dishevelled, and frouzy, or altered in smell, in consequence of its being seldom dressed; or dusty and unatted, by reason of its being seldom anointed; (K, TA;) and became raised and spread. (TA.) — جَفَلَ is also trans., signifying He made a bird to take fright, and fly away; or he scared it away: its quasi-pass. is أَجْفَلَ [explained above]; the reverse of the rule commonly obtaining: (Msb:) or the former verb, as in the O; not the latter, as in the K; he made a male ostrich to hasten, or speed, in his pace, and to go away in the land, or country; or made him to spread his wings, and run quickly, or go away at random and swiftly: (TA:) and جَفَلَ he, or it, made an animal, or animals, to take fright, and flee, or run away at random; or scared away it, or them: (TA:) [and, app., he frightened; تَجَفَّلٌ being also said in the TA to be syn. with تَفَرَّغٌ, which, I think, is evidently a mistranscription for تَفَرَّغٌ.] You say, جَفَلَ الْقَتَاةُ الْوَحْشَ [The sportsman scared away the wild animals]. (TA.) And أَتَوَهَّمُ فَجَفَلُوهُمْ عَنْ مَرَكَزِهِمْ [They came to them, and scared them, or frightened them, or made them to flee, away from their stations]. (TA.) And جَفَلَتِ الرِّيحُ الظَّالِمَ The wind put in motion the male ostrich, and drove him away, or along: (K:) and [in like manner] السَّفِينَةَ [+ the ship]. (TA.) And جَفَلَتِ السَّحَابَ † The wind smote the clouds, and put them into a state of commotion, (K, TA,) and made them to speed along. (TA.) And تَجَفَّلَ الْجِبَاهُ † The wind carries away the rainless clouds. (Mgh. [See also 4.]) Whence, app., (Mgh.) جَفَلَ الْبَحْرُ سَمَكًا † The sea cast fish upon the shore; (Lth, Mgh, K;) a verb like ضَرَبَ; occurring in a trad., in which it is erroneously said to be أَجْفَلَ. (Mgh.) — Also, (K,) aor. 1, inf. n. جَفَلَ (TA,) He prostrated a man; threw him down upon the ground. (K.) You say, طَعَنَهُ فَجَفَلَهُ, meaning He thrust him, or pierced him, [with a spear or the like,] and displaced and prostrated him. (Mgh.) — He threw goods one upon another. (IDrd, Msb, TA.) — He, or it, overturned, or turned upside-down. (TA.) — Also, aor. 1, (K,) inf. n. جَفَلَ (TA,) He peeled, pared, stripped, or scraped off, a thing; (AZ, K, TA;) as, for instance, flesh from the bone, and fat from the skin; (AZ, TA;) and so جَفَلَ (K,) inf. n. تَجَفَّلٌ: (TA:) he removed flesh from the bone: (K:) app. formed by transposition from جَفَلَ. (TA.) — Also, (Msb, K,) aor. 2, (Msb,) or 1, (K,) He swept away mud (Msb, K, TA) from the ground; (TA;) and so جَفَلَ (K.) [It seems that Golius found, in a copy of the K, التَّيْنُ erroneously put for الطَّيْنُ;

and جَرَّه for جَرَّه; for he has explained the former verb as meaning "combussit stramen."

2: see 1, in five places.

4: see 1, in six places. — You say also, أَجْفَلْتِ الرِّيحُ بِالتُّرَابِ † The wind carried away the dust; made it to fly away. (S.) And اجفل الغيم The clouds, or mist, became removed, or cleared off. (TA.)

5: see 1. — You say of a cock, تجفل, meaning نَفَسَ بُرَائِلَهُ [i. e., † He ruffled the feathers around his neck]. (Ibn-'Abbād, K, TA.)

7: see 1. — انجفل also signifies † It went away, or departed; said of the shade, (K, TA,) and of the night. (TA.) — He, or it, became overturned, or turned upside-down. (TA.) — انجفلت الشجرة The tree, blown upon by a violent wind, became uprooted. (TA.)

جَفَل: see أَجْفَل. It is an inf. n. used as an epithet; and means A people, or party, fleeing quickly; as also جَفَانَةٌ. (Msb.) — Also A cloud that has poured forth its water and gone away (S, K) quickly; (S;) because it is then lighter and quicker. (Har p. 373.) — A ship; (K;) because the wind drives it along (تَجْفَلُ): (TA:) pl. جَفُول. (K.) = Ants: black ants: (K:) large black ants: (TA:) a dial. var. of جَفَل. (K.)

جَفَلَةٌ [Fear fell upon the people;] the people feared. (TA.) = شجرة جَفَلَةٌ A leafy tree; a tree having many leaves. (K.) — See also what next follows.

جَفَلَةٌ (S, K) and جَفَلَةٌ (TA [there said in one place to be بالفصح, but this is most probably a mistranscription for بالضم]) A fleece of wool: (S, K:) [a word used in the sense of] a pass. part. n., like غُرَفَةٌ in the phrase اغترف غُرَفَةً. (S.)

دَعَوْتُهُمُ الْجَفَلَى (AZ, S, Msb, * K, *) and الْأَجْفَلَى (AZ, S, K, *) which latter was unknown to As, (S,) I invited them to my feast, or food, (AZ, S, Msb, K, *) in common, (AZ, S, Msb,) without distinction, (Msb,) or with their company and commonalty. (K.) And دَعَى فُلَانٌ فِي الْجَفَلَى (Akh, S, Msb, *) and الْجَفَلَى, Such a one was invited among the distinguished persons, not among the commonalty. (Akh, S.) And دَعَوَةٌ جَفَلَى A general invitation; contr. of دَعَوَةٌ نَقَرَى. (Msb.) And جَاءَ الْقَوْمُ جَفَلًا, and أَزْفَلًا (Fr, S, K, *) The people came in a company; (Fr, S;) and بِأَجْفَلَتِهِمْ, and أَزْفَلَتِهِمْ, with their company. (Fr, S, K.) Accord. to some, (S,) أَجْفَلَى signifies A collection, or an assemblage, of any things; (S, K;) as also أَجْفَلَى: (S:) and جَفَلَةٌ (S, Sgh, TA,) or أَجْفَلَى (K,) a company, or an assembly, (S, Sgh, K,) of men, (S, TA,) going along quickly. (TA.)

جَفْلَان, or جَفْلَان, [whether with or without tenween is not shown,] Fearful; wont, or apt, to take fright and flee, or run away at random. (TA.) [See also جَفْلَان]

جَفْلَان: see what next follows.

جَفْلَان What is cast forth by a torrent, (S, K, TA,) of rubbish and scum, or of rotten leaves mixed with scum; (TA;) as also جَفْلَان, like سَحَابٌ; (TA;) and جَفْلَانَةٌ. (K, * TA.) — The froth of milk. (K.) = Much (K) of anything: (TA:) or of wool; as also جَفْلَان: (K:) or much wool. (S.) The ewe is represented as saying, أَوْلَدْتُ رُحْلًا وَأَجَزْتُ جَفْلَانًا وَأَحْلَبْتُ كُثْبًا ثَقْلًا وَلَمْ تَرَ مِثْلِي مَالًا [I am delivered of lambs, and I am shorn of much wool, and I am milked of heavy bowlsful, and thou hast not seen cattle the like of me]: by أَجَزْتُ جَفْلَانًا is meant I am shorn [of much wool] at once; for nought of her wool falls to the ground until all of it is shorn. (S.) جَفْلَان is applied, by Dhu-r-Rumme, as an epithet to hair; [meaning Much, or abundant;] and it is not applied as an epithet to anything save what is much, or abundant. (S.) Ed-Dejjāl [or Antichrist] is described, in a trad., as جَفْلَانُ الشَّعْرِ Having much hair: (TA:) and جَفْلَانُ الرَّأْسِ جَفْلَانٌ [also] has this meaning. (Ham p. 469.)

جَفُولٌ A wind (رِيح) that smites the clouds, and puts them into a state of commotion; (K;) or that makes them to speed along: (TA:) a swift wind; (TA;) as also جَفَانَةٌ and جَفْلَانٌ: (S, K:) pl. of the first, (i. e., of جَفُول) جَفْلَانٌ. (K.) — Great, or large: so in the phrase جَفُولٌ [A great, or large, quantity of hair extending beyond the ears]. (K.) — An aged woman; (K, * TA;) as also أَجْفَلَى: (K:) pl. of the former as above. (K.)

جَفِيلٌ: see جَفْلَان.

جَفْلَانَةٌ: see جَفْلَان.

جَفْلَانَةٌ: see الْجَفْلَى. — Also جَفْلَانٌ: see الْجَفْلَى. — جَفْلَانَةٌ (S,) What one takes from the head [of the contents] of the cooking-pot with the ladle. (S, K.)

جَفْلَانٌ an intensive epithet from جَفَل in the first of the senses explained above; i. e., A camel that takes fright, or shies, and flees, &c., much, or often. (Msb.) [See also جَفْلَان]

جَفْلَانَةٌ: see الْجَفْلَى.

جَفْلَانٌ part. n. of جَفَل in the first of the senses explained above: (Msb:) [and in other senses.] — Hastening, or speeding. (TA.) See جَفُولٌ. — Disquieted, disturbed, agitated, or flurried. (S, K, TA.) — See also جَفْلَان.

جَفِيلٌ a name of [The month] ذُو الْقَعْدَةِ (K, TA,) in the time of paganism. (TA.)

أَجْفَلَةٌ: see الْجَفْلَى, in two places.

أَجْفَلَى: see الْجَفْلَى, in three places.

أَجْفِيلٌ Cowardly, or a coward, (S, K, TA,) that is frightened at everything. (TA.) A he-ostrich (S, K) that takes fright, (K,) and flees from everything (S, K, TA) that he sees; (TA;) as also أَجْفَلٌ. (K.) — A bow of which the arrow goes far. (K.) — See also جَفُولٌ.

مُجْفِلٌ Turning away, or going back, or retreating; going away. (TA.) — See also جَفُولٌ.

مُجْفِلٌ applied to a camel's hump, Heavy: [properly, an instrument of overturning:] applied as an epithet to a camel's hump that is so heavy as to overturn the animal when, after rolling on the ground, he desires to rise. (TA.)

جفن

1. جَفَنَ نَاقَةً, (K,) inf. n. جَفْنٌ, (TA,) He slaughtered a she-camel, and gave her flesh for food (K, TA) to the people, (TA,) in bowls (جَفَنَ). (K, TA.)

2. جَفَنُوا They made bowls (جَفَنَ [probably meaning they prepared bowls of food: accord. to Freytag's Lex., جَفَنٌ means "apposuit scutellam; but he does not name his authority]). (TA.) = جَفَنَ and تَجَفَنَ It (a grape-vine) attained to the state of having an أَصْل [i. e., app., a stock]. (TA.)

5: see 2.

جَفْنٌ The eyelid; both the upper and the lower: (S, Msb, K:) of the masc. gender: (Msb:) pl. [of pauc.] أَجْفَانٌ and أَجْفُنٌ and [of mult.] جَفُونٌ. (K.) — The upper surface, and the lower, of a cake of bread: both together being called جَفْنًا الرَّغِيفِ. (Lb, TA.) — The scabbard, or sheath. (S, K, or غَلَفٌ, Msb,) of a sword: (S, Msb, K:) [or] the case, or receptacle, in which is [put] the sword together with its غَمْدٌ and suspensory belt or cord: (S voce قَرَابُ) [but the former signification only is commonly known:] and [it is said that] جَفْنٌ signifies the same; (K;) but this is doubted by IDrd: (M, TA:) pl. [of pauc.] أَجْفَانٌ and [of mult.] جَفُونٌ. (Msb.) — The أَصْل [app. here meaning stock] of a grape-vine: (K:) or a grape-vine itself, in the dial. of El-Yemen; (T, TA;) so called as being imagined to be the receptacle of the grapes: (Er-Rāghib, TA:) or a species of grape: (ISd, K:) or the skin of the grape, in which is the juice: (IAqr, TA:) or a climbing shoot of a grape-vine: (AHn, TA:) or the shoots of the grape-vine: (T, S, M, K:) n. un. with ة: (T, S, M:) or, accord. to IAqr, جَفْنَةٌ is syn. with كَرْمَةٌ [app. a mistranscription for كَرْمَةٌ a single grape-vine]: or, accord. to some, as ISd says, the leaves of the grape-vine. (TA.) [Hence,] مَاءُ الْجَفْنِ The juice of the vine; (A, TA;) wine: (TA:) [or it may originally mean tears; then, rain; and then, wine: for] wine is also called مَاءُ السَّحَابِ: and جَفْنُ الْمَاءِ means the clouds. (TA.) — A kind of tree, of sweet odour. (AHn, K.) — A certain plant, of the kind called أَخْرَارٌ, that grows in a spreading manner, and, when it dries up, contracts; having grains like the حَبَّةُ [or fenugreek]. (AHn, TA.)

جَفْنٌ: see جَفْنٌ.

قَصْعَةٌ A [bowl of the kind called] قَصْعَةٌ (K:) or like a قَصْعَةٌ: (S:) the largest kind of قَصْعَةٌ; (Ks, S in art. صَحْف, M;) next to which is the

قصعة [properly so called], which satisfies the hunger of ten [men]; then, the **صَحْفَة**, which satisfies five; then, the **مُثَكَّلَة**, which satisfies two men, and three; then, the **صُحَيْفَة**, which satisfies one man: (Ks, S in art. **صحف**;) it is peculiarly applied to a receptacle for kinds of food: (Er-Rāghib, TA;) pl. [of mult.] **جَفَانٌ** (S, Mgh, K) and **جَفْنٌ** (Sb, TA) and (of plur., TA) **جَفَنَاتٌ** (S, Mgh, K.) [Hence,] **كُفِنَتْ جَفْنُهُ** [His bowl was turned upside-down; meaning] **he was slain**; a phrase similar to **فَرِقَ رَقْدُهُ**. (A in art. **رقد**.) — † **A small well**; (K;) as being likened to the **جفنة** for food. (Er-Rāghib, TA.) — † **A generous man**: (K;) **جَفْنَة غَرَاءُ** is an appellation applied to a generous man who entertains many guests and feeds many: (IAqr, TA;) he is called **جفنة** because people are fed in the **جفنة**, and the epithet **غراء** is added because of the whiteness of the camel's hump in the **جفنة**. (TA.) — Also i. q. **خَمْرَة** [meaning *Some wine, or a kind of wine*: see also **مَاءَ الْجَفْنِ**, voce **جَفْنٌ**]. (IAqr, TA.)

جفو

1. **جَفَا**, (K,) nor. ' , (TA,) inf. n. **جَفَاءٌ**; and **جَفَانِي**; *It did not keep, or cleave, to its place.* (K.) You say, **جَفَا جَنْبُهُ عَنِ الْفَرَّاشِ**, (Mgh,) and **جَفَانِي عَنْهُ**, (S, Mgh,) *His side did not rest, or was restless, or uneasy, upon the bed; or shrank from it*; (S, Mgh;) and *heaved, or rose, from it*: (Mgh;) or the former, *his side did not keep, or cleave, to its place upon the bed*: and the latter, *it became withdrawn, or removed, from it.* (TA.) And **جَفَا السَّرْجُ عَنْ ظَهْرِ الْفَرَسِ**, (S, Mgh, TA,) nor. and inf. n. as above; (Mgh;) and **جَفَانِي**; (S, Mgh;) *The saddle heaved, or rose, from the back of the horse*: (S, Mgh;) or *did not keep, or cleave, to its place upon his back.* (TA.) — [Hence,] it is said in a trad. of 'Omar, **إِنِّي أَجْفُو عَنْ أَشْيَاءَ مِنَ الْعِلْمِ**, *shrink, or am averse, from some matters of knowledge, or science, and ignore them, or neglect them.* (Mgh.) — Also **جَفَا**, (Mgh, TA,) nor. as above, (Mgh,) [and so the inf. n.] said of a garment, or piece of cloth, *It was thick, coarse, or rough*: (Mgh, TA;) and in like manner said of a reed-pen, *it was thick, coarse, or rough, in its nib.* (TA.) — [And hence, (see **جَفَاءٌ** below, and **جَافٌ**),] *He was, or became, thick, gross, coarse, rough, or rude, of make*: and, more commonly, *coarse, rough, or rude, of nature or disposition, or in his intercourse and dealings with others; unkind, hard, churlish, uncivil, or surly.* (See also 10.) It is said in a trad., **مَنْ بَدَا جَفَا**, i. e. [He who abides in the desert] *becomes coarse, rough, or rude, of nature or disposition*; [or unkind, hard, churlish, &c.]; by reason of mixing little with men. (TA.) — **سُحَا جَفَا عَلَيْهِ كَذَا** *Such a thing was, or became, heavy, onerous, burdensome, or oppressive, to him.* (K.) — **جَفَا جَنْبُهُ عَنِ الْفَرَّاشِ** and **جَفَا السَّرْجُ**: see 3. — **جَفَتِ الْقِدْرُ زَبَدًا** *The cooking-pot cast forth its froth, or foam*; as also **اجفت**; (TA;) [like **جَفَنَاتٌ** and

اجفأت;] originally without .. (Er-Rāghib, TA.) And **جَفَا السَّيْلُ** *The torrent drove away [things in its course].* (Mgh.) — **جَفَا الرَّجُلُ**, aor. as above, *He turned away from the man; avoided him; or shunned him*: or *he drove away the man*; from **جَفَا السَّيْلُ**, explained above: sometimes meaning, *with hatred.* (Mgh.) And **جَفَا** *He withdrew, or removed, far, or to a distance, from him*: whence the saying of Mohammad Ibn-Sookah, **لَمَّا قَلَّ مَالِي جَفَانِي إِخْوَانِي** [When my property became little, my brethren withdrew far from me]. (TA.) — And **جَفَا مَالَهُ** *He did not keep, or cleave, or hold fast, to his property.* (K.) — And **جَفَاهُ**, (S, K,) aor. ' , (S,) inf. n. **جَفَاءٌ** (S, K) and **جَفَوُ**, (K,) *He treated him, or behaved towards him, coarsely, roughly, rudely, unkindly, hardly, churlishly, uncivilly, or surly*: (S, K;) you should not say **جَفَيْتُ**. (S.) The pass. part. n. is **مَجْفُوٌ** and **مَجْفَى**: (S, and K in art. **جفى**;) the latter formed in accordance with **جَفَى**, in which the و is changed into ي. (Fr, S.) — *He did to him what displeased, grieved, or vexed, him; did to him what he disliked, or hated; did evil to him.* (TA.) So in the trad., **مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَا** [He who performs the pilgrimage to Meccah and does not visit me, i. e. does not visit my tomb afterwards, either on his homeward journey or by journeying to El-Medeenah for that special purpose, does what displeases me]. (TA.) — **جَفَتِ الْمَرْأَةُ وَلَدَهَا** *The woman neglected to take care of her child, or to pay frequent attention to it.* (TA.)

2. **تَجَفَّى** [inf. n. of **جَفَى**] signifies, in Persian, **جَفَا** [app. as meaning *The ordering one to act, or to treat another, coarsely, roughly, rudely, &c.*]. (KL. [Accord. to Golius, as on this authority, "i. q. **جَفَا**, sign. *injuria affecit; duriter et inique tractavit: seu transit. ejus.*"])

3. **جَفَانِي جَنْبُهُ عَنِ الْفَرَّاشِ**, and **جَفَاهُ**, *He caused his side not to rest, or caused it to be restless, or uneasy, upon the bed; or caused it to shrink therefrom: and he heaved it, drew it up, or raised it, [making it to be separated by some space or interval] from the bed.* (Mgh.) And hence, (Mgh,) **جَفَانِي عَضْدِيهِ** (Mgh, TA) *He put, or set, his upper arms apart, or remote, from his sides.* (Mgh, TA.) [Thus the Muslim is enjoined to do in prostrating himself in prayer.] And **جَفَانِي السَّرْجُ عَنْ ظَهْرِ الْفَرَسِ**, (S, Mgh,) and **اجفاهُ**, (S, K,) and **جَفَاهُ**, (K,) [said in the TA to be a mistake, but a similar usage of this verb has been mentioned above on the authority of the Mgh,] *He raised the saddle from the back of the horse*: (S, Mgh, K;) and in like manner, **أَجْفَيْتُ الْقَتَبَ عَنْ ظَهْرِ الْبَعِيرِ** [I raised the saddle from the back of the camel]. (M, TA.)

4. **اجفاهُ** *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof.* (TA.) — See also 3, in two places. — **اجفَى** *He fatigued the cattle*, [in some copies of the S, **اجفَى** is put for **تَجَفَّى**], and *did not let them*

eat, (AZ, S, K, TA,) nor *fed them previously, driving them vehemently.* (TA.) — **أَجَفَتِ الْقِدْرُ**: see 1. — **أَجَفَتِ الْأَرْضُ** *The land became like the* **جَفَاءٌ**, or *rubbish and scum cast forth by the torrent of a valley, or by a cooking-pot, in respect of the departure of the good thereof.* (Er-Rāghib, TA.)

6. **تَجَانَى**: see 1, in three places. [Said of a person prostrating himself, or lying down, it means *He drew up his body from that on which he rested.* And **تَجَانَى عَنْهُ** generally signifies *He, or it, receded, withdrew, removed, or became remote or aloof or separated by some space or interval, from him, or it*: and *he drew away, shrank, or flinched, from him, or it.*] It is said, of the difference between **الْقَتْلُ** and **الدَّبْحُ**, that the former is by cutting the external jugular veins; and the latter, **بِإِبْقَاعِ الْفِعْلِ فِي الْمَحَلِّ مَعَ** **التَّجَانَى** [By causing the act to take effect upon the place thereof while standing aloof]; meaning that the **قَاتِلُ** strikes from a distance, not knowing whether he will hit the place or not. (Mgh.) And [hence] you say, **تَجَانَى لَهُ عَنْ حَقِّهِ** + [He relinquished, i. e.] *he gave, to him, his right, or due.* (TA in art. **خيمص**.) — *He inclined, or declined, or turned, from side to side: and from right to wrong.* (Har p. 125.) [See 6 in art. **دخو**.]

8. **اجتفاهُ** *He removed him, or it, from his, or its, place.* (K.)

10. **استجفاهُ** *He esteemed it (namely, a bed, &c., K) **جَافٍ**, (S, K,) i. e. thick, coarse, or rough.* (TA.) — *He demanded, or required, of him that he should do what was displeasing, grievous, vexatious, or evil.* (TA.) — **استجفَى** *He became coarse, rough, rude, unkind, hard, churlish, uncivil, or surly.* (KL. [See also 1.])

جَفَا: see **جَفَاءٌ**.

جَفْوَةٌ *A single act of coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, treatment, or behaviour.* (TA.) — See also **جَفَا**, in three places.

جَفَا: see **جَفْوَةٌ**.

جَفَاءٌ is in make; [signifying *Thickness, grossness, coarseness, roughness, or rudeness*:] and in nature, or disposition; (TA;) signifying *coarseness, roughness, or rudeness*, (Mgh, Mgh,) in one's intercourse and dealings with others; (Mgh;) *unkindness, hardness, churlishness, incivility, or surliness*; a predominant quality of the people of the desert; (Mgh, Mgh;) from **جَفَا** said of a garment, or piece of cloth; (Mgh;) *contr. of **بَرٌ**, (S,) or of **صَلَة**, (K;) as also **جَفَا**, (K,) accord. to Lth; but Az says that he knew not any one who allowed this latter: (TA;) so, too, **جَفْوَةٌ** and **جَفْوَةٌ**, in the sayings **فِيهِ جَفْوَةٌ** and **جَفْوَةٌ** [In him is coarseness, roughness, or rudeness, &c.]: (K;) and **فُلَانٌ ظَاهِرُ الْجَفْوَةِ** *Such a one is a person in whom coarseness, roughness, or rudeness, &c., is apparent*: (S;) but accord. to Lth, **جَفْوَةٌ** [whether **جَفْوَةٌ** or **جَفْوَةٌ** is not shown] denotes a more constant quality than **جَفَاءٌ**. (TA.) You*

say also, **بِهِ جَفَوْتُ**, meaning *He is suffering coarseness, roughness, or rudeness, &c.* (K.) And **أَصَابَتْهُ جَفَوَةٌ الزَّمَنِ** [The roughness, or rudeness, &c., of time, or fortune, smote him]; and **جَفَوَاتُهُ** [its roughnesses, or rudenesses, &c.]. (TA.)

جَفَا The rubbish and scum cast forth by the torrent of a valley, and by a cooking-pot. (Er-Rághib, TA.) [See also art. **جَفَا**.] — And hence, as being likened to the **جَفَا** of the torrent, † The first, or foremost, of men, or people. (TA.) [But see art. **جَفَا**.]

جَاف [act. part. n. of 1:] applied to a garment, or piece of cloth, (Mgh, Məb,) and to a bed, &c., (S,* K, TA,) *Thick, coarse, or rough.* (Mgh, Məb, TA.) — And [hence] applied to a man, (S, TA,) meaning *Thick, gross, coarse, rough, or rude, of make; and coarse, rough, or rude, of nature or disposition; coarse, rough, rude, unhind, hard, churlish, uncivil, or surly, in his treatment of, or behaviour towards, his companions:* pl. **جَفَاةٌ**. (TA.) You say also, **رَجُلٌ جَافِي الْخَلْقَةِ** [A man thick, gross, coarse, rough, or rude, of make]: and **جَافِي الْخَلْقِ** *niggardly and incontinent; coarse, rough, or rude*, (K, TA,) in his intercourse and dealings with others; *oppressive when angry and irritated against his companion with whom he sits.* (TA.) And **جَافٌ عَنِ الْوَعْظَةِ** [Obdurate against admonition]. (TA in art. **جَعْفَر**.)

مَجْفُو:
مَجْفِي: } see 1.

جل

1. **جَلَّ**, aor. **يَجَلُّ**, (S, Məb, K,) inf. n. **جَلَالَةٌ**, (S,) or **جَلَالٌ**, (K, [in the CK, erroneously, **جَلَالٌ** is put for **جَلَالٌ**]) or both, (TA, [but see what follows,]) and **جَلَّتِي**, (Ham p. 218, see this word below, under **جَلَّل**.) [in its primary sense, *It was, or became, thick, gross, coarse, rough, rugged, rude, big, or bulky:* (see **جَلِيل**.) and then,] it, (a thing, Mgh,) or *he* (a man, S) *was, or became, great*; (S, Məb, K, TA;) [said of a thing, meaning in size; and] said of a man, meaning in estimation, rank, or dignity: (S, TA:) or **جَلَالَةٌ** signifies *greatness of estimation or rank or dignity*: but **جَلَالٌ**, *supreme greatness thereof*: (Er-Rághib, TA:) the latter is an attribute of God only; (As in Ham p. 607, Er-Rághib, TA;) except in few instances: (As ubi suprā:) or it means the *greatness, or majesty, of God*: (S, Məb:) or his *absolute independence*. (Bd in lv. 27.) **عَزَّ وَجَلَّ** [referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him, or to Whom, belong might and majesty, or glory and greatness*] — **يَجَلُّ عَنِ الْإِحَاطَةِ بِهِ** [He is too great to be comprehended within limits] and **يَجَلُّ أَنْ يُدْرَكَ بِالْحَوَاسِّ** [He is too great to be perceived by the senses] are phrases used in speaking of God. (Er-Rághib, TA.) — The saying of El-Aḥmar,

يَا جَلَّ مَا بَعُدَتْ عَنْكَ بِلَادُنَا
قَاتِرٌ بِأَرْضِكَ مَا بَدَا لَكَ وَأَرَعِدَ
[O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace], means **مَا أَجَلَّ مَا بَعُدَتْ** [&c.]. (S.) — Also **جَلَّ**, (S, K,) aor. **جَلَّ**, inf. n. **جَلَّ**, (K,) said of a man, (S,) *He became old, or advanced in age, (S, K,) and firm, or sound, in judgment.* (K.) And **جَلَّتْ** said of a she-camel, *She was, or became, old, or advanced in age*: (Abu-n-Nasr, S:) and so **تَجَلَّتْ** said of a woman. (TA.) — **جَلَّتِ الْبَاهِنُ عَنِ الْوُلْدِ** [The girl married before she had arrived at puberty, or the beast covered before she was of fit age,] was too young [to bear offspring]: (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also **هَاجَنَ**.] — **جَلَّ الْقَوْمُ**, (S, Məb,* K,*), **عَنِ الْبَلَدِ**, (S,) or **عَنْ مَنَازِلِهِمْ**, (K,) aor. **جَلَّ**, (Məb, K,) or **جَلَّ** [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. **جَلُولٌ**, (S, K,) [and **جَلَّ** accord. to the K, but this is an inf. n. of **جَلَّ**], *The people, or company of men, went forth, or emigrated*, (S, Məb, K,) like **جَلَّ**, (S, K,) from a country, or town, (Məb,) [or from their places of abode,] to another country, or town. (S, Məb.) — **جَلُّوا الْأَقْطَ**, (K,) [aor., accord. to rule, **جَلَّ**,] inf. n. **جَلَّ**, (TA,) *They took the main part, or portion, of the [preparation of milk termed] اِقْط*. (K.) [See also 5.] — **جَلَّتْ ثَوْبِي** Thou hast brought this as an injury (جَنَيْتَ) upon thyself. (K.) — **جَلَّ الْبَعْرُ**, (S, K,) aor. **جَلَّ**, (S,) inf. n. **جَلَّ**, (S, K,) and **جَلَّتْ**, (K,) *He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung*; (S, K;) and **اجْتَلَّ** signifies the same, (S,) or *he picked it up for fuel.* (K.) [See **جَلَّتْ**.] — See also 2.

2. **عَمَّرَ**, inf. n. **تَجْلِيلٌ**, said of a thing, i. q. **عَمَّرَ** [as meaning *It included persons, or things, &c., in common, or generally, or universally, within the compass of its influence, or effects*]. (S, TA.) So in the phrase **سَحَابٌ يَجْلِلُ الْأَرْضَ بِالْمَطَرِ** [Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal, extent]: (S, TA:) or, as in the A, *thundering clouds, covering the land with rain.* (TA.) And so in the phrase, **جَلَّلَ الْمَطَرُ الْأَرْضَ** [The rain included the general, or universal, extent of the land within the compass of its fall; and covered the land so as not to leave anything uncovered. (IF, Məb.)] — And hence, [in a general sense,] *He covered a thing.* (Məb.) *It [or he] ascended, rose, mounted, got, was, or became, upon, or over, a thing*; (Ham p. 45;) as also **تَجَلَّلَ**. (S, K.) — *He clad a horse (S, K) or beast (K) with a جُلَّ [or covering for protection from the cold];* (S, K;) as also **جَلَّلَ**. (K.)

4. **اجْلَلَّ**, (S, K,) inf. n. **اجْلَالٌ**, (TA,) [He made it **جَلِيل**, i. e., thick, &c.: contr. of **أَدَقَّهُ**: see Ham p. 546. — And hence,] *He magnified*

him; honoured him; (K, TA;) as also **تَجَلَّاهُ**: (TA:) *he exalted him (TA) in rank, or station.* (S.) It is said in a trad., **أَجْلُوا اللَّهَ يَغْفِرْ لَكُمْ**, meaning [Magnify ye God, and He will forgive you: or] say ye, **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ**, [O Thou who art possessed of greatness, or majesty, and bounty], and believe in his greatness, or majesty: it is also recited otherwise, with ح; (TA in the present art.;) i. e. **أَجْلُوا اللَّهَ**, meaning “Resign yourselves to God;” or “quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám;” (TA in art. **حَل**;) but the former recital is confirmed by another trad., namely, **أَلْطُوا بِهَا ذَا الْجَلَالِ وَالْإِكْرَامِ** [see art. **لَط**]. (TA in the present art.) [Hence,] **مَنْ أَجَلَّ إِجْلَالِكَ**, and **فَعَلْتُ ذَلِكَ مِنْ إِجْلَالِكَ**: **جَلَّلَ**. — *He gave him much.* (S.) You say, **مَا أَجَلَّتِي وَلَا أَدَقَّنِي** (S, TA) *He gave me not much, nor gave he me little*: (S:) or *he gave me not a camel, nor gave he me a sheep, or goat.* (TA.) A poet says, (S,) namely, El-Marrá El-Fakāsee, describing his eye, (TA,)

بَكَتْ فَأَدَقَّتْ فِي الْبُكْيِ وَأَجَلَّتْ
† *It wept, and shed few tears, and shed many.* (S, TA.) You say also, **أَجَلَّ فَرَسَهُ فَرَسًا مِنْ ذُرَّةٍ** *He gave his horse a large feed of millet.* (TA.) — *He gave him a جَلِينَة*, i. e., a she-camel that had brought forth once. (S, K.) You say, **مَا أَجَلَّتِي وَلَا أُخْشَانِي** *He gave me not a she-camel that had brought forth once, (S, K,*), nor gave he me a young, or small, camel.* (S.) — **مَا أَجَلَّ**: see 1. [You say, **مَا أَجَلَّهُ** How great, &c., is he, or it!] — **أَجَلَّ** *He was, or became, strong*: — and *He was, or became, weak*: thus bearing two contr. significations. (Ibn-'Abbád, K.)

5. **تَجَلَّاهُ** *He took the greater, main, principal, or chief, part of it; the main, gross, mass, or bulk, of it*; (S, K;) as also **اجْتَلَّاهُ** (K) and **تَجَلَّاهُ**. (Ibn-'Abbád, K.) [In the CK, in the explanation of the second and third of these verbs, **جَلَّاهُ** is erroneously put for **جَلَّاهُ**.] — See also 2. — [Hence,] *He sat upon him*; namely, a horse. (K, L.) And **تَجَلَّلَ الْفَحْلُ النَّاقَةَ** (S and K in art. **دَامَر**) *The stallion-camel mounted the she-camel.* (TA in that art.)

6. **تَرَفَّعَ** and **تَعَاظَمَ** (S, K) i. q. **تَجَلَّاهُ**. (S, K*) *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it*; syn. **بَرَفَّعَ**. **تَجَلَّاهُ عَلَيْهِ** (S,) or **يَتَعَاظَمُ** (K;) as also **تَجَلَّاهُ عَلَيْهِ**. (TA.) — See also 1. — **تَجَلَّاهُ**: see 4: — and 5.

8: see 5: — and see also 1.

R. Q. 1. **جَلَّلَ** [app. *It sounded; or made a sound, or sounds*; said of a little bell, such as is called **جُلُّجُل**: said also of thunder: and it sounded vehemently; or made a vehement sound, or vehement sounds: and he threatened: (see **جَلَّجَنَة**, which seems to be the inf. n. of the verb in these senses:) and,] said of a horse, *he neighed clearly; or had a clear neigh.* (K.) — **جَلَّجَنَة**,

(S,) inf. n. جَلَجَلَة, (K,) *He put it (a thing, S) in motion (S, K) with his hand.* (S.) And جَلَجَلَ (الْمَيْسِر) *He (a player at the game called المَيْسِر) moved about [or shuffled] the gaming-arrows.* (TA.)—*He mixed it.* (K.)—*He twisted it vehemently, or strongly; namely, the string of a bow or the like.* (Ibn-'Abbād, K.)

R. Q. 2. تَجَلَجَلَ *It was, or became, in a state of motion; or was put in motion.* (K.)—*It was, or became, agitated in the mind.* (K,* TA.)—*He sank into the ground.* (S, K.) *It sank, or became depressed; syn. تَضَعَّضَ.* (K.) One says, تَجَلَجَلَتْ قَوَاعِدُ الْبَيْتِ *The foundations of the house sank, or became depressed; syn. تَضَعَّضَتْ.* (S.)

جَلَّ *The sail of a ship: pl. جُلُول.* (S, K.)—See also جَلَّ in two places:—and جَلَّ=and جَلِيل. —Also *Contemptible, mean, or paltry:* thus bearing two contr. significations. (K.)

جُلَّ *The greater, main, principal, or chief, part of a thing; the most thereof; the main, gross, mass, or bulk, of it; (S, Mgh, K;) as also جُلَلَّ. (K.) You say, أَخَذَ جُلَّهُ (K, TA) and جُلَلَّه (S, Sgh, K) [He took the greater part of it].—A horse-cloth, or covering (Mgh, K) of a horse or similar beast, (S, Mgh, Mgh, K,) for protection (Mgh, K) from the cold; (Mgh;) as also جَلَّ: (K:) [in Persian جَل: pl. [of mult.] جُلَلَّ (S, Mgh, Mgh, K) and [of pauc.] جُلَلَّ (Mgh, K,) and أَجَلَّة is pl. of جُلَلَّ. (S, TA.)—The cover of, or a thing with which one covers, a book, or volume; which latter is hence called مَجَلَّة. (Er-Rāghib in TA; but, in this sense, written without any vowel-sign.)—The place of the pitching and constructing of a tent or house. (K.)—Also, (S, K,) and جَلَّ, (K,) The rose, (AHn, S, K,) the white and the red and the yellow; (AHn, K;) plentiful in the countries of the Arabs, both cultivated and wild: (AHn, TA:) a Persian word, arabicized; (AHn,* S, Sgh;) from جُلَّ: (Sgh, TA:) and the *jasmine*: n. un. with ة. (K.)—See also جَلَّ=and جُلَّ.*

جَلَّ: see جَلِيل, in six places.—Also The stalks of seed-produce [or corn] when it has been reaped; (S, Mgh, K;) as also جَلَّ and جَلَّ: (K:) when it has been removed to the place where the grain is trodden out, and has been trodden, and cut by means of the مَدْوَس, it is called تَبْن. (AHn, Mgh.) And, by amplification, applied to The stalks remaining upon the field after the reaping. (Mgh in the present art. and in art. حَصَد.)

جَلَّة (S, Mgh, Mgh, K) and جَلَّة and جَلَّة (K,) the second whereof is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) Camels', or sheep's, or goats', or similar, dung; syn. بَعَر: (S, K:) or a single lump thereof: (Mgh, Mgh, K:) or such as has not been broken. (K.) [Commonly applied in the present day to Such dung kneaded with chopped straw and formed into

round flat cakes, which are dried in the sun, for fuel.] You say, إِنَّ بَنِي فَلَانٍ وَقُودُهُمُ الْجَلَّةُ [Verily the sons of such a one, their fuel is the dung of camels or sheep &c.]. (S.)—Also (metonymically, Mgh) applied to Human ordure. (Mgh, Mgh.)

جَلَّة A large [receptacle made of palm-leaves woven together, such as is called] تَفَّة, for dates; (K;) a receptacle (S, Mgh, Mgh, K) for dates, (S, Mgh, Mgh,) made of palm-leaves; (K;) [a thing made of palm-leaves woven together, generally used as a receptacle for dates, but also employed for other purposes, as, for instance, to lay upon the mouth of a watering-trough, where the water is poured in, by way of protection; see إِزَاء: pl. جَلَلَّ (Mgh, Mgh, K) and جُلَّ. (K.)—See also جَلَّة.

جَلَّة: see جَلَّة=and جَلِيل; of which it is in most instances a pl.

جَلَّ A great, momentous, or formidable, thing, affair, matter, case, or event; as also جَلَّى (S, K, TA) and جَلَّة: (TA:) or جَلَّى [as also جَلَّ and جَلَّة] signifies a hard, difficult, severe, or distressing, and a great, momentous, or formidable, thing, or affair, &c.: (Mgh:) pl. [of جَلَّ] جُلَلَّ; (TA;) and of جَلَّى, جُلَّ. (S, K.) El-Hārith Ibn-Waqleh says,

قَوْمِي هُمْ قَتَلُوا أُمَيْرَ أَخِي
فَإِذَا رَمَيْتُ يُصِيبُنِي سَهْمِي
فَلَيْتَنِي عَفَوْتُ لِأَعْفُونَ جَلَلًا
وَلَيْتَنِي سَطَوْتُ لِأَوْفَعَيْنِ عَظِيمِي

[My people, they have slain, O Umeymeh, (أُمَيْرُ being apocopated, for أُمَيْرَة,) my brother; so, if I shoot, my arrow will strike me; and verily, if I forgive, I shall indeed forgive a great thing; but verily, if I assault, I shall indeed weaken my bone: see Ham p. 97]. (S.) And Beshāmeḥ Ibn-Hazn says,

وَإِنْ دَعَوْتُ إِلَى جَلِّي وَمَكْرَمَةٍ
يَوْمًا سَرَاةً كِرَامِ النَّاسِ فَأَدْعِينَا

[And if thou invite to a great affair, and a generous act, any day, manly and noble persons, the generous of mankind, invite us]: (TA:) or جَلَّى is here an inf. n. in the place of جَلَلَّ and جَلَّة, like رَجَعِي &c. (Ham p. 218.)—Also, i. e., جَلَّ, A small, (K,) an easy, or a mean, paltry, or contemptible, thing, affair, matter, case, or event: (S, K, TA:) thus bearing two contr. significations. (S, K.) Imra-el-Kays says, on the occasion of his father's having been slain,

بَقِيتُ بَنِي أَسَدٍ رَبِّهِمْ * أَلَا كُلُّ شَيْءٍ بِوَأَهْ جَلَلَّ

meaning [By Benoo-Asad's slaying their lord: now surely everything beside it is] a mean, paltry, or small, matter. (S,* TA.)—فَعَلْتُ ذَلِكَ مِنْ جَلَلِكَ I did that on account of thee, for thy sake, or because of thee; syn. مِنْ أَجْلِكَ (S, K,*); as also مِنْ جَلَلِكَ (K,) and مِنْ جَلَلِكَ (S, K,)

and مِنْ أَجْلِكَ, and مِنْ أَجْلِكَ, and مِنْ أَجْلِكَ (K.) Jemeel says,

رَسْمُ دَارٍ وَقَفْتُ فِي طَلَبِهِ *
كَذْتُ أَقْضَى الْغَدَاةَ مِنْ جَلَلِهِ *

meaning [The remains marking the site of a house, I paused at the relic thereof that was still standing: I almost died, in the early morning,] on account of it (مِنْ أَجْلِهِ), or, as some say, because of its greatness in my eye. (S.)—Accord. to Zj, جَلَلَّ is a particle syn. with نَعَرَ. (Mughtanee.)

جَلَّ an inf. n. of جَلَّ. (K, TA.)—[Hence,] جَلَّ: فَعَلْتُ ذَلِكَ مِنْ جَلَلِكَ: see جَلَّ.

جَلَّ: see جَلَّ, in two places:—also, and its fem., with ة, see جَلِيل, in three places:—and see جَلَّ.

جَلَّ The deck, or part resembling a roof, of a ship: a sing. word. (Mgh.)—[See جَلَّ and جَلَّة, of each of which it is a pl.]

جَلِيل, in its primary acceptation, signifies Thick, gross, coarse, rough, rugged, rude, big, or bulky; applied to a material substance; (Er-Rāghib, TA;) opposed to دَقِيق; (S, Er-Rāghib, TA;) as also جَلَّ, (S,) opposed to دَقَّ: (S, K:) [and then,] great; (Mgh, K;) as also جَلَّ and جَلَّ (K) and جَلَّ (S, K,) which is also explained as signifying large, big, bulky, or large in body, (K,) and جَلَّ: fem. جَلِيلَة and جَلَّة: (K:) [also] great in respect of estimation, rank, or dignity: (S, TA:) pl. [of pauc.] أَجَلَّة and جَلَّة and [of mult.] أَجَلَّة. (TA.) You say, دَقِيقٌ وَلَا جَلِيلٌ, i. e., *He has neither slender, or fine, or small, nor thick, or gross, or coarse, &c., or great.* (S.) And شَجَرٌ جَلَّ [Large trees; or trees as] opposed to شَجَرٌ دَقَّ [or shrubs, or bushes]. (Lth, Mgh in art. بَقَل.) And حُلَّ جَلَّ Thick, or coarse, [garments, or dresses, of the kind called] حُلَّ; opposed to دَقَّ: (Mgh in art. دَق:) or the things termed جَلَّ, of commodities, are carpets, and [the garments called] أَكْسِيَة [pl. of كَسَاء], and the like; (K;) contr. of دَقَّ; such as the [cloth called] جَلَّ, and the mat, and the like. (TA.) And جَلَّة signifies A great she-camel; (S, K;) big-bodied. (TA.) You say also, طَحَنًا جَلِيلًا [He ground it coarsely]. (S in art. جَش.) الجَلِيل, meaning The great in dignity, is not applied peculiarly to God: when it is applied to Him, it is because of his creating the great things that are indicative of Him, or because He is too great to be comprehended within limits or to be perceived by the senses. (Er-Rāghib, TA.) And قَوْمٌ جَلَّة means A great people; lords, chiefs, or people of rank or quality; (K;) a good people; (TA;) a people of eminence, nobility, dignity, or high rank. (K.)—Also Old, or advanced in age, and firm, or sound, in judgment:—

pl. **جَلَّة**: (K:) which pl., as meaning *old*, or *advanced in age*, is applied to camels, (S, Sgh, K,) as well as to men. (K.) Hence, in a trad., **فَاتَرَضَ** **جَلِيلٌ** [And Iblees presented himself to them in the form of an old man advanced in age]. (TA.) **جَلَّةٌ** in the sense last explained above, is also used as a sing., and is applied to the male and the female [of camels]: or signifies *such as is termed ثَنِيَّة*, [i. e., a she-camel that has entered her sixth year,] until she has become a **بَازِل** [in her ninth year]: or a male camel that has become a **ثَنِي**: or it is applied to a she-camel, and **جَلٌ** to a he-camel. (K.) And [the fem.] **جَلِيلَةٌ** [used as a subst.] signifies *A she-camel that has brought forth once*: (S, O, K:) and [simply] a she-camel; as in the saying, **مَا لَهْ جَلِيلَةٌ** **وَلَا دَقِيقَةٌ** *He has neither a she-camel nor a ewe, or she-goat*: (S:) or camels. (JK and TA in art. **دَق** [q. v., voce **دَقِيقٌ**].) Also (i. e. **جَلِيلَةٌ**) *A great palm-tree having much fruit*: pl. **جَلِيلٌ**; (K;) [or rather this is a coll. gen. n.]; or, accord. to some copies of the K, the pl. is **جَلَلٌ**. (TA.) — Also i. q. **ثَمَارٌ** [*Panicum, or panic grass*]; (S, K;) a weak plant, with which the interstices of houses are stopped up: n. un. with **ة**: (S:) or **جَلِيلَةٌ** signifies *a species of ثَمَارٌ*: (TA in art. **ثَمَر**.) pl. **جَلَلِيلٌ**. (S, K.)

جَلِيلَةٌ [used as a subst.]: see the latter part of the next preceding paragraph, in three places.

جَلِيٌّ: see **جَلَلٌ**, in four places.

جَلَاةٌ: see **جَلَلٌ**, in two places.

جَلِيٌّ a rel. n. from **جَلٌ**; *A seller of جَلَلٌ* [pl. of **جَلٌ**] for horses or similar beasts. (TA.)

جَلَلٌ: see **جَلِيلٌ**.

جَلَانَةٌ (S, Mgh, Msh, K) and **جَانَّةٌ** (Mgh, Msh) *A cow that repeatedly seeks after filths [to eat them]*; (S, K;) the milk of which is forbidden: (S:) *a beast that eats جَلَّة*, meaning *human ordure*; (S, Mgh, Msh;) the flesh of which is forbidden: (Mgh:) pl. [of the former] **جَلَانَاتٌ** (Msh) and of the latter **جَوَالٌ** (Mgh, Msh;) the latter pl. occurring in a trad., in which some erroneously substitute for it **جَوَالَاتٌ**. (Mgh.)

جَلْجَلٌ [A little bell, consisting of a hollow ball of copper or brass or other metal, perforated, and containing a loose solid ball:] a small **جَرَسٌ** [or bell]; (Msh, K;) a thing that is hung to the neck of a horse or similar beast, or to the leg of a hawk: (Mgh:) pl. **جَلْجَلٌ**. (S, Mgh, Msh.) You say, **فُلَانٌ يَغْلُجُ الْجَلْجَلَ فِي عُنُقِهِ** [Such a one hangs the little bell upon his neck:] meaning, [such a one imperils, or endangers, himself. (TA.)] Abu-n-Nejin says,

* **إِلَّا أَمْرًا يَغْقِدُ خَيْطَ الْجَلْجَلِ** *
[Except a man who ties the string of the little bell:] meaning, [except a bold man, who imperils himself: AA says that it is a prov., meaning, except a man who makes himself notorious, so

that no one precedes him except a courageous man who cares not for him, and who is stubborn and notorious. (TA.) — See also **جَلْجَلٌ**.

جَلْجَلَةٌ [app. inf. n. of **جَلْجَلَ**, q. v.]; The sound, or sounding, of a **جَلْجَلٌ**, (S,) or of a **جَرَسٌ** [or bell]; (TA;) and of thunder: (S, K:) and vehemence of sound: and a threatening (K, TA) from behind a thing covering or concealing. (TA.)

جَلْجَلَانٌ What is **جَلِيلٌ** [app. meaning great in estimation] of a thing. (Ibn-'Abbád, TA.) — Also The fruit of the **كَرْبَرَةٌ** [or coriander]: (S, Mgh, K;) and, (Mgh,) accord. to Abu-l-Ghouth, (S,) *sesame, or sesamum*, (S, Z, Mgh, TA,) in its husks, before it is reaped: (S:) or it signifies also the grain of sesame or sesamum. (K.) — † The heart's core (**حَبَّةُ الْقَلْبِ**). (S, Z, K, TA.) You say, **أَصَبْتُ جَلْجَلَانَ قَلْبِي**; [I hit his heart's core]. (S.) And **اسْتَقَرَّ ذَلِكَ فِي جَلْجَلَانِ قَلْبِي**; † [That rested, or remained, in his heart's core]. (Z, TA.) And **كَلَامٌ خَرَجَ مِنْ جَلْجَلَانِ الْقَلْبِ**; † [Speech that came forth from the core of the heart to the meatus of the ear]. (Z, TA.)

جَلْجَلٌ: see **مَجْلَلٌ**.

جَلْجَلٌ An ass that brays clearly; (S, K;) as also **جَلَلٌ**; (El-Moheet, K;) which is in like manner applied to a she-camel. (El-Moheet, TA.) — A boy light in spirit; brisk, lively, or sprightly, in his work; (K;) as also **جَلْجَلٌ**. (Ibn-'Abbád, K.) — **أُبَيَّنْتُ جَلْجَلَ نَفْسِي** I revealed to him what was agitated in my mind. (Ibn-'Abbád, K, TA.)

جَالٌ Going forth, or emigrating, from a country, or town, to another country, or town; (Msh;) [as also **جَالٌ**; (see art. **جَلَو**);] and so **جَانَّةٌ**, (S, Msh, K,) its pl., (Msh,) applied to a people, or company of men; (S, Msh, K;) originally applied to the Jews who were expelled from El-Hijáz; as also **جَالِيَّةٌ**. (Msh.) — Hence, **جَانَّةٌ**, as a subst., meaning The poll-tax; (Msh;) as also **جَالِيَّةٌ** (S and Msh in art. **جَلَو**.) You say, **أَسْتَعْمِلُ فُلَانًا عَلَى الْجَانَّةِ** [Such a one was employed as collector of the poll-tax]; like as you say, **عَلَى الْجَالِيَّةِ**. (S, Msh.) — **جَانَّةٌ** as a fem. epithet used as a subst.: see **جَلَانَةٌ**.

جَانَّةٌ (as a subst.): see **جَالٌ**; of which it is also pl. and fem.

أَجَلٌ [Thicker &c., and thickest &c.; see **جَلِيلٌ**: and] i. q. **أَعْظَمُ** [more, and most, great &c.]: (S, TA:) fem. **جَلِيٌّ**. (Ham. p. 45.) With the article, [as a superlative epithet,] it is applied to God; (S, TA;) and so, by poetic license, **الْأَجَلُ**. (TA.)

جَلَّةٌ a subst. [signifying The act of magnifying, or honouring]; (K, TA;) like **تَكْرِمَةٌ**. (TA.) — [Hence,] **فَعَلْتُ ذَلِكَ مِنْ جَلَّتِكَ**, like **مِنْ جَلَلِكَ** &c.: see **جَلَلٌ**.

مَجَلَّةٌ **أَصْحِفَةٌ** [or book, volume, writing, or written paper or the like:] in which is science: (S, K;) and any book, or writing, (A'Obeyd, S, K,) is thus called by the Arabs; (A'Obeyd, S;) as, for instance, that of Lukmán, and one of poetry: (TA:) and so in the phrase used by En-Nābhigah (Edl-Dhubyānee, TA) **مَجَلَّتُهُمْ ذَاتُ اللَّهِ** [Their book is that of God]: or, as some recite it, he said **مَجَلَّتُهُمْ**, with **حَاء**, meaning, their abode is one of pilgrimage and of sacred sites. (S, TA.) See **جَلٌ**. — [Hence,] Science; and the doctrine, or science, of practical law. (AA, TA.)

مَجْلَلٌ A horse clad with a **جَلٌ**; as also **مَجْلُولٌ**; (TA;) which latter is likewise applied to a camel. (Ibn-'Abbád, TA.)

سَحَابٌ مُجَلِّلٌ Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal extent: (S, TA:) or thundering clouds, covering the land with rain: (A, TA:) or clouds in which are thunder and lightning. (As, TA in art. **قَصَب**.) [See also **مَجْلَلٌ**.]

مَجْلُولٌ: see **مَجْلَلٌ**. — Also Water into which **جَلَّةٌ** [q. v.] has fallen. (TA.)

مَجْلَلٌ A man very excellent, or elegant, in mind, manners, address, speech, person, or the like; in whom is no fault, or vice. (K.) — A camel that has attained his full strength. (K, TA.) — **إِبِلٌ مُجَلَّلَةٌ** Camels having small bells, of the kind called **جَلْجَلٌ**, hung upon them. (K.)

مَجْلَلٌ Clouds (**سَحَابٌ**) in which is the sound of thunder: (S, K:*) [in the CK, in this instance, erroneously written **مَجْلَلٌ**:] or sounding: (TA:) [see also **مَجْلَلٌ**:] and in like manner **جَلْجَلٌ** applied to rain. (K, TA.) — A strong chief: or [in the CK, "and,"] one whose voice, or fame, (**صَوْتٌ**), reaches far: and bold, vehement in repelling or defending, eloquent, or able in speech, (K,) who subjects himself to peril, or danger. (TA.)

جلب

1. **جَلَبٌ**, (S, A, Mgh, Msh, K,) aor. **جَلَبْتُ** and **جَلَبْتُ**, (S, Msh, K,) inf. n. **جَلْبٌ** (S, Mgh, Msh, K) and **جَلْبٌ**, (S, K,) *He drove, (A, K,) or brought, conveyed, or transported, (Mgh,) a thing, (S, A,* Mgh, Msh, K,*) or things, such as camels, sheep, goats, horses, captives, or slaves, or any merchandise, (TA,) from one place to another, (A, K,) or from one country or town to another, for the purpose of traffic; (Mgh;) as also **اجْتَلَبَ**, (A, K, KL,) and **اجْتَلَبْتُ**. (KL.) And **جَلَبْتُ** and **اجْتَلَبْتُ** signify the same; (S;) i. e. † I brought, drew, attracted, or procured, the thing to myself. (PS.) [Hence,] **لَا مِمَّا يَجْلِبُ الْإِخْوَانُ** † [This is of the things that bring, draw, attract, or procure, brothers, or friends]. (A, TA.) And **جَلَبْتُ الْدَفْرَ** † [The calamities of time, or of fortune, or of fate, brought, drew, or attracted, him, or it]. (A, TA.)*

[Hence also, accord. to some,] لَا جَلْبَ وَلَا جَنْبَ, a trad., explained as meaning, *The owner of cattle shall not be required to drive them, or bring them, to the town, or country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion*: or, as some say, لَا جَنْبَ means, *nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may transfer himself to it, and so outstrip his fellow*: and other explanations have been given: (Mghb:) [accord. to some,] لَا جَلْبَ here means, *they shall not drive, or bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions*: or [جَلْبَ here is from the verb جَلَبَ in a sense which will be explained below, and] the trad. relates to horse-racing, and means, *one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it*: (Mgh:) or الْجَنْبُ, which is forbidden, means *the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive, or bring, their cattle to him*: or it relates to contending for a stake, or wager, and means *the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip*; which is a kind of fraud: (S:) or it is used in both these cases: (A'Obeyd: [his explanations are virtually the same as those in the S:]) or the meaning of the trad. [so far as the former clause of it is concerned] is, *that the contributions to the poor-rate shall not be driven, or brought, to the waters nor to the great towns, but shall be given in their places of pasture*: or it means, [or rather الْجَلْبُ means,] *the collector's alighting in a place, and then sending a person, or persons, to drive, or bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate*: or it [relates to horse-racing, and] means *the sending forth a horse in the race-course, and a number of persons' congregating, and crying out at it, in order that it may be turned from its course*: or *a man's following his horse, and spurring on behind it, and chiding it, and crying out at it*: (K, TA:) or *the shaking a thing behind a horse that is backward in a race, that it may be urged on thereby, and outstrip*: or *one's riding a horse, and leading behind him another, to urge it on, in contending for a stake, or wager*: or *the crying out at a horse from behind, and urging it to outstrip*. (TA. See also 1 in art. جَنْب.) — جَلَبَ لِأَهْلِهِ *He gained or earned; sought or sought after or sought to gain* [provisions &c.; generally meaning *he purveyed*]; and *exercised art or cunning or skill, in the management of his affairs; for his family*; as also جَلَبَ. (Lh, K.) = جَلَبُوا, aor. 2 and 3, (K,) [inf. n. جَلَبَ, and perhaps جَلَبَ also;] and جَلَبُوا;

(S, K;) and جَلَبُوا, (K,) inf. n. جَلَبَ; (Mgh;) [the second of which is the most common;] *They raised cries, shouts, noises, a clamour*, (S, Mgh, TA,) or *confused cries or shouts or noises*. (Mgh, K.)* And جَلَبَ عَلَى قَرْبِهِ, (S, Mgh, K,) aor. 2, (S, Mgh,) inf. n. جَلَبَ, (S,) or جَلَبَ, (Mgh,) *He chid, or urged on, his horse*; as also جَلَبَ and جَلَبَ; (K;) the first, rare; the second and third, usual: (TA:) *he cried out at his horse*, (S, K,) *from behind him, and urged him to outstrip [in a race]*, (S,) aor. 2 and 3; (K;) but this explanation is erased in the copy of the K in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also جَلَبَ: (S:) *he urged his horse to run, by striking, or goading, or by crying out, or the like*; as also جَلَبَ: or, as some say, *he led behind his horse that he was riding another horse to urge on the former, in contending [in a race] for a stake, or wager*; as is shown in an explanation of the tradition cited above, لَا جَلْبَ وَلَا جَنْبَ. (TA.) It is said in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْكَ وَرَجُلِكَ, *And raise thou confused cries against them*, (Mgh,) or *cry out against them, with thy forces riding and on foot*. (Bd. But see another explanation in what follows.) And it is said in a well-known prov., جَلَبَتْ جَلْبَةً ثُمَّ أَمْسَكَتْ, *It, i. e. a cloud (سَحَابَةٌ), thundered, then refrained from raining*: applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج. (MF. See art. حَلَب.) — [Hence,] جَلَبَ, aor. 2 and 3; and جَلَبَ; *He threatened with evil*; (K, TA;) followed by an accus. (TA) [or, app., by عَلَى before the object]: or (so in the TA, but in some copies of the K “and,”) *he collected a company, a troop, or an army*. (K, TA.) [It is said that] وَأَجْلِبْ عَلَيْهِمْ, in the Kur [xvii. 66], means *And collect thou against them [thy forces], and threaten them with evil*. (TA. But see another explanation above.) And جَلَبُوا عَلَيْهِ signifies also *They collected themselves together against him*, (S, K,*) and *aided one another*; like اَحْلَبُوا. (S.) — جَلَبَ, aor. 2, inf. n. جَلَبَ, *He committed a crime against him; or an offence for which he should be punished*. (K,* TA.) = جَلَبَ, aor. 2 and 3, (S, K,) *It (a wound) healed*: (K:) or it (an ulcer, Ag, or a wound, S) *became covered with a skin in healing*: (Ag, S:) as also جَلَبَ. (S, L.) — And *It (blood) dried; became dry*; as also جَلَبَ. (Lh, K.) = جَلَبَ, aor. 2, *It [app. a company or troop] assembled, or became collected together*. (K.)

2: see 1, in two places. — The inf. n. تَجَلَّبَ also signifies *The act of bringing together*: or *collecting*. (KL.)

3. [جَالِب] is explained by Golius, as on the authority of the KL, as meaning *He helped, or assisted*: but this is a mistake for حَالِب; for I find جَالِبٌ explained by يَارِي كَرْدَن in a copy of the KL, and the order of the words there shows that it is not a mistranscription for مَجَالِبَةٌ.]

4. اَجْلَبَ: see 1, in eleven places, in the latter half of the paragraph. — Also *His camels brought*

forth males; (S, K;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to اَحْلَبَ “his camels brought forth females:” (S:) and اُجْلَبَتْ *his camel brought forth a male*. (TA.) وَلَا أُحْلِبَتْ *May thy camels bring forth males, and may they not bring forth females*, is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) = *He aided, helped, or assisted*, another. (S, K.) [So, too, اَحْلَبَ.] = *He put an amulet into a جُلْبَةٌ* [which must therefore signify the piece of skin in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see مُجْلَبٌ]. (K.) — اَجْلَبَ قَتَبَهُ, (S, K,) inf. n. اُجْلَبَ, (T,) *He covered his قَتَب [or camel's saddle] (S, K) with a جُلْبَةٌ, i. e., (S,) with a piece of fresh, moist skin, which he left upon it until it became dry [and tight]*: (S, K:*) or *he covered the head of his قَتَب with a piece of hid's, or lamb's, skin, and left it to dry upon it*. (T.)

5. اَجْلَبَ rendered by Golius *Clamorem ac murmur excitavit*, as on the authority of the K, I do not find in that lexicon nor in any other.]

7. اَنْجَلَبَ *It [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] was driven [or brought] from one place to another [or from one country or town to another, for the purpose of traffic]*. (K.)

8. اِجْلَبَ: see 1, first and second sentences. — Also +*He (a poet) took, or borrowed, from the poetry of another*. (TA.) — And *He sought or demanded [a thing]*. (Har p. 44.)

10. اِسْتَجْلَبَهُ *He sought, or demanded, or desired, that it [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] should be driven [or brought] from one place to another [in which he was, or from one country or town to another, for sale]*. (K.) — See also 1, first sentence.

R. Q. 1. جَلْبِيَّةٌ, (K,) or جَلْبَانًا, (TA,) inf. n. جَلْبِيَّةٌ, the second ب not being incorporated into the first because the word is quasi-coordinate to the class of دَحْرَجَةٌ, (S,) *He put on him a garment of the kind called جَلْبَانٌ*. (S, K.) Accord. to Kh, the first ب in جَلْبِيَّةٌ is [augmentative] like the و in جَبَّورٌ and دَفَّوْرٌ: accord. to Yoo, the second is [augmentative] like the ي in سَلَقَى and جَعَبَى. (IJ, TA.)

R. Q. 2. تَجَلَّبَتْ, (K,) and تَجَلَّبَيْتَ, (A, Mgh,) *He, and she, put on a garment of the kind called جَلْبَانٌ; or clad himself, and herself, thereon*. (A, Mgh, K.) And تَجَلَّبَ بِثَوْبِهِ *He covered himself with his garment*. (Har p. 162.)

جُلْبٌ: see جَلْبٌ. — Also *The blackness of night*; (K, TA;) and so جَلْبَانٌ. (Har p. 480. [The latter evidently tropical in this sense, and perhaps the former also.]])

جُنْبٌ (S, K) and جُنْبٌ (S, L) *A camel's saddle of the kind called رَجُلٌ, with what it*

contains, or comprises: (K:) or its cover: (Th, K:) or its pieces of wood: (S:) or its curved pieces of wood: (TA:) or its wood, without [the thongs called] **أَنْسَاع** and other apparatus. (K, TA.) — Also, both words, Clouds, (K,) or thin clouds, (S,) in which is no water: (S, K:) or clouds appearing, or extending sideways, (**مُعْتَرِض**) [in the horizon,] like a mountain [or mountain-range]: (K, TA:) or a cloud like that which is termed **عَارِض** [q. v.], but narrower, and more distant, and inclining to blackness: (AZ, TA in art. **عرض**.) pl. **أَجْلَاب**. (TA.) [See also **جَلْبَة**.]

جَلَبَ A thing, or things, driven, or brought, (S, A, Mgh, Mgh, K,) from one country or town to another, (S, Mgh, Mgh,) or from one place to another, (A, K,) for the purpose of traffic; (Mgh;) as horses, &c., (K,) camels, (TA,) sheep or goats, captives or slaves, (Lth, TA,) or any merchandise: (TA:) and so **جَلْبَة**, thus in the handwriting of the author of the K in his last copy of that work, and mentioned by more than one, (MF, [who adds that it is correct, but SM thinks it a mistake,]) and **جَلْبِيَّة** and **جَلْبُونَة**: (K:) [see this last, below:] pl. [of the first] **أَجْلَاب**. (K.) Hence the prov., **التَّغَاثُ يُفْطِرُ الْجَلْبَ** The failure of provisions causes the camels, driven, or brought, from one place to another, to be disposed in files for sale. (TA.) — [And, app., Male camels; like **جَلْبُونَة**; because they are driven, or brought, from one place to another, and sold; (see 4;) opposed to **حَلَبَ**, q. v.] — Also Persons who drive, or bring, camels and sheep or goats [&c.] from one place or country or town to another, for sale; and so [its pl.] **أَجْلَاب**. (S.) [In the present day, **جَلَاب** signifies One who brings slaves from foreign countries, particularly from African countries, for sale.] — Also, (S, A, K,) and **جَلْبَة**, (S, A, Mgh, K,) [the former an inf. n., and so, perhaps, the latter, but often used as simple subst., the latter more commonly, meaning] Cries, shouts, noises, or clamour: (S, TA:) or a confusion, or mixture, (A, Mgh, K,) of cries or shouts or noises, (A, Mgh,) or of crying or shouting or noise. (K.) — And the former, An assembly of men. (TA.)

جَلْبَة The small piece of skin, (S,) or the crust, or scab, (A, K,) that forms over a wound (S, A, K) when it heals: (S, K:) pl. **جَلَب**. (A.) — A piece of skin that is put upon the [hind of camel's saddle called] **قَتَب**. (S, K.) [See 4.] — [A piece of skin in which an amulet is enclosed: see 4.] — An amulet upon which is sewed a piece of skin: (K:) pl. as above. (TA.) — A detached portion of cloud: (K:) [or] a cloud covering the sky. (IAqr, TA.) [See also **جَلَب**.] — A piece of land differing from that which adjoins it; a patch of ground; syn. **بُقْعَة**. (K.) One says, **فِي بُقْعَةٍ صَدَقَ** i. e. **فِي بُقْعَةٍ صَدَقَ** [app. meaning † Verily he is in a good station or position: see art. **بَقَعَ**.] (TA.) — A detached portion of herbage or pasture. (K, TA.) — Also Severity, or pressure, of time or fortune; (S, K;) like **كَلْبَة**: (S:) and hunger: (so in some copies of the K:) or vehemence of hunger: (so in other

copies of the K:) or severity; adversity; difficulty; trouble: (TA:) and a hard, distressful, or calamitous, year. (K.)

جَلْبَة: see **جَلَب**, in two places.

جَلْبَاب (S, A, Mgh, Mgh, K, &c.) and **جَلْبَابٌ**; (K;) the latter mentioned as an ex. of form by Sb, and thought by Seer to be syn. with the former, but not explained by any one except the author of the K; masc. and fem.; (TA;) A [woman's outer wrapping garment called] **مَلْحَفَة**: (S:) or this is its primary signification; but it is metaphorically applied to other kinds of garments: (El-Khafajee, TA:) or a shirt, (K, TA,) absolutely: or one that envelopes the whole body: (TA:) and a wide garment for a woman, less than the **مَلْحَفَة**: or one with which a woman covers over her other garments, like the **مَلْحَفَة**: or the [kind of head-covering called] **خِمَار**: (K:) so in the M: (TA:) or a garment wider than the **خِمَار**, but less than the **رَدَاءَة**, (Mgh, L, Mgh,) with which a woman covers her head and bosom: (L:) or a garment shorter, but wider, than the **خِمَار**; the same as the **مَقْنَعَة**: (En-Nadr, TA:) or a woman's head-covering: (TA:) or the [kind of wrapper called] **إِزَار**: (IAqr, TA:) or a garment with which the person is entirely enveloped, so that not even a hand is left exposed, (Har p. 162, and TA,) of the kind called **مُلَاة**, worn by a woman: (TA:) or a garment, or other thing, that one uses as a covering: (IF, Mgh:) pl. **جَلَابِيب**. (S, Mgh, Mgh.) — See also **جَلَب**. — † Dominion, sovereignty, or rule [with which a person is invested]. (K.)

جَلْبَان and **جَلْبَان**: see **جَلْبَان**, in three places.

جَلْبَاب: see **جَلْبَاب**.

جَلْبَان: see the next paragraph, last sentence.

جَلْبَان (K, TA, in the CK **جَلْبَان**, and so in the TA in art. **خَرَف**) and without teshdeed, (K,) [i. e.] **جَلْبَان**, (S, Mgh,) and, accord. to some, **جَلْبَان** also, (Mgh,) not heard by AHn from the Arabs of the desert but with teshdeed, though many others pronounce it without teshdeed, and pronounced in the latter manner, he says, it may be a dial. var.; (TA;) [a coll. gen. n.]; A certain plant; (K;) or a certain grain, or seed, of the kind called **قَطَانِي** [i. e. pulse]; (Mgh;) the [grain, or seed, called] **خَلَر**, which is a thing resembling the **مَاش**: (S:) or a dust-coloured, dusky hind of grain or seed, which is cooked; of the colour of the **مَاش**, except in its being of a more dusky shade; but larger: (T, TA:) a certain hind of grain or seed, resembling the **مَاش**, of the kind called **قَطَانِي**, well known: (TA:) [a common kind of vetch, or pea, the common lathyrus, or blue chickling vetch, the lathyrus sativus of Linn., is called in Upper Egypt, and by some of the people of Lower Egypt also, **جَلْبَان**: n. un. with ة. (TA.)] — Also the first, (K,) and **جَلْبَان**, (TA,) and **جَلْبَان**, (MF, on the authority of Ibn-El-Jowzee,) [like **جَرْبَان** and **جَرْبَان** or **جَرْبَان**] A thing like a **جَرَاب** [or sword-case], of skin, or

leather, (K, TA,) in which is put the sword sheathed, and in which the rider puts his whip and implements &c., and which he hangs upon the **أَخْرَة** or the **وَاسِطَة** [see these two words] of the camel's saddle; derived from **جَلْبَة** meaning "a piece of skin that is put upon a **قَتَب**:" (TA:) or the case (**قَرَاب**) of the sword-sheath, or scabbard: (K:) or **جَلْبَان السَّلَاح**, occurring in a trad., signifies the case (**قَرَاب**) with its contents: or the sword and bow and the like, which require some trouble to draw forth and use in fight; not such a weapon as the lance. (L, TA.) — Also the first, and **جَلْبَان**, (K, TA,) or **جَلْبَان**, (so in the CK,) A clamorous man; or one who makes a confused crying or shouting or noise. (K, TA.)

جَلْبَان: see the next preceding paragraph, in two places.

جَلْبَانَة and **جَلْبَانَة**: } see **جَلَابَة**.
جَلْبَانَة and **جَلْبَانَة**: }

جَلِب, applied to a male slave, (A, Mgh, K,) One who is brought from one place or country or town to another [for sale]: (S, K:) or one who is brought to the country of the Muslims [for sale]: (Mgh:) pl. **جَلْبِي** and **جَلْبِيَة**. (K.) It is also applied [in like manner] to a woman: pl. **جَلْبِي** and **جَلْبِيَة**. (Lh, K.)

جَلْبُونَة A thing that is driven or brought from one place or country or town to another for sale; (T, S, TA;) such as an aged she-camel, and a he-camel, and a young she-camel such as is called **قُلُوص**, and any other thing; but not applied to stallion-camels of generous race, that are used for procreation: pl. **جَلَابِيب**: or the pl. signifies camels that are brought to a man sojourning at a water, who has not means of carriage; wherefore they put him [and his companions or goods &c.] thereon: (TA:) or **جَلْبُونَة** signifies male camels: [see also **جَلَب**:] or camels that are laden with the goods or utensils &c. of the people: and it is used alike as pl. and sing. (K.) See **جَلَب**, with which it is syn. (K.)

جَلْبِيَّة: see **جَلَب**. — Also † An affected habit or disposition. (Ibn-Abi-l-Hadeed, MF.)

جَلَاب: see **جَلَب**.

جَلَاب Rose-water: an arabicized word, (K,) from the Persian [مُزَلَّ آب]. (TA.)

جَلَابَة and **جَلْبَانَة** and **جَلْبَانَة** (K, TA) and **جَلْبَانَة** (CK) and **جَلْبَانَة** and **جَلْبَانَة** (K, TA,) applied to a woman, Clamorous, noisy, very loquacious or garrulous, and of evil disposition: (K, TA:) or **جَلْبَانَة** signifies, thus applied, rude and coarse: (TA:) the ل in this word is not a substitute for the ر in **جَرْبَانَة** [which has a similar meaning]: for it is from **الْجَلْبَة**. (IJ, TA.)

جَالِب (A) and **جَالِبَة** (L) and **مَجْلِبَة** (Har p. 194 &c.) [all signify] † A cause of bringing or drawing or attracting or procuring of a thing: (Har p. 194, in explanation of the last:) thus **مَجْلِبَة الدَّمْع** means † the cause of drawing tears:

(Id p. 15:) pl. of the second, جَوَابٍ; as in the phrase جَوَابُ الْغَدْرِ + [the drawing, or procuring, causes of destiny]: (L, TA:) pl. of the third, مَجَابٍ. (Har p. 430.) You say, جَابَ قَضَا: [For every decree of fate there is a drawing, or procuring, cause; and for every flow of milk there is a milker]. (A, TA.) And [hence] the pl. جَوَابٍ signifies + Calamities, misfortunes, evil accidents, adversities, or difficulties. (TA.) See an ex. in the first paragraph, near the beginning. — جَوَابٌ and قُرُوحٌ جَوَابٌ Wounds, or ulcers, healing, or becoming covered with skin in healing. (As, TA.)

جَالِبَةٌ: see the paragraph next preceding.

مُجَلَّبٌ A person who puts an amulet into a case of skin: after which it is sewed upon [the headstall, or some other part of the trappings, of] a horse. (TA.)

مَجَلَبَةٌ: see جَابَ.

مُجَلَّبٌ, applied to thunder, (K,) and to rain, (TA,) Boisterous. (K, TA.) — مَجَلَبَةٌ: see جَالِبَةٌ.

يَنْجَلِبُ A خَرَزَةٌ [i. e. bead, or gem, or similar stone] (T, K, TA) used by the Arabs of the desert, (T, TA,) [or by the women of the desert, as a charm,] for captivating, or fascinating, men; (K, TA;) or for bringing back after flight; (T, K;) or for procuring affection after hatred: (T, TA:) Az mentions it as a quadrilateral-radical word. (TA.) The Arab women used to say,

• أَخَذْتُهُ بِالْيَنْجَلِبِ • فَلَا يَرُومُ وَلَا يَغِبُ •
• وَلَا يَزُولُ عِنْدَ الطَّنْبِ •

[I have fascinated him with the yanjelib, and he shall not seek another, nor absent himself, nor cease to remain at the tent-rope]. (Lh, TA.)

جلب

1. جَلَبَ, aor. جَلَبَ, inf. n. جَلِبُ, He (a man, S, L, &c.) was, or became, bald in the two sides of his head: (S, K:) or in the two sides of the fore part of his head: (Mgh:) or in the fore part of his head: or a little more bald than he who is termed أَنْزَعُ. (L.) [See also جَلَبَ and أَجْلَبَ.] — جَلَبَتِ الْأَرْضُ, inf. n. as above, The herbage of the land was eaten; as also جَلَبَتِ الشَّجَرَةُ. (TA.) And جَلَبَتِ الشَّجَرَةُ The branches of the tree were eaten, and it became reduced to its stem, or root. (AHn, TA.) — جَلَبَ الْمَالُ الشَّجَرَ, aor. جَلَبَ, (S, K,) inf. n. جَلِبُ; (S;) and جَلَبَهُ, inf. n. تَجْلِبُ; (TA;) The cattle ate the trees: or ate the upper parts thereof: (TA:) or fed upon the upper parts thereof, and peeled them. (S, K.) — See also 3.

2: see 1. — تَجْلِبُ [the inf. n.] signifies also The acting, or advancing, boldly, (K,) or very boldly: (S:) or being bold to do evil or mischief; and showing open enmity or hostility: (A:) and

acting with penetrating energy, vigour, or effectiveness, (S, K, TA,) in an affair: (TA:) and going, or journeying, vehemently: (TA:) and the assaulting, or attacking, (AZ, K, TA,) of a man, (AZ, TA,) and of an animal of prey. (K.) See also 3. You say, لَا تَجْلِبْ عَلَيْنَا يَا فَلَانُ [Be not bold to do evil or mischief, or to show open enmity or hostility, to us, O such a one]. (A.) And جَلَبَ فِي وَجْهِهِ تَجْلِبُج In his face is [apparent] boldness to do evil or mischief, and a show of open enmity or hostility. (A.) And جَلَبَ عَلَى الْقَوْمِ He charged, or made an assault or attack, upon the people or party. (AZ, TA.) And جَلَبَ تَجْلِبُج [He assaulted with the assaulting of the wolf]. (A.) And جَلَبَ عَلَيْنَا He came upon us; or came down upon us and overcame us; or destroyed us; syn. عَلَيْنَا. (ISH, TA.) And جَلَبَ فِي الْأَمْرِ He went at random, heedlessly, without any certain aim or object, or without consideration, in the affair; or pursued a headlong, or rash, course therein. (TA.)

3. مَجَالَبَةٌ [the inf. n.] signifies The acting openly with another in an affair: (As, K:) and the showing open enmity or hostility with another. (S, K.) You say, جَالَبْتُ الرَّجُلَ بِالْأَمْرِ I acted openly with the man in the affair. (S.) And جَالَبَنِي فَلَانٌ Such a one showed open enmity or hostility with me; as also جَلَبَ عَلَيَّ. (A.) — Also The contending with another for superiority in strength; syn. مُنَادَةٌ (S) and مُكَالَفَةٌ. (S, K.) You say, جَالَبَنِي فَلَانٌ وَجَلَبَنِي [app. meaning Such a one contended with me for superiority in strength, and overcame me therein]. (TA.) — And i. q. مُنَادَةٌ [The contending with another for superiority in greatness; &c.]. (K.)

Q. Q. 1. جَلَبَ He shaved his head: (Fr, S, K:) the م is augmentative. (S.)

جَلَبَ Baldness in the two sides of the head: (S, K:) or in the two sides of the fore part of the head: (Mgh:) it is more than أَنْزَعُ, and less than صَنَعُ, (S, Mgh,) which is less than جَلَبَ: (Mgh:) or baldness in the fore part of the head: or baldness that is a little more than what is termed أَنْزَعُ. (L.)

جَلَبَةٌ A part, or place, in which is baldness such as is termed جَلَبَ. (S, Mgh.)

أَرْضٌ جَلَبَاءَةٌ Land that produces no herbage. (K.)

جَلَابٌ A torrent that carries away everything in its course. (S, K.)

جَلَابٌ Wide (K, TA) and bare, or open, (TA,) land. (K, TA.)

أَجْلَبَ: see جَلَبَ.

جَالِبَةٌ (TA) and جَوَالِبُ (S, K) [the latter being pl. of the former] What flies about in successive portions from the heads of reeds and papyrus-plants (S, K, TA) and other plants, in the wind, (TA,) resembling cotton; (S, TA;) and spiders'

webs so flying about. (TA.) And the latter, Flakes of snow falling quickly and continuously. (TA.)

أَجْلَبَ A man bald in the two sides of his head: (S:) or in the two sides of the fore part of his head: (Mgh:) or in the fore part of his head: (Mgh, L:) or a little more bald than he who is termed أَنْزَعُ: (L:) it signifies more than أَنْزَعُ, and less than أَجْلَى and أَجْلَهُ: (Mgh:) when a man is bald in the sides of his forehead, he is termed أَنْزَعُ; when the baldness is a little more, أَجْلَبَ; when it extends to the half, or the like, أَجْلَى; and then, أَجْلَهُ: (A'Obeyd, TA:) the fem. is جَلَبَةٌ: and the pl. جَلَبٌ (L, Mgh) and جُلَبَانٌ. (L.) — Having no horn; applied to a bull and a he-goat: (A:) and in this sense the fem. is applied to a ewe (T, M, Mgh) or she-goat, (T, M, A, Mgh,) and to a cow: (T, M, A:) and in like manner [the pl.] جُلَبٌ is applied to cows or bulls having no horns; (S, TA;) erroneously said in the K to be جُلَبٌ, like سَكْرٌ. (TA.) — + A [woman's camel-vehicle of the kind called] هَوْدَجٌ that has not a high head or top: (Ibn-Kulthoom, IJ, S, K:) or without a top: (T:) or one that is of a square form: (As, IJ:) pl. أَجْلَبٌ, (S, IJ,) like as أَجْلَبٌ is pl. of أَجْلَبٌ; a very rare form of pl. of a sing. of the measure أَفْعَلٌ. (IJ.) — + A flat roof not surrounded by a wall or anything else to prevent persons' falling from it. (IAth, K.) — قَرْيَةٌ جَلَبَاءَةٌ A town having no fortress: (A, TA:) pl. قُرَى جَلَبَ: the fortresses being likened to horns. (TA.) — أَكْبَةٌ جَلَبَةٌ + [A hill] not having a pointed summit. (TA.) And مَضَبَةٌ جَلَبَاءَةٌ + [A] smooth [hill]. (A.) — أَكْبَةٌ جَلَبَاءَةٌ + A land in which are no trees. (TA.) — يَوْمٌ أَجْلَبٌ + A hard, distressing, or calamitous, day; as also أَصْلَبٌ. (A, TA.)

أَجْلَبَ: see جَلَبَ.

إِجْلَبَ A plant of which the upper parts have been eaten. (TA.)

مُجْلَبٌ Eaten: (S, K:) eaten until nothing of it is left: (S:) herbage so eaten. (TA.)

مُجْلِبٌ A man (S) who eats much; a great eater; voracious. (S, K.) — See also مَجْلَبٌ. — سَنَةٌ مُجْلَبَةٌ A year of drought, barrenness, or dearth. (TA.) — Insolent and audacious. (L.) You say, فَلَانٌ وَقَعَ مُجْلِبٌ [Such a one is impudent, insolent, and audacious]. (A, TA.) — A bold wolf. (TA.)

مِجْلَبٌ A she-camel (S) that bears with hardiness a severe year, preserving her milk; (S, K;) as also مُجْلَبَةٌ. (L.) — See also مَجْلَبٌ.

مُجْلَبٌ A tree having the head, or upper part, eaten. (L.) — A plant, or tree, that has been eaten and has grown again. (TA.)

مُكَابَرَةٌ i. q. مُكَابَرَةٌ [Contending with another for superiority in greatness; &c.: see its verb, 3]. (S.) — The lion. (K.) — A she-camel that yields

milk abundantly in winter: (S, K:) or that crops the twigs of the dry trees in winter, in a year of drought, and becomes fat upon them, and so preserves her milk: (IAqr, TA:) pl. مَجَالِحُ:

(S, K:) or this is pl. of مَجَالِحُ and مَجَالِحُ as epithets applied to a palm-tree and a she-camel that cares not for the want of rain. (AHn, TA.) And مَجَالِحَةُ A she-camel that eats the سَمَرُ and عُرْقُطُ, whether they have leaves upon them or not. (TA.)

مَجَالِحُ: see مَجَالِحُ. — Also Years of drought that carry off, or destroy, the cattle. (S, K.)

جلد

1. جَلَدَهُ (S, A, Mgh, &c.) aor. جَلَدَ, (Msb, K,) inf. n. جَلَدٌ, (S, Mgh, Msb,) He hit, or hurt, his skin; (S, K;) like as you say, رَأَسَهُ, and بَطَنَهُ: (S:) he beat his skin: (Mgh:) he beat him; namely, a criminal: (Msb:) he struck him with a whip, and with a sword: (TA:) he flogged him (A, K) with a whip, (K,) or with whips: (A:) جَلَدْتُ is sometimes written and pronounced جَلَدٌ. (MF on the letter د.) You say, جَلَدَهُ الْحَدُّ, inf. n. as above, He inflicted upon him the flogging ordained by the law. (S, L.) — جَلَدَتِ الْحَيَّةُ The serpent bit: (K:) or, accord. to some, one says of the serpent called أَسُودُ, specially, بِذَنَبِهِ, جَلَدَتْ جَارِيَتَهُ [it strikes with its tail]. (TA.) — جَلَدَ جَارِيَتَهُ (K,) aor. and inf. n. as above, (TA,) He lay with his young woman, or female slave. (K, TA.) [Hence,] جَلَدَ عَمِيرَةَ [تَنَحَّى الْيَدَ ق. ١٠], a metonymical phrase: جَلَدَ عَمِيرَةَ meaning خَضَعَتْهُ، and الإِسْتِمْنَةُ بِالْيَدِ، also termed التَّذْيِيلُ، and الإِغْتِمَارُ: the similar act of a woman is termed الإِنْطَافُ. (Har p. 572.) — جَلَدَ بِهِ الْأَرْضَ He smote the ground with him; (TA;) he threw him down prostrate on the ground. (A, TA.) And جَلَدَ بِهِ He fell down (K, TA) upon the ground by reason of much sleepiness; as also نَوَمًا. (TA.) — كُنْتُ أَتَشَدَّدُ فَيَجْلُدُنِي (TA.) [I used to exert my strength, or energy, but] sleep would overcome me so that I fell down. (L.) — جَلَدَهُ عَلَى الْأَمْرِ He compelled him against his will to do the thing. (A, K.) — يَجْلُدُ بِكُلِّ خَيْرٍ (or, as related by AHát, جَلَدُ, with د, TA) He is imagined to possess every good quality. (A, K.) But the saying of Esh-Sháfi'oe كَانَ مُجَالِدٌ means + Mujáldid used to be pronounced a liar, (K, TA,) or suspected and accused of lying. (TA.) — جَلَدْتُ الْأَرْضَ (S, L, Msb,) the verb being in the pass. form, (Msb,) or جَلَدْتُ, (A, K,) a verb of the same form as فَرَحَ; (K;) [or both may be correct, like فَرِحْتُ and فَرِحْتُ in the same sense;] and أَجَلَدْتُ; (K;) [but this last I believe to be a mistake for أَجَلَدْتُ, like أَضَرْتُ,] The land was, or became, affected, or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) And جَلَدَ الْبَقْلُ [in the TA جَلَدَ] The herbs, or leguminous plants,

were, or became, affected, or smitten, thereby. (L, TA.) And أَجَلَدُوا They (men) were, or became, affected, or smitten, thereby. (L, K.) — جَلَدَ, aor. جَلَدَ, inf. n. جَلَدٌ and جَلَدَةٌ and جَلَدٌ (or this last is a simple subst., L) and مَجْلُودٌ, (an inf. n. like مَحْلُوفٌ and مَغْفُولٌ, (S, or from تَجَلَّدَ, M in art. عَسَرَ,) He (a man, S, L) was, or became, hardy, strong, sturdy, (S, * L, K, *) and enduring, or patient. (L.)

2. تَجَلَّدَ (IAqr, T, S, Mgh,) inf. n. تَجَلُّدٌ, (T, S, Mgh, K,) He skinned a camel (IAqr, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses تَجَلَّدَ thus [in relation to a camel]. (S.) — Also He covered a thing with skin; as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [he bound] a book: (A, K:*) and he clad a young camel in the skin of another young camel: (L: [see جَلَدَ:]) thus the verb bears two contr. significations. (Mgh.) — [He ordered to be flogged. (Freitag's Lex.: but without any indication of an authority.)] — [He, or it, rendered a man hardy, strong, sturdy, and enduring, or patient: so in the present day.]

3. جَالَدَهُ He contended with him in fight, whether the fight were with swords or not. (A in art. طَرَدَ.) You say, جَالَدَهُ بِالسَّيْفِ, (L,) inf. n. جَالِدَةٌ (S, A, L) and جَلَادٌ, (A, L,) He contended with him in fight with the sword. (S, * A, L.) And جَالَدُوهُمْ بِالسَّيْفِ They contended with them in fight with swords. (A.) And جَالَدُوا بِالسَّيْفِ (K, TA,) and تَجَالَدُوا (S, A, L, and so in the CK instead of جَالَدُوا) (S,) and جَالَدُوا (S, A, L,) They contended, one with another, in fight with swords. (S, A, * L, K.) — [See also حَاضِرَةٌ.]

4. أَجَلَدَهُ إِيَّاهُ + He constrained, compelled, or necessitated, him to have recourse to, or betake himself to, him, or it: (so in some copies of the K:) or he made him to stand in need of, or to want, him, or it. (AA, L, and so in some copies of the K and in the TA.) — أَجَلَدَتِ الْأَرْضُ [or أَجَلَدَتْ]: and أَجَلَدُوا: see 1.

5. تَجَلَّدَ He affected hardness, strength, sturdiness, and endurance, or patience; constrained himself to behave with hardness, &c. (S, * A, * L, K, *) So in the phrase تَجَلَّدَ لِلشَّامِتِينَ [He constrained himself to behave with hardness, &c., to those who rejoiced at his misfortune]. (A, TA.) In the phrase تَجَلَّدَ عَنْهُ [He constrained himself to endure with hardness and patience the loss, or want, of him, or it], the verb is made trans. by means of عَنْ because it implies the meaning of تَصَبَّرَ. (L.) — Also He feigned, or made a show of, hardness, strength, sturdiness, and endurance, or patience. (L.)

6: see 3.

8: see 3. — أَجَلَدَ الْإِنَاءَ, (AZ, TA,) or مَا فِي الْإِنَاءِ, (K,) He drank all that was in the vessel; (AZ, K, TA;) as also احْتَلَدَ. (AZ, TA.)

جَلَدٌ (sometimes pronounced جَفَدٌ, S) and

جَلِيدٌ, (applied to a man, S, A, Mgh,) Hardy, strong, sturdy, (S, * A, * L, K, *) and enduring, or patient: (L:) not بَلِيدٌ [q. v.]: (Mgh:) pl. [of either] جَلْدٌ, (S, L, K,) or جَلْدٌ, (so in some copies of the K,) and جَلْدَةٌ and أَجْلَادٌ [a pl. of pauc.] (S, L, K,) and جَلَادٌ. (K.) And [the fem.] جَلْدَةٌ A hardy and strong she-camel; strong to labour and to journey; that heals not the cold: and also swift: pl. جَلْدَاتٌ. (L:) and a she-camel that yields a copious flow of milk: (Th, TA:) sing. of جَلَادٌ, (S,) which signifies she-camels abounding with milk; as also مَجَالِيدٌ, (K,) pl. of مَجْلَادٌ; (TA;) or she-camels having neither milk nor young: (K:) [see also جَلَدَ:] or she-camels that yield the most greasy, or unctuous, sort of milk: and so the sing., جَلْدَةٌ, applied to a ewe or a she-goat. (S.) جَلَادٌ (pl. of جَلْدَةٌ, TA) is also applied to palm-trees, meaning Large, hard, hardy, or strong: (S, K, TA:) or such as are not affected by drought. (TA.) And تَمَرَةٌ جَلْدَةٌ signifies A tough-skinned, excellent, date; as also جَلْدَةٌ: and a hard, compact, date. (L.)

جَلْدٌ, (S, Msb, K, &c.) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verso with kesr to the second as well as the first letter, جَلْدٌ, agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and جَلْدٌ, (IAqr, S, K,) like مَثَلٌ and مَثَلٌ, and مَثَلٌ and مَثَلٌ; but this is said by ISk to be unknown; (S;) The skin of any animal; (K;) the integument of the body and limbs of an animal: (Az, Msb:) or the exterior of the بَشْرَةُ [or upper skin] of an animal: (Msb: [but this is a strange explanation:]) pl. جُلُودٌ (S, Msb, K) and (sometimes, Msb) أَجْلَادٌ [a pl. of pauc.]. (Msb, K.) — [The pl. أَجْلَادٌ signifies also, and تَجَالِيدٌ likewise, The body and limbs (S, A, L) of a man; (S;) the whole person, or body and limbs, of a human being; (L, K;) and his self: (L:) so called because enclosed by the skin: pl. of the former, أَجَانِدٌ. (L.) You say, مَا أَشَبَّهُ أَجْلَادَهُ بِأَجْلَادِ أَبِيهِ How like are his person and body to the person and body of his father! (L.) And التَّجَالِيدُ فَلَانٌ عَظِيمُ الْأَجْلَادِ (A, L.) Such a one is large and strong (L.) in respect of the body and limbs. (A, L.) And رَدُّوا الْإِيمَانَ عَلَى أَجْلَادِهِمْ Repeat ye the oaths to the persons, themselves: occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) — أَجَلْدٌ also signifies + The penis. (Fr, L, K: but in the CK, in this sense, it is written الْجَلْدُ.) Agreeably with this explanation, its pl. جُلُودٌ is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the pudenda: (L, K:) but ISd holds that this word there means the skins, with which, as in manual operations, acts of disobedience are performed. (L.)

جَلْدٌ: see جَلْدٌ. — Also The skin of a camel,

or other beast, with which another beast is clothed: (L:) the skin of a young camel, which (being stripped off, S) is put over the body of another young camel, in order that the mother of the skinned young one (smelling it, S) may conceive an affection for it [and suckle it]: (S, K:) or the skin of a young camel, which is stuffed with panic grass (ثَمَام), (K, TA,) or some other plant, (TA,) and put before a she-camel, in order that she may be induced thereby to affect that which is not her young one [and so yield her milk], (K, TA,) or, to affect the young one of another. (L, TA.) — A ewe or she-goat whose young one dies at the time of her bringing it forth; as also جَلْدَةٌ: pl. [of the former] جَلْدٌ and [of the latter] جَلْدَات. (TA.) — Also, [as a coll. gen. n.,] Great she-camels, having neither young ones nor milk; n. un. with ة: (S:) [see also جَلْدٌ:] or great camels, among which are no little ones; (K;) n. un. with ة: (TA:) and (app. as a quasi-pl. n., TA) sheep or goats, and camels, having neither young ones nor milk; (K;) app. meaning having no little ones to which they give such: (Mohammad Ibn-El-Mukarram, TA:) or she-camels having no young ones with them, so that they endure patiently the heat and cold: (Fr, TA:) or she-camels having no milk, and the young ones of which have gone away from them; including what are called اللَّبُونِ, and such as are above these in age; and also such as are called مَخَاضٌ, and عِشَارٌ, and حِيَالٌ; but when they have given birth to their young, they cease to be termed جَلْدٌ, and are called عِشَارٌ, and لِقَاحٌ: the pl. is أَجْلَادٌ and [pl. pl.] أَجَالِيدٌ. (Az, TA.) — Hard ground; as also أَجْلَدٌ: (S:) or hard and level ground; as also جَلْدَةٌ: (K:) or level but rough ground; (L;) as also أَجْلَدٌ: (TA:) pl. (of the former, TA) أَجْلَادٌ and (of the latter, TA) أَجَالِيدٌ. (S, TA.) You also say أَجْلَدٌ, with fet-h to the ل; (AHn, TA;) and جَلْدَةٌ, with a quiescent ل; (Lth, AHn, TA;) and اَرْضُ أَجْلَدٌ also; and مَكَانٌ جَلْدٌ. (Lth, TA.) — Also, as a subst. or an inf. n., (L, [see جَلْدٌ,]) Hardiness, strength, sturdiness, (S, *A, *L, K, *) and endurance, or patience. (T.)

جَلْدٌ: see جَلْدٌ.

جَلْدَةٌ: see جَلْدٌ.

جَلْدَةٌ a more particular term than جَلْدٌ; (S, L;) signifying A piece, or portion, of skin. (L.) — One says also جَلْدَةُ الْعَيْنِ [app. meaning The eyelid]. (TA.) — And قَوْمٌ مِنْ جَلْدَتِنَا A people, or company of men, of ourselves, and of our kinsfolk. (TA.) — See also جَلْدٌ.

جَلْدَةٌ: see جَلْدٌ, in three places.

جَلِيدٌ A woman flogged with a whip; as also with ة: pl. جَلْدِي and جَلَانِدٌ: (Lh, L:) the former pl. thought by ISd to be of the former sing.; and the latter, of the latter. (L.) — Hoarfrost, or rime; i. e. dew that falls (S, A, K) from the sky (S) upon the ground (S, A, K) and congeals; (S, K;) also called ضَرْبٌ and سَقِيطٌ;

(S;) like صَقِيعٌ. (Msb.) — Congealed, or frozen, water; ice. (TA.) — See also جَلْدٌ.

جَلِيدَةٌ [dim. of جَلْدَةٌ] One of the طَبَقَات [coats, or tunics,] of the eye. (TA.)

جُلُودِي [A dealer in skins;] a rel. n. from جُلُودٌ, pl. of جَلْدٌ. (TA.)

جَلَدٌ One whose office it is to flog others with a whip. (Mgh.) [In the present day, An executioner, in a general sense.]

أَجْلَدٌ: see جَلْدٌ, in two places.

تَجَالِيدٌ: see جَلْدٌ, in two places.

مِجْلَدٌ A piece of skin which a wailing woman holds in her hand, and with which she slaps (S, K) her face (S) or her cheek: (K:) pl. مِجَالِيدٌ; (Kr, K;) or, as ISd thinks, this is pl. of مِجْلَادٌ [as syn. with مِجْلَدٌ], for مِغْلَلٌ and مِغْلَالٌ are often interchangeable as measures of words of this kind. (TA.)

مُجَلَّدٌ Covered with skin: thus applied to a pair of socks, or stockings, meaning having skin put upon the upper and lower parts. (Mgh.) [A book, or portion of a book, bound: — and hence, A volume: pl. مُجَلَّدَات.] — A bone covered only by the skin; having nothing remaining on it but the skin. (K.) — A horse [rendered hardy and enduring;] that is not frightened by, (K,) or not impatient at, (S, and so in some copies of the K,) being beaten (S, K) with the whip. (TA.) — A certain quantity of a burden, or load, of known measure and weight; (K;) six hundred pounds' weight. (IAqr, TA in art. بهر.)

مُجَلِّدٌ One who binds books, or covers them with skin. (K.)

مِجْلَادٌ: see مِجْلَدٌ — and see also جَلْدٌ.

مَجْلُودٌ [Having his skin hit, hurt, or beaten: flogged: &c.: see also جَلِيدٌ.] — أرضٌ مَجْلُودَةٌ Land affected, or smitten, by hoarfrost, or rime. (S, A, L, Msb, K.) — مَجْلُودٌ is also an inf. n. of جَلْدٌ [q. v.]. (S, L, K.)

مُجْتَلِدٌ A place of contending in fight with swords. (L from a trad.)

جلس

1. جَلَسَ (S, A, Msb, K,) aor. -, (A, K,) inf. n. جُلُوسٌ (S, A, Msb, K) and مَجْلَسٌ (S, A, K,) He placed his seat, or posteriors, upon rugged [or rather elevated] ground, such as is termed جَلَسٌ: this is the primary signification: (TA:) [and hence,] He sat; i. q. قَعَدَ [when the latter is used in its largest sense]: (Msb, and so S and L and A and K in art. قَعَدَ:) you say, جَلَسَ مُتَرَبِّعًا [He sat cross-legged]: (Msb:) accord. to El-Farábee and others, contr. of قَامَ; and thus it has a more common application than قَعَدَ [when the latter is used in its most proper and restricted sense]: (Msb:) but قَعَدَ also signifies the contr. of قَامَ: (Orweh Ibn-Zubeyr, L in art. قَعَدَ:) properly speaking, جَلَسَ differs

from قَعَدَ; the former signifying he sat up; or sat after sleeping, or prostration, (Msb,) or after lying on his side; (B, TA;) and the latter, he sat down; or sat after standing: (Msb, B, TA: and see other authorities to the same effect in art. قَعَدَ:) for جُلُوسٌ is a change of place from low to high, and قَعُودٌ is a change of place from high to low: and one says, جَلَسَ مُتَبِّعًا, but not قَعَدَ مُتَبِّعًا, meaning [He sat] leaning, or reclining, upon one side: (Msb:) but both these verbs sometimes signify he was, or became: and thus, [it is said,] جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا signify he was, or became, cross-legged: and جَلَسَ بَيْنَ شَعْبَيْهِ الْأَرْبَعِ in like manner signifies he was, or became, [between her four limbs,] (El-Farábee, Msb,) because the man, in this case, is resting upon his own four limbs. (Msb.) [جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, like جَلَا مَعَهُ and جَلَا إِلَيْهِ, signify the same; i. e. He sat with him: or the latter, he sat by him; like "assedit ei."] An instance of the inf. n. مَجْلَسٌ is found in a trad., in which it is said, فَإِذَا أَتَيْتُمُ إِلَى الْمَجْلِسِ فَأَعْطُوا الطَّرِيقَ حَقَّهُ, [But when ye come to sitting, perform ye the duties relating to the road]. (TA.) [The trad. commences thus: إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ Beware ye of sitting on the roads: and then, after the words before cited, (in which, however, in my copy of the Jāmi' es-Sagheer, instead of الْمَجْلِسِ, I find الْمَجَالِسِ, which is pl. of الْمَجْلَسُ,) it is added that the duties thus alluded to are the lowering of the eyes, the putting away or aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil.] — جَلَسَتِ الرَّخِمَةُ † The aquiline vulture lay upon its breast on the ground; syn. جَمَعَتْ: a saying applied to him who is of the seceders. (A, TA.) [See also قَعَدَ.] — جَلَسَ also signifies † It (a thing, as, for instance, a plant,) remained, or continued. (AHn, TA.) — Also, (nor. -, inf. n. جَلَسَ, TA,) He came to the جَلَسَ, (TA,) or [the high country called] Nejd: (T, S, A, TA:) and in like manner said of a cloud; it came to Nejd. (TA.)

3. جَلَسَ, inf. n. مُجَالَسَةٌ and جَلَّاسٌ, [He sat with him.] (TA.) You say, لَا تُجَالِسْ مَنْ لَا تُجَالِسُ [Sit not with him with whom thou wilt not be congenial]. (A, TA.) And كَرِيمٌ الْجَلَّاسِ [Generous in origin, or disposition; pleasant to sit with;] is said of a man. (TA.)

4. اجْلَسْ [He seated him; made him to sit: or he made him to sit up]: (S, K, TA:) he gave him place, or settled him, (مَكَّنَهُ,) in sitting. (TA.)

6. تَجَالَوْا [They sat together; one with another;] (S, A, TA;) فِي الْمَجَالِسِ [in the sitting-places]. (S.)

10. اسْتَجْلَسْ [He asked him, or desired him, to sit: or to sit up]. You say, رَأَيْتُ قَائِمًا فَاسْتَجْلَسَنِي [He saw me standing, and he asked me, or desired me, to sit]: (A, TA:) but this is at variance with what we have mentioned in the beginning of the art., respecting the distinction [between جَلَسَ and قَعَدَ]. (TA.)

جَلَسَ *Rugged ground or land*: (S, K:) this is the primary signification. (TA.) — [Also, app., *Elevated ground or land*:] a place *elevated and hard*: or, as some say, a tract of land *extending widely*. (Ham p. 688.) — [And hence,] **الْجَلَسُ** *What is elevated above the غُور [or low country]*: (TA:) applied especially to the country of *Nejd*. (T, S, M, K.) — [Persons sitting: or sitting up:] a quasi-pl. n., accord. to Sb, or a pl., accord. to Akh, of **جَالِسٌ**: said to be used as sing. and pl. and fem. and masc.; but this assertion is of no account: (ISd, L:) or the *people of a مَجْلِسٍ*: (Lb, ISd, L, K:) [**جُلُوسٌ** is also a pl. of **جَالِسٌ**; like as **بُكُورٌ**, originally **بُكُورِي**, is of **بَاكٌ**: or it is an inf. n. used as an epithet: see **جَاثٌ**:] you say **قَوْمٌ جُلُوسٌ** [a company of men sitting: or sitting up]. (S.) [See also **مَجْلِسٌ**.] — Also A woman who sits in the **فَنَاءٌ** [or court of the house], not quitting it: (K:) or she who is of noble rank (K, TA) among her people. (TA.)

جَلَسَ: see **جَالِسٌ**, in two places.

جَلَسَةٌ A single sitting: or sitting up. (Msb.)

جَلَسَةٌ A mode or manner, (TA,) kind, (Msb,) or state, (S, A, Msb,) of sitting: or of sitting up. (S, A, Msb, K.) You say, **هُوَ حَسَنُ الْجَلَسَةِ** [He has a good mode, &c., of sitting]. (A, Msb, K.)

جَلَسَةٌ A man (S) who sits much; sedentary. (S, K.)

جَلُوسٌ: see **جَالِسٌ**.

جَالِسٌ (S, A, Msb, K) and **جَالِيسٌ** (TA, as found in a copy of the K, [but this is an intensive form,]) and **جَالِسٌ** (S, A, K) A companion with whom one sits: (A, Msb, K:) fem. of the first with **ة**: (TA:) and pl. [of the same] **جَالِسَاتٌ** (A, K) and [irreg., being by rule pl. of **جَالِسٌ**]. **جَالِيسٌ** (K.) You say, **هُوَ جَالِيسِي** and **جَالِيسِي** [He is my companion with whom I sit]; like as you say, **هُوَ جَدْنِي** and **جَدْنِي**. (S.)

جَالِيسٌ: see **جَالِسٌ**.

جَالِسٌ: see **جَالِسٌ**, in two places. — Also A man, and a cloud, coming to [the high country called] *Nejd*. (TA.) You say, **رَأَيْتُهُمْ يَجْدُونَ** **جَالِيسِينَ** I saw them running, coming to *Nejd*. (A, TA.)

مَجْلَسٌ: see 1: — and see **مَجْلِسٌ**.

مَجْلِسٌ A sitting-place; (S, Msb, K;) as also **مَجْلِسٌ** with **ة**; (Fr, Lb, Sgh, K;) similar to **مَكَانٌ** and **مَكَانَةٌ**: (Sgh, TA:) [a place where persons sit together and converse; a sitting-room:] a thing upon which one sits: (MF:) some make a strange distinction between **مَجْلِسٌ** and **مَجْلِسٌ**, asserting the former to be applied to the chamber or house (**بَيْتٌ**) [in which people sit]; and the latter, to a place of honour upon which it is forbidden to sit without permission; but the former is the only correct form of the two: (MF, TA:) pl. **مَجَالِسٌ**. (S, Msb.) You say, **أَرَزَنٌ فِي مَجْلِسِكَ** and **مَجْلِسَتِكَ**

[Be thou grave] in thy sitting-place. (Fr, Sgh.) — The people of a **مَجْلِسٍ**; (Msb, TA;) elliptical, for **أَهْلُ مَجْلِسٍ**: (TA:) an assembly, or a company of men, sitting [together]: (Th, TA:) not well explained as being, with the article **ال**, syn. with **النَّاسُ**: (TA:) persons sitting, or sitting up. (A, TA.) [See also **جَالِسٌ**.] You say, **انْفَضَّ الْمَجْلِسُ** [The assembly of persons sitting together broke up]. (Msb.) And **رَأَيْتُهُمْ مَجْلِسًا** I saw them sitting. (A, TA.) — An oration or a discourse, or an exhortation, (**خُطْبَةٌ** أو **عِظَةٌ**), delivered in a **مَجْلِسٍ**; like **مَقَامَةٌ**. (Mtr, in the Preface to *Har.*) — It is also used in the same manner as **حَضْرَةٌ** and **جَنَابٌ**: you say **مَجْلِسُ فُلَانٍ** [meaning The object of resort, with whom others sit and converse, such a one]; like **حَضْرَةُ فُلَانٍ**. (Kull p. 146.) [See arts. **حَضَر** and **جَنَب**. But this usage I believe to be post-classical.] — [Also A stool; meaning, an evacuation. So in medical books.]

مَجْلِسَةٌ: see **مَجْلِسٌ**, in two places.

جلسد

جلسد and **الجلسد**: see art. **جد**.

جلف

1. **جَلَفَهُ** (S, Msb, K,) aor. **جَلَفَ**, inf. n. **جَلْفٌ** (S, Msb,) He peeled, pared, stripped, or scraped, it off; (S, Msb, K, TA;) namely, a thing; (TA;) as, for instance, (S, TA,) the mud, or clay, (S, Msb, TA,) from the head of a [jar of the kind called] **دَنْ**. (S, TA.) You say also, **جَلَفَ ظَفْرَهُ** He stripped off his nail from his finger. (Lth, TA.) And accord. to some, **جَلَفَ** signifies The scraping off, or stripping off, the skin with somewhat of the flesh: and the act of pulling, or drawing, out, or up, or off; or displacing. (TA.) — Also i. q. **جَرَفَهُ** [He took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or he swept it away]: (K:) or, as some say, **جَلَفَ** signifies a more intensive and more exterminating action than **جَرَفَ**. (TA.) — And He cut it off; (S;) or pulled it, or plucked it, out, or up; or eradicated, or uprooted, it; (K;) and exterminated it; (S, K;) as also **اجْتَلَفَهُ**. (K.) — **جَلَفَهُ بِالسَّيْفِ** He struck him with the sword: (K:) or he cut, or cut a piece from, or cut in pieces, his flesh [with the sword]. (A, TA.) — **جَلَفَ النَّبَاتَ** The herbage was eaten to the uttermost. (TA.) — **جَلَفَ فِي مَالِهِ جَلْفَةً** He suffered the loss of somewhat of his property, or cattle. (TA.) — **جَلَفَ**, aor. **جَلَفَ**, inf. n. **جَلْفٌ** and **جَلَفَةٌ**, †He was, or became, rude in disposition, or in make; coarse, or churlish. (K.)

2. **جَلَفَتِ السَّنُونُ** The years of drought, or barrenness, or dearth, destroyed his cattle. (S.) And **جَلَفَتْ كَحْلٌ** (S,) or **كَحْلٌ** (K,) The year of drought, or barrenness, or dearth, exterminated the cattle. (K.) And **اجْتَلَفَتْ أَمْوَالُهُمْ** [It destroyed their cattle] is also said of a year of great

drought, or barrenness, or dearth. (S.) And **اجْتَلَفَتْ أَمْوَالُهُ** Time, or fortune, or misfortune, destroyed his property, or cattle. (TA.)

4. **اجْلَفَ** He (a man) removed the **جَلَّافَ** [or clay] from the head of the [jar called] **خُتْبَجَةٌ** [i. q. **دَنْ**]. (IAqr, K.)

8: see 1; and see also 2, in two places.

جَلْفٌ A [jar of the kind called] **دَنْ**: (M, K:) or an empty **دَنْ**: (AO, S, Msb, K:) this is said (S, Msb) by AO (S) to be the primary signification of the word: (S, Msb:) or the lower part of a **دَنْ** when it is broken: (ISd, Sgh, K:) and a [receptacle such as is called] **ظَرْفٌ**, (AA, S, Hr, Msb, K, [in the CK, erroneously, **ظَرْفٌ**]) and **وَعَاءٌ**, (AA, S, Msb, K,) of any kind, (AA, S, Msb,) such as a saddle-bag, or pair of saddle-bags, and a sack, in which bread or other food is kept: (Hr, TA:) pl. [of mult.] **جُلُوفٌ** (S, M, Msb) and [of pauc.] **أُجْلَافٌ** and **أُجْلَفٌ**, which last is rare. (Msb.) — Also A [skin of the kind called] **زَقٌّ** without head and without legs. (IAqr, K.) — And A skinned animal, (AO, S,) or a skinned sheep or goat, (K,) of which the belly has been taken forth, (AO, S, K,) and the head and legs of which have been cut off; (K:) the body of a skinned sheep or goat, without head and without belly and without legs: or, as some say, a body of any kind without a head upon it: (L:) or a beast without fat, and without back [to bear], and without belly to conceive: (IAth, TA:) or the skin of a sheep or goat, and of a camel: (As, Msb:) pl. **أُجْلَافٌ** (Sb, L) and sometimes **أُجْلَفٌ**: (Sb, TA:) and [it is also said that] **أُجْلَافُ الشَّاةِ** signifies the skinned sheep or goat that is without head and without legs and without belly. (S, Msb.) — Hence, i. e., from **أُجْلَافُ الشَّاةِ** (S, Msb,) †Rude in disposition or in make; coarse, or churlish; (S, M, Msb, K;) as also **جَلِيفٌ**; (K;) meaning that the person so termed is empty, without intellect: (M, TA:) applied to a Desert-Arab, (S,) or to an Arab: (so in a copy of the Msb:) or it is so applied as though meaning one with his skin; not having assumed the gentle and soft habits of the people of the towns or villages or cultivated lands; for when one does this, it is as though he pulled off his skin and clad himself with another: (Msb:) or †stupid, foolish, or unsound in intellect; likened to a skinned sheep or goat because of the weakness of his intellect. (IAth, TA.) — Also Thick, or coarse, dry bread: or bread not rendered savoury by anything eaten therewith: or the edge [of a cake] of bread. (K.) [See also **جَلْفَةٌ**.] — A male palm-tree, (Lth, K,) with the spadix of which the female palm-tree is fecundated: (Lth, TA:) pl. **جُلُوفٌ**. (TA.) — A certain well-known bird. (K.)

جَلْفَةٌ [inf. n. of **جَلَفَ**, q. v.]. — See also **جَلْفَةٌ**.

جُلْفَةٌ A part of a skin that is peeled, pared, stripped, or scraped, off. (L, K.)

جَلْفَةٌ A broken piece of dry bread, (K, TA,) thick, or coarse, (TA,) and without anything to

render it savoury: (K, TA:) pl. جَلْف. (TA.) [See جَلْف, of which it may be regarded as the n. un.] — A piece of anything: (Sgh, K:) pl. as above. (TA.) — The portion of a reed for writing that is between its مَبْرَى [or place where the paring is commenced] and its point; as also جَلْفَة. (K.)

جَلْف Clay; such as is put upon the head of the [jar called] خَنْبَجَة. [See 4.] (IAqr, K.)

جَلِفْ Peeled, pared, stripped, or scrooped, off; as also مَجْلُوف. (K.) It is said by some that the last word in the following saying of Keys Ibn-El-Khaṭeem,

* كَانَ لَبَاتِيَا تَبَدَّوْهَا * هَزَلَى جَرَادُ أَجْوَاهُ جَلْف *

is pl. of the former in this sense: but accord. to ISk, [the meaning of the verse is, As though emaciated locusts without heads and without legs occupied the two sides, or the whole, of the part of her breast where the necklace lay; for he says that] the poet likens the ornaments upon her نَبْهَة to locusts without heads and without legs. (TA.)

جَلِيفَة [An excoriated leg]. (TA.) — جَلِيفَة [or سَنَة جَلِيفَة] A year that destroys the cattle; (S, K;) as also جَالِفَة: (S, K:) any bane, or calamity, that destroys the cattle: pl. جَلَائِف and جَلْف. (TA.) You say, أَصَابَتْهُمْ جَلِيفَة, A great destruction of their cattle befell them. (S, TA.) And سَنُونَ جَلَائِف and جَلْف and جَلْف Years that destroy the cattle. (K.)

And جَلَائِف also signifies Torrents. (TA.) = See also جَلْف.

جَلْف [nct. part. n. of جَلَف]. — جَالِفَة [or شَجَة] A wound of the head that peels off the skin with the flesh: (S, K:) or that peels off the skin but does not penetrate into the interior. (Msb.) And طَعْنَة جَالِفَة A spear-wound, or the like, that does not penetrate into the interior; (S, K;) opposed to جَانِفَة. (S.) — زَمَانُ جَالِف [A time, or season, that sweeps away, or destroys, the cattle]. (TA.) See also جَلِيف.

جَلْف Having a portion, or portions, taken from its sides. (S, K.) — Having somewhat thereof remaining. (S, K.) So explained by Abu-l-Ghowth as occurring in the saying of El-Farezdaq,

* وَعَضُ زَمَانٍ يَا أَبْنِ مَرَوَانَ لَمْ يَدَعْ *
* مِنَ الْمَالِ إِلَّا مُسَحَّتًا أَوْ مُجَلَّفًا *

i. e., [And a biting of fortune, O Ibn-Marwān, left not, of the cattle, save] such as were destroyed, or they were such as had only a remnant remaining. (S.) — A man (S) whose cattle have been destroyed by years of drought, or barrenness, or dearth. (S, K.) And قَوْمٌ مُجْتَلِفُونَ A people, or party, whose cattle have been destroyed by a year of drought or the like. (S, TA.)

جَلِيف: see جَلِيف. — Also A skinned sheep or goat. (L.) — خَبَزَ مَجْلُوفٌ Bread burnt by the oven, (K, TA,) so that its outer parts stick to it. (TA.)

مُجَلَّف: see قَوْمٌ مُجْتَلِفُونَ.

مُتَجَلَّف Lean, or emaciated; (K;) as also مُتَجَرَّف. (TA.)

جلق

جَوَالِق (S, M, MA, Mgh, K) and جَوَالِق (IAqr, M, K) and جَوَالِق (K) A sack; in Pers. جَوَال; (MA, PS;) [not so well rendered in the KL by خُرْجِين, which means a saddle-bag or a pair of saddle-bags, like the Arabic خُرْج;] a certain kind of وعاء [or receptacle], (S, M, K,) [for corn &c.] well known: (M, K:) it has a loop, into which is inserted a stick, or piece of wood, called شِظَاظ, (S and K in art. شِظ,) this being also inserted into the loop of another جَوَالِق, when they are bound upon the camel: (K* and TA in that art.:) or it has two loops, one of which is inserted into the other, (S and K voce قَطَب,) [and then the stick is put through,] on the occasion of putting it on a camel: (TA ibid.:) the word is arabicized; (M, TA;) said to be from كَوَالَة, (TA,) or كَوَالَة, (KL,) but correctly from جَوَالَة, which is Pers.: (TA:) the pl. is جَوَالِق (S, MA, Mgh, K) and جَوَالِق (Sb, S, MA, Mgh, K,) the latter occurring in poetry, (TA,) and جَوَالِقَات (S, K) was sometimes used, (S,) but this is disallowed by Sb. (S, M.) The saying [of a rájiz], cited by Th,

* أَحَبُّ مَاوِيَةٍ حَبًّا صَادِقًا *
* حَبُّ أَبِي الْجَوَالِقِ الْجَوَالِقَا *

[I love Máweeyeh with a true love; with the love of the owner (lit. father) of the sack for the sack;] means that the speaker had a vehement love for the food, or wheat, that was in his جَوَالِق. (M.) Another says,

* يَا حَبْدًا مَا فِي الْجَوَالِقِ الشُّودُ *
* مِنْ خُشْكَنَانٍ وَسَوِيْقٍ مَقْنُودُ *

[O, lovely is what is in the black sacks, of biscuit and meal of parched barley sweetened with sugar-candy!]. (S.)

جلد

1. جَلَمَة (S, Msb, K,) nor. , (Msb, K,) inf. n. جَلَمَ (S, Msb,) He cut it, or cut it off; (S, Msb, K;) [like جَرَمَة.] — He shorn it, or sheared it; namely, wool, (Msb, K,) and hair, with the جَلَمَتِ مِنْهُ (Msb,) or جَلَمَ. (TA.) And جَلَمْتُ مِنْهُ I took [or clipped somewhat] from it; namely, wool; like جَرَمْتُ. (S in art. جَرَم.) And جَلَمَ الشَّاةُ He shorn, or sheared, the sheep or goat. (Har p. 190.) — جَلَمَ الْجَزُورَ (S, K,) inf. n. as above, (S,) He took the flesh that was on the bones of the slaughtered camel; (S, K;) as also اجْتَلَمَ. (K.)

5: see what precedes.

جَلَمَ The fat of the ثَرْب [or thin integument that covers the stomach and bowels or intestines] of a sheep or goat. (K.)

جَلَمَ The instrument with which one shears (S, K, TA) wool and hair: (TA:) and جَلَمَان signi-

fies a pair thereof; a pair of shears: (S:) or جَلَم and جَلَمَان signify alike, i. q. مَقْرَاض; like as one says مَقْرَاض and مَقْرَاضَان, and قَلَم and قَلَمَان: and جَلَمَان is also allowable, as a sing.; (Msb;) authorized by Ks; (TA;) and in like manner, قَلَمَان. (Msb. [But see مَقْرَاض.]) — † The moon; (Az, K;) as also جَلَمَر: (K:) or the [new moon, or moon when it is termed] هِلَال: (K:) likened to the جَلَم [as meaning the blade of a pair of shears]. (TA.) — [Hence also, probably,] † A certain mark of camels, made with a hot iron. (Ibn-Habeb, K.) — [Hence also,] † The tick, or ticks. (K.) — And, accord. to some, as being likened to these, because of their smallness, (TA,) † The sheep of Mekkeh: (A 'Obeyd, TA:) or certain sheep with long and hairless legs, found at El-Táif. (K.) And † The male of the gazelle, and of the sheep: pl. جَلَامَر. (K.) And † A kid: (Kr, K:) pl. as above. (S, TA.)

جَلَمَة The whole of a thing; (S, K;) as also جَلَمَة and جَلَمَة. (K.) You say, أَخَذْتُ الشَّيْءَ بِجَلَمَتِهِ I took the thing wholly. (S.)

جَلَمَة: see what next precedes.

جَلَمَة A skinned sheep or goat (S, K) without the intestines and without the legs, (S,) [or] when the shanks and the redundant parts have gone. (K.) And the whole flesh of a slaughtered camel. (S.) — See also جَلَمَة.

جَلَمَان: see جَلَمَر.

جَلَامَة Shorn wool. (K.)

جَلَامَر Shorn goats. (K.)

جَلَمَر: see جَلَمَر.

مَجْلُوم Cut, or cut off. (Msb.) — A shorn sheep or goat. (K, TA.)

مُجَلَّمَر A bone having the flesh cut off with the جَلَمَر. (TA in art. كَت.)

Quasi جلمع

جَلَمَح: see Q. Q. 1. in art. جلمع.

جلد

جَلَمَد and جَلَمُود Rock: (S, K:) or a rock; or mass, or piece, of rock: (M:) or a round stone: (Mgh, Msb:) or [a stone] smaller than what is termed جَنْدَل, of such a size as that which is thrown with a ballista: (L:) or a great stone: (Har p. 95:) or the latter word, [a stone] like the head of a kid; or less, such as may be carried in the hand by grasping its side but over which the two hands will not meet, with which date-stones &c. are bruised, or brayed: (ISh:) [pl. of the former, جَلَامِد; and of the latter, جَلَامِيد. Accord. to the Mgh and Msb, the م is an augmentative letter; but most of the lexicographers regard it as radical.] — [Hence,] رَشَعَ جَلَمَدُهُ, said of one known to be a niggard, meaning, † He gave something. (Har p. 95.) — And أَثْقَى عَلَيْهِ جَلَامِيدُهُ † He threw his weight (ثَقْلُهُ)

upon him. (K. [See الْقَى عَلَيْهِ مَنَاقِلَهُ, voce مَنَاقِلَ.]) — Also جَلْدٌ, (L,) or جَلْدٌ, (K,) A mass of rock rising out of shallow water. (IAqr, L, K.) — And the former, † A strong man; and so جَلْدَةٌ: (K:) or a man having a strong voice; and so جَلْدٌ. (L.) — Also, جَلْدٌ, Many camels: (S:) or camels composing a large herd: or camels advanced in years; as also جَلْدٌ: (K:) and sheep exceeding in number a hundred: (L, K:) you say ضَانٌ جَلْدٌ. (L.) — And Oxen, or cows: (L:) and the same word, (K,) or جَلْدَةٌ, (AA, L,) a single ox or cow. (AA, L, K.)

جَلْدٌ: }
جَلْدٌ: } see above.

جَلْدَةٌ applied to land (أَرْضٌ) Stony: (K:) and جَلْدٌ is [its pl.] like جَرَادٌ. (TA.) — See also جَلْدٌ, in two places.

جَلْدٌ: see جَلْدٌ, in two places.

جلنار

جَلْنَارٌ The flower of the pomegranate: an arabicized word, from كُنْزَارٌ, (K,) which is Persian, composed of كُنْز "a flower," and نَارٌ "a pomegranate." (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tadhkiret Dáwood, TA,) will not have ophthalmia in that year. (K.)

جله

1. جَلَهُ, nor. ٢, (S, Mgh, K,) inf. n. جَلَهُ, (S, Mgh, TA,) He was, or became, bald in the fore part of the head: (S, K:) or in the greater part of his head. (Mgh.) [The latter seems to be the correct meaning: see جَلَهُ below.] — جَلَتْ سَاحَتُهُ His court, or yard, was, or became, vacant, or void. (JK.) — جَلَهُ, (S, K,) aor. ٢, (K,) inf. n. جَلَهُ, (TA,) He uncovered a thing; or removed it [from a thing that it covered or concealed]. (K, TA.) — He raised the turban, while folding it, from the side of his forehead (عَنْ جَبِينِهِ), (K, TA,) [like اجْتَلَى] and from the fore part of his head. (TA.) — He removed the pebbles from a place. (S, K.) — He turned back a person from a difficult, or hard, thing or affair. (K.)

جَلَهُ, (JK, S,) or جَلَنَهُ, (K,) Baldness in the fore part of the head; (S, K;) which is the beginning of صَلَعٌ; like جَلَنَ: (S:) or baldness of the greater part of the head; (Mgh;) more than جَلَنَ, (JK,) and more than صَلَعٌ, which is more than جَلَنَ. (Mgh in art. جَلَع.)

جَلَنَهُ: see جَلَهُ. — Also The part that faces one of the brows, or brinks, or edges, of a valley: (S:) or the side of a valley; (K, TA;) the bank, or border, thereof: (TA:) or elevated parts in the interior, or lower part, of a valley, rising above the water-course, so that, when the valley

flows with water, the water does not reach them: (ISh, TA:) and, some say, the mouth of a valley: and some, a part of a valley uncovered by the torrents, and so made apparent: (TA:) and [the dual] جَلْتَانِ, (JK, M, TA,) or جَلْتَا وَادٍ, (S,) the two sides, or borders, of a valley, (S, M, TA,) when there is in them hardness: (JK, M, TA:) occurring in a trad., or, as some relate it, جَلْتَانِ, with an augmentative م: (TA:) pl. جَلَاةٌ. (S.) — A great round rock. (JK, K.) — A large [hill, or the like, such as is called] قَارَةٌ; as also جَلْنَمَةٌ, with an augmentative م. (TA.) — The place of alighting and abiding of a people, or company of men: (JK, K, TA:) and a yard, or wide space, in front, or extending from the sides, of their dwelling. (JK.) — And A meadow in which water collects and stagnates: pl. as above. (JK.) — Dates, (K, TA,) of which the stones have been picked out, (TA,) macerated and mashed with milk, (K, TA,) then given to drink to women; (TA;) having a fattening property; (K, TA;) as also جَلْبَمَةٌ. (K.)

جَلْبَمَةٌ: see جَلْبَمَةٌ, in two places.

جَلْبَمَةٌ A mode of wearing the turban, in which the جَبِينِ [or side of the forehead] is uncovered, so that the part where the hair grows is seen. (JK, Sgh.)

جَلْبَمَةٌ A place from which the pebbles have been removed. (JK, S, K.) — See also جَلْبَمَةٌ, last sentence.

أَجَلَهُ Bald in the fore part of the head; (S;) i. q. أَجْلَحَ: (TA:) or [it denotes more than the latter; meaning] bald in the greater part of the head: fem. جَلْبَمَةٌ: pl. جَلْنَمَةٌ. (Mgh.) [See جَلْنَمَةٌ.] — Large in the forehead, having the places of growth of the hair receding. (K.) — † A bull having no horn; (Ks, JK, S, K;) like أَجْلَحَ. (Ks, S.)

مَجْلُوءٌ A tent, or house, or chamber, (بَيْتٌ,) in which is neither door nor curtain. (JK, K.)

جلق

جَلَقٌ Bullets, syn. بُنْدُقٌ, (S, Mgh, K,) or rounded things, (En-Nadr, TA,) made of clay, (En-Nadr, Mgh, TA,) which one shoots [from a cross-bow]: (K:) n. un. with ٥: (En-Nadr, Mgh, TA:) a Persian word, arabicized; (Mgh;) in Persian جَلَقٌ, meaning "a ball of thread;" pl. جَلَقٌ; applied also to "a weaver;" (S, K;) i. e., جَلَقٌ is so applied. (TA.) Hence, قَوْسُ الْجَلَقِ [The cross-bow for shooting bullets]. (S, Mgh.)

جلهر

جَلْهَةٌ: see art. جله.

جلو

1. جَلَا, (S, Mgh, Mgh,) [aor. ٢,] inf. n. جَلَا, (Mgh,) It (a thing, and † an affair, or a case, Mgh, or † information, or tidings, Mgh,) was, or became, clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered, (Mgh,

Mgh,) للنَّاسِ to men, or the people; (Mgh;) as also جَلَى, said of a thing: (S, Mgh, Mgh:) it († information, or tidings, S, Mgh, or † an affair, or a case, Mgh,) was, or became, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident, (S, Mgh, Mgh,) لِي to me, (S,) or للنَّاسِ to men, or the people. (Mgh.)

One says, تَجَلَّتِ الشَّمْسُ The sun became unobscured, or exposed to view, and ceased to be eclipsed. (TA from a trad.) Er-Rāghib says that تَجَلَّى is sometimes by the thing itself; as in the phrase [in the Qur xii. 2], وَإِذَا تَجَلَّى [By the day when it becometh clear, &c.]: and sometimes, by the case, and the action; as in the saying [in the Qur vii. 139], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ [And when his Lord became manifested to the mountain]: Zj says that the meaning in this instance is, appeared, and so say the Sunnees; El-Hasan says that the meaning is, تجلَّى بالثَّوْرِ [became manifested by light, the light of the empyrean]. (TA.) — جَلَا, [aor. ٢,] inf. n. جَلَا, (S, Mgh, Mgh, K,) and جَلُو; (K;) and اجْلَى; (S, Mgh, Mgh, K;) He, (a man, Mgh,) or they, (a company of men, Mgh, Mgh,) went forth, or emigrated, (S, Mgh, Mgh,) عَنْ الْبَلَدِ from the country, or town, (S, Mgh,) and عَنْ أَوْطَانِهِمْ from their homes: (S, Mgh:) [like جَلَل:] or they (a company of men) dispersed themselves, or became dispersed, عَنْ الْمَوْضِعِ, and مِنْهُ, from the place: (K:) or جَلَا means, in consequence of fear: and اجْلَى, in consequence of drought: (AZ, K:) or أَجْلَوْا مَنْزِلَهُمْ signifies they left their place of abode in consequence of fear; the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, عَنْ مَنْزِلِهِمْ: (Mgh:) accord. to IAqr, جَلَا signifies he fled, being driven away, from his home. (TA.) [See also 12.] — جَلَى, aor. ٢, inf. n. جَلَا, He had that degree of baldness which is termed جَلَا; (K;) i. e. baldness of the fore part of the head; (S, K;) like جَلَهُ: (S:) or baldness of half of the head; (S, K;) which is the beginning of صَلَعٌ: (S:) or baldness less than what is termed صَلَعٌ. (K.) And جَلَا الْجَبِينُ, inf. n. جَلَا, signifies the same as جَلَى [The part above the temple became bald]. (A'Obeyd, TA.) — جَلَا, [aor. ٢,] inf. n., app., جَلَا, or perhaps جَلَا, but the former seems to be indicated by what follows;] (S, Mgh, Mgh;) and جَلَا; (MA;) He made it, or rendered it, clear, or unobscured; exposed it to view, displayed it, laid it open, disclosed it, or uncovered it; (S, Mgh, MA;) namely, a thing: (S, Mgh:) he made it, or rendered it, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, Mgh, Mgh, MA;) namely, † an affair, (Mgh,) or † information, or tidings. (Mgh.) You say, جَلَا الْعُرُوسَ, inf. n. جَلَا, and جَلُو, (S, Mgh, K,) and اجْتَلَاهَا; (K;) and جَلُو; (K;) and جَلُو; (S, Mgh, K;) He displayed the bride, عَلَى بَعْلِهَا, to her husband: (K:) or he looked at the bride

displayed: (§:) and you say also, *جَلَبَتْ عَلَى* (TA) *She was shown to her husband, and he looked at her displayed*: (Har p. 30:) and *جَلَاهَا زَوْجَهَا* *Her husband presented, or gave, to her a female slave (S, K) or some other thing at the time of her being displayed to him; as also* *جَلَاهَا*: (K:) and *جَلَّتِ النَّاشِطَةُ الْعَرُوسُ* *The female hairdresser adorned the bride [to display her to her husband]*. (TA.) You also say, *جَلَا* *Such a one displayed, discovered, disclosed, revealed, or manifested, the affair, or case; as also* *جَلَاهُ*, and *جَلَا عَنْهُ*: (K,* TA:) or *جَلَا فَلَانًا الْأَمْرَ* *he displayed, discovered, &c., to such a one the affair, or case; as also* *جَلَاهُ* [i. e. *جَلَاهُ الْأَمْرَ*], and *جَلَا عَنْهُ* [i. e. *جَلَاهُ الْأَمْرَ*]. (So accord. to the CK and my MS. copy of the K. [The reading in the TA is, in my opinion, preferable to the latter.]) And *اللَّهُ يُجَلِّي السَّاعَةَ* *God will make manifest the hour, or time of the resurrection; or will make it to appear*. (K in art. *جلى*: [but it belongs to the present art.:]) so in the Kur vii. 186. (TA.) And *هُوَ يُجَلِّي عَنْ نَفْسِهِ* *He declares, or explains, his mind*. (§.) — *جَلَوْتُ السَّيْفَ*, inf. n. *جَلَاةٌ*, (S, Mgh, K, [in the CK *جَلَا*, but it is]) with kesr, (S, Mgh,) and *جَلَوْتُ*, (K,) *I removed, or cleared off, the rust from the sword; (Mgh:) I polished, or furnished, the sword; (S, K;) and the mirror; (K;) and the like; (TA;) [as, for instance,] جَلَيْتُهَا the silver; and so جَلَيْتُهَا*. (K in art. *جلى*.) And *جَلَوْتُ بَصْرِي بِالْكحل* *I cleared my sight with collyrium*: (§:) [whence,] *جَلَا* *He applied collyrium to his eye or eyes*. (IAqr, TA.) And *جَلَوْتُ هَبْيَ عَنِّي* *I removed my anxiety, or caused it to depart, from me*: (S, K,* TA:*) and *جَلَا عَنْهُ الْهَمُّ* *He removed, or cleared away, from him anxiety*. (Lth, TA.) And *جَلَا اللَّهُ عَنْهُ الْمَرَضُ* *God removed from him the disease*. (TA.) — *جَلَاهُمُ*, and *جَلَاهُمُ*, (S, Mgh,) or *جَلَاهُ*, and *جَلَاهُمُ*, (Mgh, K,) and *جَلَاهُ*, (K,) *He, (a man, S, Mgh, or the Sultan, Mgh,) or it, (drought, K,) caused them, or him, to go forth, or emigrate; or expelled them, or him; or drove them, or him, forth; (S, Mgh, Mgh, K;)* [from their homes, or from his home.] And *جَلَا النَّحْلَ*, inf. n. *جَلَاةٌ*, or *جَلَاةٌ*, (accord. to different copies of the K,) and *جَلَاةٌ* [thus written without any syll. signs]; and *جَلَاهَا*: (TA;) *He smoked [out] the bees, in order to collect the honey; (K;) he drove away the bees by means of smoke*. (TA.)

2. *جَلَى*: see 1, in six places. — Also, inf. n. *جَلَى* and *جَلَى*, *He (a hawk, or falcon,) raised his head, and looked, (K, TA,) seeing the prey*: (TA:) or *he (a hawk) closed his eyes, and then opened them, in order to see more clearly*. (Ibn-Hamzeh, TA.) — And [hence,] *جَلَى بَصْرَهُ*, inf. n. *جَلَى*, *He cast his eyes (S, K) like the hawk looking at the prey*. (§.) — [جلى is also mentioned (in Har p. 161), on the authority of Mtr, as signifying *He, or it, outstripped*; from *المَجَلَى*

meaning “the first of the horses in a race;” but as being not known in this sense on any other authority.]

3. *جَلَانِيَةً بِالْأَمْرِ*, inf. n. *مَجَلَانِيَةً*, *I acted openly with him in the affair; as also* *جَلَانِيَةً*. (§.)

4. *جَلَى* as an intrans. v.: see 1, in two places. — *أَجَلَوْا عَنِ الْقَتِيلِ* *They cleared themselves away, or removed, from the slain person*. (S, Mgh, TA.) — *أَجَلَى يَقْدُو* *He hastened, running*: (K:) or *hastened somewhat, running*: (TA:) or *أَجَلَى* signifies *he became distant, or remote, and hastened*. (So accord. to some copies of the K, where we find *وَأَجَلَى بَعْدَ وَاسْرِعَ* instead of *وَأَجَلَى*.) — As a trans. v.: see 1, in four places.

5. *تَجَلَّى*: see 1, in three places: — and see also 7. — *تَجَلَّى الشَّيْءُ* *He looked at the thing, (K in art. *جلى*), standing upon a higher position*. (TA.) [See also 8.]

6. *تَجَلَّيْنَا* *Our states, or conditions, became disclosed to each other; the state, or condition, of each of us to the other*. (§.)

7. *انْجَلَى* *It became removed, or cleared away; said of anxiety, (S, K,* TA,) and of an affair [&c.]; as also* *تَجَلَّى*. (K,* TA.) You say, *انْجَلَى عَنْهُ الْهَمُّ* *Anxiety became removed, or cleared away, from him, (S,) كَمَا تَجَلَّى الظُّلُمَةُ* *like as the darkness becomes removed, or cleared away*. (TA.)

8. *اجْتَلَاهُ* *He looked at him, or it*. (K.) [See also 5.] Hence, *اجْتَلَى الْعَرُوسُ*, explained above: see 1. (TA.) — See also 1 in two other places, last two sentences. — *اجْتَلَيْتُ الْعِمَامَةَ عَنْ رَأْسِي* *I raised the turban, while folding it, from the side of my forehead (عَنْ جَبِينِي)*: (§:) [like *اجْتَلَيْتُ*] — *اجْتَلَى* *It became polished, or furnished; said of a sword [&c.]*. (TA.)

12. *اجْلَوْلَى* *He went forth, or emigrated, from one country, or town, to another*. (IAqr, K.) [See also 1.]

أَبْنُ جَلَا *A man who is well known, celebrated, or notable; (Mgh;) of whom it is said, جَلَا الْأُمُورُ*, i. e. *he has made affairs clear, unobscured, or manifest; (S, Mgh;) or جَلَا أَمْرُهُ*, i. e. *his case has become clear, unobscured, or manifest*: (Mgh:) or *one whose case is clear, apparent, plainly apparent, or manifest*; (K, TA;) as also *أَبْنُ أَجَلَى*: (K:) applied to a man who is upon an elevated and conspicuous place; and applied by El-Hajjāj to himself, as meaning that he was one whom every one knew: (TA:) and also, (K,) for this reason, (TA,) the name of a certain man, (S, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (S,) namely, Soḥeym Ibn-Wetheel Er-Riyāḥee, (TA,)

* أَنَا أَبْنُ جَلَا وَطَلَّاعُ الثَّنَائَا

* مَتَى أَضْعُ الْعِمَامَةَ تَعْرِفُونِي

[I am a man well known, celebrated, or notable, &c.; and he who rises to eminences, or who is

accustomed to embark in, or surmount, lofty and difficult things: when I put down the turban, ye will know me]. (S, TA.) Sb says, (TA,) *جَلَا* in this case is a verb in the pret. tense: 'Eesā Ibn-'Omar says that when a man is named *قَتْلُ* or *ضَرْبُ* or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that *جَلَا* may be here without tenween because it is imitative of a phrase, as though the poet said, *أَنَا أَبْنُ الَّذِي يُقَالُ لَهُ جَلَا الْأُمُورُ*: (S, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) — Accord. to some, it signifies *† The daybreak, or dawn*; (Har p. 498;) and so *أَبْنُ أَجَلَى*: (TA:) accord. to Hamzeh, *† the beginning of day*: and accord. to some, *† the moon*. (Har ubi supra.)

جَلَا: see 1, voce *جَلَى*: — and see *جَلَاةٌ*.

جَلَاةٌ: see *جَلَاةٌ*.

جَلْوَةٌ *A female slave, (S, K,) or some other thing, (K,) that is presented, or given, by the husband to his bride at the time of her being displayed to him*. (S,* K.) One says, *مَا جَلْوَتَا* [What is her bridal present?]; and is answered, “Such a thing.” (§.)

جَلَاةٌ *A thing, an affair, or a case, that is apparent, manifest, plain, or evident*. (S, K, TA.) — And *Acknowledgment, or confession*: so in the saying of Zuheyr:

* فَإِنَّ الْحَقَّ مَقْطَعُهُ ثَلَاثُ
* يَمِينٌ أَوْ نِفَارٌ أَوْ جَلَاةٌ

[For verily the means of deciding the truth are three: an oath, and incongruity of circumstances, and acknowledgment, or confession]: (§:) but Az writes the last word *جَلَاةٌ*, with kesr to the *ج*, as meaning *an evidence, or a proof, and witnesses*; from *مَجَلَاةٌ* [inf. n. of 3, q. v.]. (TA.) — *جَلَاةٌ يَوْمِي*, (K, TA,) or *جَلَاةٌ يَوْمِي*, (so in some copies of the K,) [I remained with him, or at his abode,] during the whiteness of my, or a, day. (Zj, K, TA.) — See also the next paragraph.

جَلَاةٌ: see the paragraph next preceding. — Also, (S, Mgh, K,) written by El-Muhellebee *جَلَاةٌ*, (TA,) and *جَلَاةٌ*, which is more correct than the first, (Mgh,) or it is allowable, as also *جَلَاةٌ*, the former of the last two mentioned on the authority of En-Nahḥās, (TA,) *Collyrium*: (S, K:) or a particular kind thereof, (K, TA,) that clears the sight; (TA;) [i. e.] *إِنْجِدٌ* [antimony, or an ore of antimony]; (Mgh, TA;) so called because it clears the sight. (Mgh.) — *مَا جَلَاؤُهُ* *What is his honourable name, or surname, (S,) or his good surname, (K,) by which he is addressed?* (S, K.)

جَلَى *Clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered: apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident*: (S, Mgh, K, TA:) *جَالٌ* thus used has not been heard. (Er-Rāghib, TA.) It is applied as an epithet to information, or tidings, (Mgh, TA,)

and to analogy, or rule. (TA.) — **عَيْنَ جَلِيَّةٍ** *A seeing eye.* (IB, TA.)

جَلِيَّةٌ *Sure information or tidings.* (S.) — **أَخْبَرَنِي عَنْ جَلِيَّةِ الْأَمْرِ** *He informed me of the true, or real, state of the affair, or case.* (TA.)

دَوَاءٌ جَلَدٌ *[A medicine that clears the complexion or skin.]* (K voce فَوَّةٌ, &c.)

جَلَبَانٌ *The act of rendering apparent, open, manifest, plain, or evident: rendering clear, or unobscured; exposing to view, displaying, laying open, disclosing, or uncovering.* (TA.)

جَالٌ *Going forth, or emigrating, from his country, or town: [like جَالٌ:] and so جَالِيَّةٌ, applied to a company of people; [as also جَالَةٌ:] (Mgh); or to people who have gone forth, or emigrated, from their homes; (S); and particularly to those tributaries, (Mgh, Mghb,) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Mghb;) and afterwards, to such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes; (Mgh;) [i. e.] the free non-Muslim subjects of a Muslim government; because they were expelled by 'Omar from Arabia; (K); the word being fem. because denoting a جَمَاعَةٌ; (Mgh;) and its pl. is جَوَالٌ. (Mgh, Mghb.) — Hence, (Mghb,) جَالِيَّةٌ [as a subst.] is applied to The poll-tax that is exacted from the persons last mentioned above; (S, Mgh, Mghb;) as also جَالَةٌ: (S); first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Mghb.) You say, اُسْتَعْبِلَ فُلَانٌ عَلَى الْجَالِيَّةِ [Such a one was employed as collector of the poll-tax]. (S, Mgh, Mghb.) — See also جَانِلٌ in art. جَوَل.*

جَالِيَّةٌ (as a subat.): see what next precedes.

أَجْلَى *Having that degree of baldness which is termed جَلَا; i. e. baldness of the fore part of the head: or baldness of half of the head; (S, K); which is the beginning of صَلَعٌ: (S); or baldness less than what is termed صَلَعٌ: (K); or baldness of half of the head, and the like: (A'Obeyd, TA.) fem. جَلَوَاتٌ. (K.) [See أَجْلَحَ.] — Beautiful, or handsome, in face, bald in the sides of the forehead. (K.) — **جَبْهَةٌ جَلَوَاتٌ** *A wide forehead.* (K.) — **سَمَاءٌ جَلَوَاتٌ** *A cloudless sky: (Ks, S, K); and لَيْلَةٌ جَلَوَاتٌ *a cloudless, bright, night.* (TA.) — **ابْنُ جَلَا**: see **ابْنُ جَلَا**, in two places. — Also (i. e. ابن اجلى) **فَعَلْتُهُ مِنْ** *The lion.* (TA.) — **أَجَلَاكَ**, and **إِجْلَاكَ**, *I did it on account of thee, for thy sake, or because of thee; syn. مِنْ أَجْلِكَ.* (K.)**

فَعَلْتُهُ مِنْ إِجْلَاكَ: see what next precedes.

مَجْلَى sing. of مَجَالٌ, which signifies *The fore parts of the head, which are the [first] places of baldness: (Fr, S); or what is seen of the head when one fronts the face.* (TA.)

فَالَمَا حَرَبٌ [act. part. n. of 4. Hence,] **مُجَلٌّ** *And either war that shall cause you to emigrate, or abasing peace.* (TA.)

المَجْلَى *The first of the horses in a race.* (K in art. جَلَى.)

جلى

Some words are mentioned in the K under this head belonging to art. جلو, q. v.

جر

1. **جَرَّ** (S, Mgh, Mghb, K,) aor. جَرَّ, inf. n. جَرِّ, (Mghb,) said of water, (S,) &c., (S, Mghb,) *It became much, or abundant; (S, Mghb);* as also **استَجَرَّ**; said of a thing: (TA:) and, said of water, aor. جَرَّ (S, K) and جَرَّ (K,) the former of which is of the higher authority, (TA,) inf. n. **جُرُومٌ** (S, Mgh, K,) *it became much, or abundant, (S, Mgh, K,) in the well, (S,) and collected (S, K) after it had been drawn from; (S);* as also **استَجَرَّ**. (K.) And **جَمُوا** *They became many.* (TA.) — **جَمَّتِ الْبُتْرُ** (K,) aor. جَمَّتْ and جَمَّ, inf. n. **جُمُومٌ** (TA,) *The water of the well returned by degrees, (K, TA,) and became much, or abundant, and collected; (TA);* and **استَجَمَّتْ** signifies the same. (S.) — [Hence, **جَمَّتْ مَثَابَةٌ جَهْلِيَّةٌ**, a tropical phrase, explained in art. ثَوْب.] — **جَمَّ** **الْكَيْلُ**, inf. n. **جَمَامٌ**, with damm, *The measure became full or filled.* (KL. [But only the inf. n. is there mentioned: so that the verb may be جَمَّ, which see below.]) — **جَمَّ الْفَرَسُ** (S, K,) aor. جَمَّ and جَمَّ, (S, TA,) inf. n. **جَمَامٌ** (S, K) and **جَمَّ** (S); and **استَجَمَّ** (S); *The horse abstained from covering, (S, K,) so that his seminal fluid collected. (K.)* — Also, (aor. of the former verb as above, TA, and inf. n. **جَمَّ** and **جَمَامٌ**, S, K,) *The fatigue of the horse went away; (S); [he recovered his strength after fatigue;] he recovered from his fatigue, being left unriden; (K, TA);* and so **أَجَمَّ** [of which see also the pass. form, below]. (M, K.) — [And hence,] **جَمَّ** [inf. n. **جَمَامٌ**, q. v. infra,] *He rested; said of a man [as well as of a horse]; (TA);* and so **استَجَمَّ**. (Har p. 324.) — Also, said of a bone, (K,) inf. n. **جَمَّ** (TA,) *It had much flesh; its flesh became much, or abundant. (K.)* — Also i. q. **عَلَا** [He, or it, became high, &c.: perhaps said of water in a well]. (T, TA.) — Also, inf. n. **جُمُومٌ**, *He rose (ارتفع) in his pace, or going.* (TA.) — Also, (S, K,) inf. n. **جَمَّ** (TA) and **جُمُومٌ** (S, TA,) said of an event, (K,) of the arrival of a person, (S,) *It drew near; (S, K); it came to pass: (S);* and **اجَمَّ** signifies the same, (S, Mgh, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA:) **اجَمَّ**, [q. v.,] with the unpointed ج, in this sense, was not known to Ag. (TA.) — And, said of the نصَى, and the صِلَانِ, [two plants, inf. n. not mentioned,] *It attained to the state of having a جَمَّة* [app. meaning tuft, or flower-bud]. (TA.) — **جَمَّ الْكَيْشُ**

(TA,) or **جَمَّتِ الشَّاةُ**, [perhaps a mistranscription for **جَمَّتْ**,] aor. جَمَّتْ, (Mghb,) inf. n. **جَمَّ** (S, Mghb, TA,) *The ram, (TA,) or sheep or goat, (S, Mghb,) was hornless. (S, Mghb, TA.)* — **جَمَّ** (K,) [aor. جَمَّ, accord. to rule,] inf. n. **جَمَّ** (TA,) *He left it (namely, water [in a well,]) to collect; as also* **اجَمَّ**. (K.) And **جَمَّتِ الْبُتْرُ** [The well was left for its water to collect]. (TA.) And **استَجَمَّ الْبُتْرُ** *He left the well for some days until its water should collect: whence the metaphorical phrase, [ثَوْبٌ] كَانَ يَسْتَجَمُّ مَثَابَةً سَفِيَةً*, [explained in art. ثَوْب.] occurring in a trad. (Har p. 68.) — Also *He filled it (namely, a measure, S, such as is called جَمَامٌ, K) so that it had what is termed جَمَامٌ; and so* **اجَمَّ**; (S, K); and **اجَمَّ**. (K.) And **جَمَّ** *It was filled.* (T, TA.) See also **جَمَّ**, last sentence.

2. **جَمَّ** **الْأَرْضُ** *The جَمِيمُ [q. v.] of the land became full, or abundant.* (Ish, TA.) — **جَمَّ** [in the CK **جَمَّ**] *It (herbage) became such as is termed جَمِيمٌ; as also* **تَجَمَّ**. (K, TA.) — **جَمَّ** **الْحَيَّةُ** [q. v.] *of his hair.* (Z, TA.) — See also 1, last sentence but two.

4. **اجَمَّ**, as an intrans. verb: see 1, in two places. — **اجَمَّ**: see 1, near the end of the paragraph, in two places. — *He left him unriden, so that he recovered from his fatigue; namely, a horse. (K.)* And **اجَمَّ** *He (a horse) was left unriden. (S.)* — [Hence, *He rested him, or gave him rest.*] You say, **أَجَمَّ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ** [Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the سَفَرَجَلَةُ [or quince], **تَجَمَّ الْفَوَادُ**, i. e. *It rests the heart, and consolidates it, and completes its soundness and liveliness.* (TA.) One says also, **إِنِّي لَأَسْتَجِمُّ** [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And **اجَمَّ الْأَرْضُ** *He gave the land rest from tilling. (TA in art. بَخَعَ.)* — *He gave him the جَمَّة* [or supply of water, that had collected after drawing,] of the well. (Th, TA.) — **اجَمَّ الْعَنْبُ** *The grape-vine had all its branches that were above the ground cut off.* (AHn, TA.)

5: see 2.

10. **استَجَمَّ**, as an intrans. verb: see 1, in five places. — *It is said in a trad., مَنْ يُحِبُّ أَنْ يَسْتَجِمَّ لَهُ النَّاسُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ*, i. e. [Whoso loveth that men] should collect themselves to him, standing in his presence, and confining themselves to him, [let him take his sitting-place in the fire of Hell:] or, accord. as some relate it, **يَسْتَجِمُّ**; see art. خَمَر; (TA); and, as some, **يَسْتَجِمُّ**. (TA in art. خَمَر, q. v.) — **استَجَمَّتِ الْأَرْضُ** *The land put forth its plants, or herbage, (K, TA,) so that it became like the [hair termed] جَمَّة* [i. e. جَمَّة]. (TA.) — As a trans. verb: see 1, near the end of the paragraph, in two

places: — and see 4. — *اُسْتَجِمَّتْ جَمَّةُ الْمَاءِ*: [The supply of water that had collected after drawing] was drunk. (TA.)

R. Q. 1. *جَمَجَرَ*, (S, TA,) inf. n. *جَمَجَجَةٌ*, (K,) *He spoke indistinctly*, (S, K,) *not from impotence*, or, accord. to the T, *from impotence*; (TA;) and *جَمَجَرَ* signifies the same. (S, K.) — Also, (TA,) inf. n. as above, (Mgh, K,) with which *جَمَجَجَةٌ* is syn., accord. to Ez-Zowzanee, (Mgh,) *He concealed* (Mgh, K, TA) speech, (Mgh,) or a thing, (K, TA,) in his bosom. (Mgh, K, TA.) You say, *جَمَجَرَ شَيْئًا فِي صَدْرِهِ* *He concealed a thing in his bosom; did not reveal it.* (TA.) — Also, (TA,) inf. n. as above, (K, K,) *He destroyed, or killed*, (K, K, TA,) another or others. (TA.)

R. Q. 2. *تَجَمَّجَرَ*: see R. Q. 1. — Hence, *تَجَمَّجَرَ عَنْ الْأَمْرِ* [He held back from the thing, not daring to do it;] *he did not dare to do the thing.* (Ham p. 240.)

جَمَرٌ, an inf. n. used as an epithet, (Msb,) *Much, or many*; (S, Msb, K;) as also *جَمِيرٌ* accord. to the copies of the K, but correctly *جَمِيرٌ*, as in the L. (TA.) You say *مَالٌ جَمَرٌ* (Msb, TA) and *جَمِيرٌ* (TA) *Much property, or many cattle.* (Msb.) And it is said in the Kmr [lxxxix. 21], *وَيُحِبُّونَ الْمَالَ حُبًّا جَمًّا* (S) *And they love property with much love.* (A'Obeid, TA.) Abou-Khira'sh El-Hudhalce says,

• *إِنْ تَغْفِرَ اللَّهُمَّ تَغْفِرْ جَمًّا* •
(TA) i. e. [If thou forgive, O God, Thou forgivest] *much sin.* (Mgh.) *جَمَرُ الْبَعَاقِ*, in a trad. respecting prayer for rain, means *Capions, abundant, extensive rain.* (TA in art. بَقَعَ.) — The greater, or main, portion of the *ظَهْرَةُ* [i. e. mid-day, or mid-day in summer, &c.]: and of water; as also *جَمَّةٌ*, (as in some copies of the K,) or *جَمَّةٌ*: (so in other copies of the K, and accord. to the TA: [the former app. the right: if it were the latter, the author of the K, accord. to a rule which he has seldom neglected, would have added *بِالضَّمِّ*; as SM has here done, unless his transcriber have thus written by mistake for *بِالْفَتْحِ*:] or *جَمَرٌ* signifies the water, of a well, that has collected [after it has been drawn from]: and *جَمَّةٌ*, the place in which the water collects: (S:) and also, this last, the water itself: (TA: [i. e. the supply of water that has collected after drawing: see 4, last sentence but one; and see 10, last sentence:]) the pl. (of *جَمَّةٌ* S [or of this and of *جَمَرٌ* also]) is *جَمَامٌ* (S, K) and *جُمُومٌ*. (K.) — *جَمَامٌ*: see *جُمُومٌ*. — *جَمَامٌ* and *جَمَامٌ*, &c.; see *أَجَمَرٌ*, and art. *غَفَرَ*. — *جَمَرٌ* also signifies *People of the lowest, or basest, or meanest sort.* (T, TA.) — Also The measuring to the head of the measure; [app. an inf. n., of which the verb is *جَمَرٌ*; see 1, last sentence but two; and so *جَمَامٌ* and *جَمَامٌ* and *جَمَامٌ*. (K.)

جَمَّةٌ: see *جَمَرٌ*, in two places. — Also The part, or place, of a ship, in which collects the

water that leaks from its *خُرُوز* [or seams: in the CK *خُرُور*]: (K:) a genuine Arabic word. (TA.) — Also, (S, K,) and *جَمَّةٌ*, (S, K, and Ham p. 746,) *A company demanding a bloodwit* (S, K) or an obligation that must be discharged, (TA, and Ham ubi suprâ,) or peace; or coming for some other purpose: (Ham:) pl. *جَمَر* [probably *جَمَر*, pl. of the latter, or perhaps of both; or it may be *جَمَر*, as pl. of both]. (TA.) You say, *جَمَّةٌ عَظِيمَةٌ* and *جَمَّةٌ عَظِيمَةٌ* *He came in a great company &c.* (S, K.)

جَمَّةٌ: see *جَمَرٌ*: — and see also *جَمَّةٌ*, in two places. — Also The collective mass of the hair of the head, or the head of hair, (*مُجْتَمِعُ شَعْرِ الرَّأْسِ*, S, Mgh, K,) when more in quantity than what is termed *وَقْرَةٌ*: (S, Mgh:) or the collective mass of the hair (*مُجْتَمِعُ الشَّعْرِ*) when it hangs down from the head to the lobe of the ear, and to the two shoulder-joints, and more than that; what does not extend beyond the ears being termed *وَقْرَةٌ*: (TA:) or the collective mass (*مُجْتَمِعٌ*) of the hair of the *نَاصِيَةِ* [or anterior part of the head]: accord. to some, *what reaches to the two shoulder-joints*: (Msb:) in the M it is said to signify the hair; and in like manner in the Deewân el-Adab: but ISd adds that it is also said to mean *hair more in quantity than that which is termed لَبَّةٌ*: accord. to IATH, the hair of the head that falls upon the two shoulder-joints: in the Muheddhib, *what extends beyond the ears*: in the Mukaddameh of Z, *what extends to the lobe of the ear*: accord. to IDrd, *much hair*: (TA:) [see also *لَبَّةٌ* and *وَقْرَةٌ*:] pl. *جَمَر* (Msb, TA) and *جَمَامٌ*: (TA:) dim. *جَمِيمَةٌ*. (TA.) Hence, *رَأَى لُبَّةً فَغَسَلَهَا بِجَمِيمَةٍ*, meaning [He saw a spot, and washed it] by a moistening of his *جَمَّة*: or with the water of his *جَمَّة*: the prefixed noun being suppressed. (Mgh.) — Also [app. † *A flower-bud*:] the *قَبَّة* [rendered by Golius "nodosior pars"] of a plant, from which the flower comes forth. (KL.) [See an ex. above, voce *جَمَر*. If from *جَمَّة* applied to hair, it would seem rather to mean *A tuft*.] — One says also, *حَذَفَ جَمَّةَ الْجَوَّةِ ثَرَاكُلَهَا* [app. meaning *He threw away the husk of the walnut: then ate it*]. (TA.)

جَمَرٌ: see *جَمَرٌ*, in two places: — and see also *جَمَامٌ*.

جَمَامٌ A state of resting; (Fr, S, Msb, K;) as also *جَمَامَةٌ*: (TA:) particularly of a horse. (Fr, S, Msb.) [See *جَمَر*, of which it is an inf. n.] — See also *جَمَر*, last sentence: and see what next follows.

جَمَامٌ What has collected of the seminal fluid of a horse [after his resting from covering]; as also *جَمَامٌ*. (K.) — Also, and *جَمَامٌ* and *جَمَامٌ*, (S, Mgh, Msb, K,) [but see what follows.] The quantity [of flour or the like] that rises above the head of the [measure termed] *مَتَكُوك*, (S, Mgh, K,) after the filling, (Mgh,) exceeding the طَغَاف thereof; (S, Mgh, K;) as also *جَمَامٌ*: (K:) or

the fill of a bowl, without a head: accord. to ISk, only said of flour and the like: one says, *أَعْطَانِي جَمَامَ الْقَدَجِ دَقِيقًا* [He gave me the bowlful of flour]: but *جَمَامٌ* meaning the "resting" of a horse is with fet-h only: (Msb:) or, accord. to Fr, one says *جَمَامُ الْقَدَجِ مَاءً*, with kcsr, meaning the bowlful of water; and *جَمَامُ الْمَتَكُوكِ دَقِيقًا*, with damm; and *جَمَامُ الْفَرَسِ*, with fet-h only; and one does not say *جَمَامٌ*, with damm, except in relation to flour and the like, meaning the quantity that rises above the head of the *مَتَكُوك*, after the being filled: one says, *أَعْطَانِي جَمَامَ الْمَتَكُوكِ* when one puts what the head of the *مَتَكُوك* will bear, and gives it: (S, TA:) in the T, it is said that *أَعْطَاهُ جَمَامَ الْمَتَكُوكِ* means Give thou him [the quantity of] a *مَتَكُوك* without a head: but [SM says,] I have seen in its margin written that the right meaning is, the quantity borne by the head of the *مَتَكُوك*. (TA.) — See also *جَمَرٌ*, last sentence.

جَمَرٌ: see *جَمَامٌ*, in three places: — and *جَمَرٌ*, last sentence: — and see also *جَمَجَجَةٌ*. — It is also a pl. of *جَمَّةٌ* (S) [and perhaps of *جَمَرٌ* likewise: (see this latter:)] and of *جَمَّةٌ*. (TA.)

جَمَّةٌ (K) and *جَمَّةٌ* (S, K) A well of much water. (S, K.) — *فَرَسٌ جَمُومٌ* A horse that, after any run, runs again; (T, S, K;) applied to the female as well as the male: (T, TA:) a horse that goes much. (KL.)

جَمِيرٌ A plant, or herbage, that has grown somewhat, but not attained its full height: (S:) or much, or abundant, herbage: (K:) or herbage standing up and spreading: (AHn, K:) or that has grown up until it has become like the *جَمَّةُ* of hair: (TA:) a plant, or herbage, when it first appears in the ground is termed *بَارِضٌ*; then, *جَمِيرٌ*; then, *بَسْرَةٌ*; then, *صَمِغَةٌ*; and then, [when it is dry,] *حَشِيشٌ*: (S in art. بَسَرَ:) pl. *أَجَمَاءٌ*. (K.) And, with ة, A [plant of the kind termed] *نَصِيَّةٌ* that has become half a month old, so that it fills the mouth. (K.) — See also *جَمَرٌ*.

جَمَامَةٌ: see *جَمَامٌ*. — Also The state of being satiated, or satisfied, with food, and with drink. (TA.)

جَمِيمَةٌ dim. of *جَمَّةٌ*, q. v. (TA.)

جَمِيٌّ The bean, or beans; syn. *بَاقَلِيٌّ*. (AHn, K.)

جَمَانِيٌّ: see *جَمَانِيٌّ*.

جَمَامٌ: see what next follows.

جَمَانٌ A measure, (S,) such as is called *مَتَكُوك*, (K,) filled so as to have what is termed *جَمَامٌ*; (S, K;) as also *جَمَامٌ*: (K:) [fem. of the former *جَمِيٌّ*. Hence,] *جَمِيمَةٌ جَمِيٌّ* [A full [bowl]]. (K. In the CK *جَمِيمَةٌ*.)

جَمَانِيٌّ, with ن, (S,) an irreg. rel. n., applied to a man, (Sb, S,) *Having a long جَمَّة*: (S, K:) or *having a great and long جَمَّة*: (Sb, TA:) but if you name a person *جَمَّةٌ*, the rel. n. formed from it is *جَمِيٌّ* (Sb, S) only. (Sb, TA.)

جُمُورٌ : see what next follows.

جُمُورَةٌ The skull; i. e. the bone that contains the brain: (S, Mgh, K:*) or i. q. قُفٌّ [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull]: (K:) or the bones of the head; (IAqr, Mgh, TA;) all of them; the uppermost of them being the هَامَةٌ; (IAqr, TA;) or the هَامَةُ is the جُمُورَةُ altogether; (ISh, TA;) and the قُفٌّ is said to be a piece of the جُمُورَةُ: (TA:) pl. جُمُورٌ, (K,) [or this (in the CK, erroneously, جُمُورٌ) is a coll. gen. n.,] and جُمُورٌ [is the pl. properly so called, and that which is more commonly known]. (TA.) — Sometimes it is used to signify *A man*; so that one says, خُذُوا مِنْ كُلِّ جُمُورَةٍ دِرْهَمًا [Take ye from every man, or head, a dirhem]; like as one says, وَضَعَ الْإِمَامُ مِنْ كُلِّ رَأْسٍ: (Mgh:) and خَرَجَ عَلَى الْجُمُورِ عَلَى كُلِّ جُمُورَةٍ كَذَا [The Imam imposed the tax, or land-tax, upon the heads; upon every head so much]. (Mgh.) — A wooden bowl: (S, K:) a bowl of glass; as also قُفٌّ. (Az, TA.) — A kind of measure for corn or the like. (K.) — Also † Chiefs, or lords, of the Arabs; because the جُمُورَةُ is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl.] جُمُورٌ has this meaning. (T, K, TA.) And † Any sons of a father that are persons of might, or power, and eminence, or nobility: (T, TA:) and [the pl.] جُمُورٌ the tribes (قَبَائِلُ) of the Arabs which comprise بَطُونٌ, and in relation to which persons are called; as Kelb Ibn-Webreh; for when you say كُنْبِي, you do not need to call the person in relation to any of the بَطُونُ: (S:) or the tribes (قَبَائِلُ) in relation to which the بَطُونُ are called; as also جُمُورٌ. (K.) = A well that is dug in salt ground. (S, K.) = Sixty head of camels. (IF, IB, TA.) = جُمُورُ الْحَارِثِ The piece of wood at the head of which is the ploughshare. (TA.)

أَجْمَرُ [Greater, and greatest, in quantity, and in number, &c.: fem. جُمُورَةٌ. Henec.] وَالْوَحْيُ in a trad. of Anas, means The revelation being the most that it used to be. (Sh, TA.) — A bone having much flesh. (K.) You say also أَمْرَةٌ جُمُورٌ الْعِظَامُ A woman having much flesh (K, TA) on the bones. (TA.) And أَمْرَةٌ جُمُورٌ [A woman having much flesh on the elbows: or, as seems to be indicated by J, having no prominence of the elbows; and if so, from جُمُورَةٌ applied to a ewe, in a sense explained in what follows]. (S.) — جَاءُوا الْجَمَّةَ الْغَيْرَ (S, Mgh, K,) [and جُمُورٌ غَيْرًا, &c.,] and جُمُورٌ الْغَيْرَ (K,) [and الْجَمَّةُ الْغَيْرَ, &c.,] They came all together, (S, Mgh, K,) high and low, none of them remaining behind, and they being many: (S, K, in art. غفر:) see art. غفر. (S, K.) = Hornless, applied to a ram (Mgh, Mgh, K) or he-goat; (Mgh;) and so جُمُورَةٌ applied to a ewe (S, Mgh, Mgh) or she-goat: (S, Mgh:) pl. جُمُورٌ. (Mgh, Mgh.) — And [hence,] † A man having no spear (S, K,

TA) in war or battle: (S, TA:) pl. as above. (TA.) The pl. is also applied to horses, (S,) meaning † whose owners have no spears; the spears being regarded as the horses' horns. (Ham, p. 90.) — Also † A building having no [acrotelial ornaments such as are termed] شُرَفُ: (S:) and the pl., † Mosques having no شُرَفُ (Mgh, TA) upon them, (TA,) [i. e.] upon their walls. (Mgh.) — † A flat house-top having no parapet, or surrounding wall. (TA.) — † Short; having no elevation. (TA.) — † A woman's anterior pudendum. (K.) — And, as being likened thereto, or the reverse may be the case, (TA,) † A bowl. (K.) — Also, the fem., † Smooth. (IAqr, K.) — And hence, because of its smoothness, (IAqr, TA,) † A helmet: (IAqr, K:) to which the epithet غَفِيرٌ [q. v.] is applied because it covers the head: but this meaning of "a helmet" was not known to ISd on any other authority than that of IAqr. (TA.)

جُمُورٌ A place where water remains: or to which it reaches, and where it ends. (TA.) — † The breast, or bosom, or mind: (K, TA:) because it is the place in which are collected the knowledge &c. that it retains. (TA.) You say, رَحِبَ الدَّرَاعِ وَاسِعَ الصَّدْرِ, i. e. هُوَ وَاسِعُ الْمَجْمَرِ † [He is possessed of ample power and might, and free from distress of mind or from narrowness of mind]. (IAqr, K, TA.) And إِنَّهُ لَضَيِّقُ الْمَجْمَرِ † Verily he is contracted, or straitened, in mind by affairs, or events. (IAqr, TA.)

جُمُورَةٌ A thing in which resting is usually known to take place. (TA.)

جُمُورٌ A boy (IDrd, TA) having a head of hair such as is termed a جُمُورَةٌ. (IDrd, K, TA.)

جُمُورَةٌ A woman who makes her hair to form a جُمُورَةٌ, to make herself like a man: the doing of which is forbidden. (TA.)

جمع

1. جَمَعَ, aor. جَمَعُ, inf. n. جَمَاعٌ (S, A, Mgh, Mgh, K, &c.) and جُمُوعٌ (S, A, Mgh, K) and جَمْعٌ (K,) or this last has not been heard, (Mgh,) He (a horse) overcame his rider, or gained the mastery over him, (S, L, K,) running away with him: (L:) or broke loose, or ran away, (Mgh,) and went at random, without any certain aim, so as not to be turned by anything: (Mgh, Mgh:) or ran so as to have the mastery over his rider: (Ham p. 568:) and جَمَعَ بِرَأْسِهِ (A, Mgh, Mgh) he overcame his rider, (A, Mgh,) and ran away so that he could not govern him: (A:) or became refractory, so that he overcame his rider: (Mgh:) and sometimes, (Mgh,) this verb also signifies he was quick, or swift, (A, Mgh,) and brisk, lively, or sprightly; denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Mgh.) — [Hence,] † He (said of anything [i. e. of a man or any animal]) went at random, or heedlessly, without consideration or certain aim,

not obeying a guide to the right course. (TA.) And † He (said of a man, S, L) hastened, or went quickly, (S, L, K,) إِلَيْهِ to him, or it, so that his course was not turned for anything. (L, TA.) وَفَرَّ يَجْمَحُونَ, in the Kur [ix. 57], means † They hastening, or going quickly: (AO, S, L:) or hastening so that nothing turns them back, like the horse that is termed جَمُوحٌ: (Bd, Jel:) or running like horses that overcome their riders and run away so as to be ungovernable by them. (A.) And جَمَعَ فِي إِثْرِهِ, occurring in a trad., † He hastened after him, or it, so that nothing turned him back. (L.) — جَمَعَتِ الْمَرْأَةُ † The woman went forth from the place where she used to pass the night, in auger, without the permission of her husband. (Mgh.) And جَمَعَتْ مِنْ زَوْجِهَا, so in the S and L &c., but in the K جَمَعَتْ زَوْجِهَا, [which is evidently a mistake,] (TA,) † She went forth from the house, or tent, of her husband, to her own family, before he divorced her; (S, L, K;) inf. n. جَمَاعٌ. (L, TA.) And جَمَعَتْ إِلَى أَهْلِهَا † She went to her family without the permission of her husband. (A.) — جَمَعَتِ السَّفِينَةُ † The ship quitted her course, (A, TA,) and became ungovernable by the sailors; inf. n. جَمُوحٌ. (TA.) — جَمَعَتِ الْمَفَارَةُ بِالْقَوْمِ † The desert led the people, or party, far away, by reason of its great extent. (A, TA.) — جَمَعَ بِهِ مَرَادُهُ † The object of his desire baffled his efforts to attain it. (A, TA.)

جَمَحَةٌ [A trick of overcoming the rider, and running away with him]. You say, دَابَّةٌ سَمَحَةٌ مَا بِهَا جَمَحَةٌ وَلَا رَمَحَةٌ [A beast submissive, or easy, or gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking]. (A.)

جَمُوحٌ (T, S, A, Mgh, L, Mgh, K) and جَامِحٌ (Mgh, Mgh) A horse that overcomes his rider, or gains the mastery over him, (S, A, Mgh, L, Mgh, K,) being refractory, (Mgh,) and runs away with him, (L,) or runs away so that his rider cannot govern him, (A,) or goes away at random, without any certain aim, so as not to be turned by anything: (Mgh:) or that will not bend his head: (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Mgh,) applied alike to the horse and the mare: (T, Mgh, Mgh, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., that habitually takes his own way, so that his rider cannot turn him from it; (T, TA;) or as explained before; (Mgh;) the other meaning being quick, or swift, and brisk, lively, and sprightly; and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.) — [Hence,] † Anything [i. e. a man or any animal] that goes at random, or heedlessly, without consideration or certain aim, not obeying a guide to the right course: (TA:) and the former epithet, (Mgh, K,) or each of the two, (S, A,) † a man who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct, (S, A, Mgh, K,)

so that he cannot be turned back. (S, K.) And **جَمَاحٌ** [is pl. of **جَمَاحٌ**, accord. to analogy, and] signifies † Men routed, defeated, or put to flight, in war. (IAar, K.) — **مَفَازَةُ جَمُوحٍ** † [A desert that leads one far away, by reason of its great extent: see 1, last sentence but one: likened to a horse that is termed **جَمُوحٌ**]: occurring in a poem of Dhu-r-Rummeh. (TA in art. **نَحَب**.)

جَمَاحٌ An arrow, (S, K,) or a small arrow, (L,) without an iron point, having a round head, with which the art of shooting is learned (S, L, K) by a boy: (S, L:) or one with which boys play, putting upon its head a date or some clay, in order that it may not wound: (L:) or it signifies also a date put upon the head of a piece of wood, with which boys play: (K:) birds are shot at with it, and knocked down, without being killed, so that the shooter takes them: and it is also called **جَمَاحٌ**: (T, TA:) or a boy's arrow, upon the end of which he puts a lump of chewed dates of the size of the **عَفَاصُ** [here meaning stopper] of a bottle, in order that it (the end) may go more directly, and be smooth; without feathers, and sometimes without a notch. (AHn, L.) = Also That [kind of plant] at the extremities of which come forth what resemble ears of wheat, soft, (L, K,) like foxes' tails, or (L) resembling the heads of the **حَلْيِ** and the **صَلْتَانِ** and the like: (L, K:) a coll. gen. n.: n. un. with ة: (L:) pl. **جَمَاحِيحٌ**; and in poetry **جَمَاحِيحٌ**; (L, K:) the latter allowable only in cases of necessity. (L.) = See also **جَمُوحٌ**.

جَمَاحٌ: see **جَمُوحٌ**, in two places.

جمد

1. **جَمَدٌ**, aor. 2, inf. n. **جَمَدٌ** and **جَمُودٌ**, said of water, (S, M, L, Msh, K,) &c., (Msh,) [i. e.,] of anything fluid, or liquid, (K,) It congealed; concreted; became solid, or contr. of fluid or liquid; froze; syn. **قَامَرٌ**; (S, M;) contr. of **ذَابٌ**; (Msh, K;) as also **جَمَدٌ**. (L, K.) And said of blood, &c., (S, M,) It congealed, or concreted; syn. **قَامَرٌ**: (M:) or became dry; dried. (S.) See also 2. — Also, inf. n. **جَمُودٌ**, † He, or it, remained fixed, or stationary. (KL.) You say, **مَا زِلْتُ أَضْرِبُهُ حَتَّى جَمَدَ** [I ceased not to beat him until he became motionless]. (A.) — † [He, or it, was, or became, incapable of growth or increase; lifeless, or dead: see **جَامِدٌ**. — † He was, or became, stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance: see, again, **جَامِدٌ**.] — Also, inf. n. **جَمُودٌ**, † said of a man's state or condition [as meaning, It was, or became, stagnant, or unimproving]. (A.) — Also **جَمَدَتْ**, aor. 2, inf. n. **جَمُودٌ**, † She [a camel, &c.,] had little milk. (T, TA.) And **جَمَدَتْ عَيْنُهُ**; His eye shed few tears: a phrase alluding to hardness of the heart. (Msh.) — Also **جَمَدَ**, (L, K,) aor. 2, (L,) [inf. n. **جَمُودٌ**]; and **أَجَمَدَ**; (A, TA; [in a copy of the A, **أَجَمَدَ**,

but this is doubtless a mistranscription; see **جَمَدَتْ**]; † He was, or became, niggardly, penurious, or avaricious; (L, A, K;) as also **جَمَدَ** (A:) and **جَمَدَتْ يَدُهُ**; (Msh;) or **جَمَدَتْ كَفُهُ** [or **جَمَدَتْ**]; (Msh;) he possessed little good: (A, TA:) or **جَمُودٌ** signifies the refraining, or holding back, from beneficence. (Har p. 149.) — **جَمَدَ لِي عَلَيْهِ حَقِّي** † My right, or due, was, or became, incumbent, or obligatory, on him; or established against him; (A, K, * TA;) as also **ذَابَ**. (A, TA.) = **جَمَدَ** He cut it, or cut it off. (K.)

2. **جَمَدٌ**, inf. n. **تَجْمِيدٌ**; (K;) or **جَمَدٌ**; (so in the L;) It (water, and expressed juice, L) was about to congeal, concrete, become solid, or freeze; was at the point of congealing, &c.; expl. by **حَاوَلَ أَنْ يَجْمَدَ**. (L, K.) = [And the former, It caused water &c. to congeal.]

4. **أَجَمَدَ**: see 1, in two places. — Also, inf. n. **أَجْمَادٌ**, He was entrusted with the management of affairs among a people or party [in the game called **الْمَيْسَر**: see **مُجْمَدٌ**]. (T, TA.) = **أَجْمَدْتُ** **عَلَيْهِ حَقِّي** † I made my right, or due, incumbent, or obligatory, on him; or established it against him. (A, K, * TA.)

جَمَدٌ: see **جَامِدٌ**, in two places.

جَمَدٌ: see **جَمُودٌ**.

جَمَدٌ pl. [or rather quasi-pl. n.] of **جَامِدٌ**, q. v. (S, Msh, K.) — Also Congealed, or frozen, water; ice: [see also **جَمَدٌ**, mentioned with **جَامِدٌ**]; and snow. (K.) — See also what next follows.

جَمَدٌ and **جَمُودٌ** Elevated ground; as also **جَمَدٌ**: (M, K:) or a hard, elevated place: (S, TA:) or **جَمَدٌ** signifies rugged ground: (TA:) or an elevated, rugged place: (As, TA:) or a small isolated mountain, not high, sometimes rugged and sometimes soft, and producing trees, only found in rugged land; so called because of its dryness; it is the smallest kind of **أَكْمَةٌ**, round and small, not extending along the ground, rugged at the top, and producing herbs, or leguminous plants, as well as trees; differing from **جَمُودٌ** [q. v.]: (Ish, L, TA:) pl. [of mult.] **جَمَادٌ** (Ish, S, M, K) and [of pause.] **أَجْمَادٌ**. (S, M, K.) — Also, the first, A stone: pl. **جَمَادٌ**. (Fr, TA.)

جَمَادٌ † [A thing that does not grow, or increase; that is incapable of growth, or increase; an inorganic thing; as a mineral and the like:] an inanimate thing; a thing that has no soul: [an epithet used as a subst.; or an epithet in which the quality of a subst. is predominant:] pl. **جَمَادَاتٌ**. (Har p. 13.) [See also **جَامِدٌ**.] — † Land (**أَرْضٌ**) upon which rain has not fallen: (T, S, K:) or dry land, upon which no rain has fallen, and in which is nothing: (T, TA:) or land in which is no produce: (A:) or, as some say, rugged land: (L:) or sterile, barren, or unfruitful, land, in which is nothing; as also **جَمَادٌ**: pl. **جَمَدٌ**. (AA, L in art. **جَمَدٌ**.) — † A year (**سَنَةٌ**) in which is no rain: (S, K:) or in which is no produce of the earth: (A:) and, in

like manner, **جَامِدَةٌ** a year in which is no herbage, or pasture, no plenty, or fruitfulness, and no rain. (T, TA.) — † A she-camel having no milk; (S, M, K;) and so a ewe or a she-goat: (L:) or having little milk: (T, TA:) and [accord. to some,] a slow she-camel; syn. **بَطِيئَةٌ**; (L, K;) but [this is app. a mistranscription for **بَكِيئَةٌ** "having little milk," and] ISd says that the explanation **بَطِيئَةٌ** does not please him. (TA.) — See also **جَامِدٌ**, in two places. = A kind of cloth or garment; as also **جَمَادٌ**. (K.)

جَمَادٌ, like **قَطَامِرٌ**, (K,) or **جَمَادٌ**, (S, A, L,) said with reference to a niggard, (S, A, L, K,) in dispraise, (K,) as an imprecation, meaning † May a stagnant, or an unimproving, state or condition (**جَمُودُ الْحَالِ**) be his lot [or his constant lot]: (A:) or may he not cease to be in a stagnant, or an unimproving, state or condition (**لَا زَالَ جَامِدٌ**) (S, L.) **جَمَادٌ** is [a proper name,] indeed, with kesr for its termination, because it is transformed from the inf. n., namely, **الْجَمُودُ**, like **فَجَارٌ**, which means **الْفَجْرَةُ**: (S:) and the contr. of **جَمَادٌ** is **جَمَادٌ**, (S, * A,) which denotes praise. (S.) El-Mutalemmis says,

* **جَمَادٍ لَهَا جَمَادٌ وَلَا تَقُولِي**
* **لَهَا أَبَدًا إِذَا ذُكِرَتْ حَمَادٌ**

i. e., Say thou **جَمُودًا** to her, [**جَمُودًا**], and say not to her [ever, when she is mentioned,] **حَمَادًا** and **شُكْرًا**. (S.)

جَمَادٌ: see **جَمَادٌ**, last meaning.

جَمُودٌ: see **جَامِدٌ**.

جَمُودٌ [app. Elevated tracts,] softer, or more plain, than what is termed **جَمَدٌ**, and more intermixed with soft, or plain, tracts, sometimes in, or by, that [kind of high ground] which is termed **قَفٌّ**, and sometimes in, or by, soft, or plain, tracts. (Ish, L, TA.)

جَامِدُ الْعَيْنِ: see **جَامِدٌ**.

جَمَادِي One of the names of the months, (Msh, K,) applied to two of the Arabian months, together called **جَمَادِيَّانِ**, (TA,) and distinguished by the appellations of **جَمَادِي الْأَوَّلِي** and **جَمَادِي الْآخِرَةِ** [the fifth and sixth months of the Arabian year]: (S, K:) it is of the measure **فُعَالِي**, from **الْجَمَدُ**; (S;) the two months to which it is applied being [said to be] so called because, when the months were named, these two fell in the season of the freezing of water: (ISd, L, Msh:) [but this derivation seems to have been invented when the two months thus named had fallen back, into, or beyond, the winter; for when they received this appellation, the former of them evidently commenced in March, and the latter ended in May; therefore I hold the opinion of M. Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard by reason of paucity of rain, from **جَمَادٌ**, an epithet applied to land upon which rain has not fallen, or from **جَمَادِي**, an

epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, *صَفَر* and *رَبِيع* and *رَمَضَان* and *شَوَّال*: afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see *زَمَن*, and *البَجَرَة*:] *جمادى* is determinate, (K,) being a proper name, (TA,) and of the fem. gender: (Msb, K:) if you find it masc., it is because it is made to accord to *الشَّهْر*: all the other names of the months are masc.: (Fr, IAm, Msb:) the pl. is *جُمَادِيَّات*, (Fr, L, K,) agreeably with analogy; and if the form *جَمَاد* [a mistranscription for *جُمَادِي*, like *حَبَائِر*, pl. of *حَبَارَى*,] were used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called *جُمَادَى خَمْسَة*; and the latter, *جُمَادَى سِتَّة*; (K;) which mean, respectively, *Jumáda the fifth month* and *Jumáda the sixth month*, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,]

* حَتَّى إِذَا سَلَخَا جُمَادَى سِتَّةً *
* جَزَا فُطَالَ صِيَامَهُ وَصِيَامَهَا *

[Until, when they both pass, and come to the end of, *Jumáda*, completing six months, they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance]: thus cited by Bundár; *سِتَّة* being in the accus. case as a denotative of state, and by *جمادى* being meant *جمادى الآخرة*: or, accord. to IAg, the poet said *سِتَّة*, meaning the six months of winter, which are the months of dew; and Abou-Amr Esh-Sheybánee says the like. (MF.) AHn says that the Arabs applied the name of *جمادى* to *The whole of the winter*; [see above;] whether the winter were at the same time as the months so called or not: and Abou-Sa'eed says the like. (L.) — See also *جَمَاد*.

جُمَادِيَّة *A wintry night.* (Abou-Sa'eed, L.) [See *جُمَادَى*.]

جَمَاد *A sword such that he who is struck with it becomes motionless (يَجْمَد):* (A, TA:) or a sharp, cutting, sword. (AA, K.)

جَمَاد, applied to water, (Msb, K,) &c., (Msb,) [i. e.] anything fluid, or liquid, (K,) *In a state of congelation, concretion, or solidity; freezing;* as also *جَمَد*; *contr. of ذَائِب*: (Msb, K:) you say *جَمَدٌ مَاءٌ* [as well as *جَمَادٌ مَاءٌ*]: (Msb:) or *جَمَدٌ* signifies *what is congealed, or frozen, of water* [&c.]; *ice*; (S, A;) *contr. of ذَوْب*: (S:) [see also *جَمَد*:] it is originally an inf. n.: (S, Msb, K:) [or it is an epithet from *جَمَد*, like *ضَخْم* from *ضَخَم*:] and *جَمَدٌ* is a pl. [or rather a quasi-pl. n.] of *جَمَاد*, (S, Msb, K,) like as *قَدْرٌ* is of *خَادِرٌ*: (S, Msb:) you say, *قَدْرٌ كَثُرَ* [The frozen waters have become many]. (S.) [Hence,] *مُخَّةٌ جَمَادَةٌ* *A hard piece of marrow.* (L.) — † *Remaining fixed, stationary, or motionless.* (Bd and Jel in xxvii. 90.) — † *A thing that does not grow, or increase; [incapable*

of growth, or increase; inanimate;] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also *جَمَاد*.] You say, *لَكَ جَمَادٌ هَذَا الْيَالِ*, (A, L, K*): *To thee belongs, or shall belong, what consists of gold and silver [or the like inanimate things], of this property, and what consists of live stock, thereof:* (L, K:) or *what consists of stones, thereof, and what consists of trees, thereof: or what is solid, thereof, and what is fluid, or liquid, thereof.* (L.) — [Hence its application in lexicology and grammar to † *A noun that is not an inf. n. nor derived from an inf. n.; a noun having the quality of a real substantive (اسْمٌ عَيْنٌ), opposed to that which has the quality of an ideal substantive (اسْمٌ مَعْنَى):* and † *a verb that has but one tense and no inf. n., as يُنْس and يُغَمِر &c., opposed (as is said in the TA voce قَدْر) to مُتَصَرِّفٌ: it may be rendered (and so I have rendered it), in these cases, aplastic.] — † *Lifeless; dead.* (Kull p. 147.) — † *Stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance.* (TA.) — It is also applied to a man's state, or condition: you say *رَجُلٌ جَمَادٌ الْحَالِ* † [A man in a stagnant, or unimproving, state or condition]. (S, L.) — And to the eye: you say *عَيْنٌ جَمَادَةٌ* † *An eye that sheds no tears;* (Ks, K;) as also *جُمَادَى*, (Ks, K,) and *جُمُودٌ*; (S, K;) or this last signifies † *an eye that sheds few tears.* (A.) And *رَجُلٌ جَمَادٌ الْعَيْنِ*, (A, K,) and *جَمِيدٌ الْعَيْنِ*, and *جَمَادٌ الْعَيْنِ*, (A,) † *A man whose eye sheds few tears;* (A;) or *whose eye sheds no tears.* (K.) — See also *جَمَاد*. — Also, (L,) and *جَمِيدٌ*, (M, A, K,) and *الْكُفُّ* *جَمَادٌ*, (A, K,) † *Niggardly, penurious, or avaricious;* (M, A, K;) *niggardly of that which it is incumbent on him to give:* (L:) and *جَمِيدٌ*, also, a man of little, or no, good; possessing little, or no, good. (K.) — *جَمَاد*, (as its pl., IAg, L,) *Limits, or boundaries, or boundary-marks, between lands,* (IAg, L, K*) and *between two dwellings.* (L.)*

جَمِيدٌ: see *جَمَاد*, last sentence but one, in two places. — The person who is entrusted with the management of affairs in a game of chance (*قَمَار* [here meaning the game called *الْمَيْسَر*]): (K:) [i. e. *ضَرِيبٌ*:] or the person entrusted with the management of affairs among a people or party, (T, K, TA,) who does not take part in the game called *الْمَيْسَر*, except that he shuffles the arrows (*يَضْرِبُ بَهَا*) for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it: (L, TA:) or one who takes no part in the game called *الْمَيْسَر*, (who is called *بَرَمَر*), but who sometimes shuffles, or deals forth, the arrows, (*يُفَيْضُ بَهَا*) for the players; so in the following verse of Tarafeh:

* وَأَصْفَرُ مَضْبُوجٌ نَظَرْتُ حَوِيْرَهُ *
* عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ مُجْمِدِ *

[And of many a yellow arrow, changed in colour

by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling, or dealing forth, the arrows for the players]; meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (S:) [or, accord. to the EM (p. 105), where we find *حَوَارَهُ* in the place of *حَوِيْرَهُ*, the meaning is, and of many a yellow arrow, &c., I have awaited the returning and gaining, while we were assembled at the fire, &c.:] or *مَجْمِدٌ* here means a man taking with both his hands so as not to let anything go forth from them: (AA, TA:) or, accord. to As, it here means a man entering upon *Jumáda*, which was in that [the poet's] time a month of cold: (S, K:*) or one whose arrow does not gain anything in the game called *الْمَيْسَر*: (L:) or a person in whom one confides, and who is tenacious of that which is in his hand or possession, and not to be deceived. (A 'Obeyd, TA.)

مَجْمَدَةٌ *A place in which ice is kept.* (MA.)

هُوَ مُجَامِدِي *He is my neighbour, his house, or tent, adjoining mine.* (K.)

جمـر

1: see 2, in two places: — and see also 4: — and 5. — Also *جَمْرُهُ* *He gave him جَمْرٌ [live, or burning, coals].* (K.) — *He put him aside, apart, away, or at a distance.* (Th, K.) — *جَمَرَتْ* *الْشَّمْسُ الْقَمَرَ*, aor. 2, *The sun concealed [or as it were put out] the moon [by its proximity thereto: see *ابْنُ جَمِيرٍ*.] (IAg, TA.) — *جَمَرٌ* [said of the moon, *It became concealed by its proximity to the sun: see an ex. voce جَمِير*: and see also 4]. — Also, (K,) aor. 2, (TA,) *He (a horse) leaped while shackled; and so* *اجْمَر*. (K.)*

2. *جَمَر*, inf. n. *تَجْمِير*; (K;) and *جَمَرٌ*; (Msb;) *He collected together* (Msb, K) a people, and anything. (Msb.) — *جَمَرَتْ شَعْرَهَا*, inf. n. *تَجْمِير*; (S, A, K;) and *جَمَرَتْهُ*, (Msb,) and *أَجْمَرَتْهُ*; (K;) *She (a woman) collected together her hair, (S, A, Msb, K,) and tied it in knots, or made it knotted and crisp, (عَقَدَتْهُ, S, A, Msb,) at the back of her neck;* (S, A, Msb, K;) *not letting it hang down loosely:* (S:) or *plaited it:* (T, TA:) and *جَمَرَتْ شَعْرَهُ* *he collected together his hair at the back of his head:* (Mgh:) and *رَأَسَهَا* *اجْمَرَتْ* *she collected together the hair of her head, and plaited it:* and *اجْمَرَتْ شَعْرَهُ* *he disposed his hair in ذَوَائِب [or locks hanging down loosely from the middle of the head to the back, or plaits hanging down].* (TA.) — And *جَمَر* *It (a thing) necessitated a people to unite together.* (TA.) — Also, (inf. n. as above, S,) *He (a commander, Ag, A) detained the army in the territory of the enemy, (S, K,) or on the frontier of the enemy's country, (A,) and did not bring them back (S, A, K) from the frontier:* (S:) the doing of which is forbidden: (TA:) or *he detained them long on the frontier of the enemy, and did not give them permission to return to their families:* (As, TA:) or *he collected them on the frontiers of the enemy, and kept them from returning to their families.*

(TA.) = See also 4: — and 5. = جَمَرُ التَّوْبِ, (A, Mgh, Msh,) inf. n. as above, (Mgh, Msh,) *He fumigated the garment with perfume*; (A,* Mgh, Msh;) as also أَجْمَرَهُ: (Mgh, Msh, K:) but the former is the more common. (Mgh.) And جَمَرُ الْمَسْجِدِ, (Mgh, TA,) or أَجْمَرَهُ, accord. to different modes of writing the surname of a certain No'eym, i. e., جَمَرُ الْمَسْجِدِ or الْمَجْمَرِ, (TA,) [and accord. to different copies of the K.] *He fumigated the mosque with perfume*: (Mgh:) [or perhaps it may mean *he strewn the ground of the mosque with pebbles*; from جَمَرَةٌ; like حَصْبَةٌ, from حَصْبَةٌ or حَصْبَةٌ or حَصْبَةٌ.] — And جَمَر [for لَحْمًا] *He put flesh-meat upon live coals [to roast]*. (A.) = Also, (A,) inf. n. as above, (S, A,) *He (a pilgrim, A) threw the pebbles [in the valley of Minè];* (S;) and so يَوْمَ التَّجْمِيرِ. (TA in art. تو.) Hence, التَّجْمِيرِ, [The day of the throwing of the pebbles, by the pilgrims, in the valley of Minè]. (A.) [See جَمْرَةٌ.] = جَمَرُ النَّخْلَةِ, (inf. n. as above, A,) *He cut off the heart, or pith, (جَمَارُ) of the palm-tree.* (S, A, K.)*

4. أَجْمَرَتْ شَعْرَهَا, and رَأَسَهَا, and أَجْمَرُ شَعْرَهُ: sec 2. — أَجْمَرُ الْأُمْرِ بَنَى فَلَانٍ *The thing, or affair, included the common mass, (K,) or the whole mass, (TA,) of the sons of such a one within the compass of its relation or relations, or its effect or effects, &c.* (K, TA.) — أَجْمَرُ التَّخْلِ *He computed by conjecture the quantity of the fruit upon the palm-trees, and then reckoned, and summed up the quantity so computed.* (K.) He who does so is termed مُجْمِرٌ. (TA.) — أَجْمَرُ الْخَيْلِ *He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat, (أَضْمَرَهَا) and collected them together.* (K.) = أَجْمَرُ الْقَوْمِ *He collected them together.* (K.) = جَمَرٌ, (S,) or عَلَى الْأُمْرِ, (S,) and عَلَى الشَّيْءِ, (K,) inf. n. تَجْمِيرٌ; (TA;) and جَمَرٌ, and أَجْمَرُ; (K;) *The people, or party, agreed together to do the thing, (S, K,) and united for it.* (K.) [See also 5.] = جَمَرُ التَّوْبِ, and جَمَرُ النَّارِ: sec 2. — أَجْمَرُ النَّارِ, inf. n. مُجْمِرٌ, *He prepared the fire [app. in a مَجْمَرَةٍ].* (S,* K.) = أَجْمَرُ said of a camel, *He had his foot rendered even, so that there was no line between its phalanges, (K, TA,) in consequence of its having been wounded by the pebbles, and become hard.* (TA.) = Also, said of a camel, (S,) and of a man, (TA,) *He hastened, or was quick, in his pace, or going;* (S, K;) and رَانَ: (TA:) you should not say أَجْمَرُ. (S.) — See also 1. = أَجْمَرَتْ اللَّيْلَةُ *The night had its moon concealed by its proximity to the sun.* (K,* TA.) [See also 1.]

5. تَجْمَرُ *It (a people, or party,) collected together;* (A, Mgh, TA;) [and] so جَمَرٌ; this verb being intrans. as well as trans.: (Msh: [see 2:]) and جَمَرُ *it (a tribe) collected together, and became one band.* (A, TA.) — *It (an army) became detained in the territory of the enemy, and was not brought back (S, K) from the frontier;* (S;) as also أَجْمَرُ. (K.) = See also 10.

8. أَجْمَرُ بِالْجَمْرِ, (K,) and أَجْمَرُ, (AHn,

A, Mgh,) *He fumigated, or perfumed, himself with aloes-wood [or the like].* (AHn, A, Mgh, K.)

10. اسْتَجْمَرُ: sec 4: — and 5: — and 8: — and 2. — Also, [and vulgarly تَجْمَرُ,] *He performed the purification termed اسْتِنْجَاءٌ with جَمَار, (Mgh, Msh, K,) i. e., with stones, (AZ, S, Msh,) or small stones.* (Mgh, TA.)

جَمَرٌ: see what next follows, in two places.

جَمْرَةٌ *A live, or burning, coal; a piece of smokeless burning fire:* (Msh:) or *burning fire:* (K:) [but the former is the correct explanation:] when cold, [before it is kindled,] it is called قَحْمَرٌ (TA) [or حَطَبٌ &c.]: and when reduced to powder by burning, رَمَادٌ (L in art. رمد:) from جَمَرٌ “he collected together:” (Mgh:) pl. جَمَرَاتٌ (S, Msh, K) [or rather this is a coll. gen. n.] and الجَمَرَاتُ فِي كَيْدِي. (Msh.) — [Hence,] جَمَارٌ and جَمَرَاتٌ. (Msh.) — [Hence,] كَيْدِي *Live coals are in my liver.* (A.) — [Hence also,] الثَّلَاثُ الْجَمَرَاتُ [The three live coals; meaning the first three degrees of heat]: the first is in the air; the second, in the earth, or dust; and the third, in the water: [or, accord. to the modern Egyptian almanacs, the first is in the air, and is cold, or cool; the second, in the water, and is lukewarm; and the third, in the earth, or dust, and is hot: the first falling exactly a zodiacal month before the vernal equinox; and each lasting seven days:] whence the saying, كَانَ ذَلِكَ عِنْدَ سَقُوطِ الْجَمْرَةِ [That was at the time of the falling of the live coal]; i. e., when the heat had acquired strength. (TA.) = *Any body of men that have united together, and become one band, and that do not form a confederacy with any others:* (S:) or a body of men that congregate by themselves, because of their strength and their great valour; [said to be] from the same word signifying “a live coal:” (Msh:) or any people that endure patiently fighting with those who fight them, not forming a confederacy with any others, nor uniting themselves to any others: (Lth, TA:) or a tribe that does not unite itself to any other: (K:) or that comprises three hundred horsemen, (K,) or the like thereof: (TA:) or a tribe that fights with a company of tribes: (TA:) pl. جَمَرَاتٌ. (S, Msh, K.) You say, بَنَى جَمْرَةً *The sons of such a one are a people able to defend themselves, and strong.* (TA.) جَمَرَاتُ الْعَرَبِ is an appellation especially applied to three tribes; namely, Benoo-Dabbah Ibn-Udd, and Benn-l-Hārith Ibn-Ka'ab, and Benoo-Numeir Ibn-'Amir; (S, A, K;) the first of which became extinguished by confederating with Er-Ribāb, and the second by confederating with Modhlhij; the third only remaining [a جَمْرَةٌ] because it formed no confederacy: (S:) or it is applied to 'Abs and El-Hārith and Dabbah; all the offspring of a woman who dreamt that three live coals issued from her. (S, K.) — Also *A thousand horsemen.* (S, K.) One says كَالْجَمْرَةِ [A troop of a thousand horsemen like the live coal]. (S, TA.) = *A pebble:* (S, K:) or a stone: (Msh:) or a small stone or pebble: pl. جَمَارٌ (Mgh, Msh, Et-Towsheeh, TA) and جَمَرَاتٌ (Mgh, Msh.) — Also sing. of جَمَرَاتٌ (S, Msh,

K) and of جَمَارٌ (TA) in the appellations جَمَرَاتُ الْمَنَابِكِ (Msh) or جَمَرَاتُ الْمَنَابِكِ (S, K) and جَمَارُ الْمَنَابِكِ, (TA,) which were three in number, (S, Msh, K,) called الْجَمْرَةُ الْوُسْطَى and الْجَمْرَةُ الْأُولَى and الْجَمْرَةُ الْعَقْبَى, (K,) at which جَمَرَاتٌ (i. e. small pebbles, TA) were cast; (S, K;) each of these being a heap of pebbles, at Minè, and each two heaps [or rather each heap and that next to it] being about a bow-shot apart: (Msh:) accord. to Th, from جَمَرَةٌ “he put him aside, apart, away, or at a distance:” or from أَجْمَرُ “he hastened;” because Adam pelted Iblees in Minè, and he hastened away before him: (K,* TA:) or from تَجْمَرُوا “they collected together:” (Mgh:) or from جَمَرَهُ “he collected it together.” (Msh.) = See also جَمِيرَةٌ.

جَمَارٌ *An assembly; an assemblage; a collection:* (K:) a people assembled together. (TA.) — عَدَّ إِبْنَهُ جَمَارًا *He counted, or numbered, his camels in one herd, (A, TA,) by looking at their aggregate.* (A, T voce تَظْمِرُ, q. v.) — جَاؤُوا جَمَارًا, and with tenween, [i. e., app.,] جَمَارِي, not, as might be thought at first sight, جَمَارِي, a form which MF disapproves, though it is said in the TA that his disapproval requires consideration,] *They came all together, or all of them.* (K.)

جَمِيرٌ *A place of assembly of a people.* (S, K.) — ابْنَا جَمِيرًا *The night and the day:* (S, K:) so called because of the assembling [of people therein]; like as they are called ابْنَا سَمِيرٍ because people held conversation therein: (S:) or the two nights during which the moon becomes concealed by its proximity to the sun. (TA.) And ابْنُ جَمِيرٍ, (IAar, S,) or ابْنُ جَمِيرٍ, (Lh, Th,) *The moon in the night when it is concealed by its proximity to the sun:* (TA:) or the moon in the end of the [lunar] month; because the sun conceals it (تَوَارِيهِ, i. e. تَوَارِيهِ): (IAar, TA:) or the dark night: (S:) or the night in which the moon does not rise, either in the first part thereof or in the last: (TA:) or the last night of the [lunar] month. (Abou-'Amir Ez-Zuhid, TA.) You say, جَاءَنَا نَحْمَةُ ابْنِ جَمِيرٍ [He came to us in the darkest part of the moonless night, or of the night in which the moon did not rise]. (Th, TA.) And لَا أَفْعَلُ ذَلِكَ مَا جَمَرُ ابْنِ جَمِيرٍ [I will not do that as long as the moon in the end of the lunar month becomes concealed by its proximity to the sun; i. e., I will never do it]. (Lh, TA.) — جَمِيرُ الشَّعْرِ *What is collected together, of the hair, and tied in knots, or made knotted and crisp.* (TA. [See 2.]

ابْنُ جَمِيرٍ: see جَمِيرٌ, in three places.

جَمِيرَةٌ *A plait of hair:* (T, Msh, K:) and i. q. ذَوَابَةٌ [app. here meaning a plait of hair hanging down; or a lock of hair hanging down loosely from the middle of the head to the back]: (TA:) and جَمِيرَةٌ *a lock of hair:* (TA:) pl. of the former جَمَائِرٌ. (T, Msh.)

جَاؤُوا جَمَارِي: see جَمَارٌ.

جَمَارٌ (S, A, Mgh, Mṣb, K) and جَامُورٌ (K) [each a coll. gen. n.] The heart, or pith, [or cerebrum,] of the palm-tree, (S, A, Mṣb, K, TA,) that is in the summit of its head, which part is cut off, and its outer portion is stripped off from the pith within it, which is a white substance, like a piece of the hump of a camel, large and soft: it is eaten with honey: (TA:) from it come forth the fruit and the branches; and when it is cut off, the tree dies: (Mṣb:) the spathe comes forth from it, amid the part whence two branches divide: (TA:) the head of the palm-tree; a soft, white substance: from جَمَزَ "he collected together;" for a similar reason termed كَثَرٌ: (Mgh:) n. un. جَمَارَةٌ. (A, TA.) [See also قَلْبٌ.] You say, تَه سَاقٌ كَالْجَمَارَةِ He has a shank like a piece of the heart of the palm-tree. (A.) And جَمَارٌ فِي خَلَائِلِهِ [Legs like the heart of the palm-tree are within their anklets]. (A.) Ṣukhr El-Hudhalee says, using a double trope, likening the fresh juicy stalks of the بَرْدِي to the pith of the palm-tree, and then applying this expression to the legs of a woman,

* إِذَا عَطَفَتْ خَلَائِلَهُنَّ غَصَتْ *
* بِجَمَارَاتِ بَرْدِي خِدَالٍ *

‡ [When their anklets are bent, (for the anklet of the Arab woman is formed of a piece of silver, or other metal, which is bent round so that the two ends nearly meet,) they are choked, or entirely filled up, with plump legs like the pith of the papyrus]. (A, TA.)

جَامِرٌ: see مُجَمَّرٌ.

جَامُورٌ: see جَمَارٌ. — Also ‡ A well-known appertenance of a ship or boat; [i. e., the head of the mast; a kind of truck, which is made of harder wood than the mast itself.] (TA.) — And hence, ‡ The head [absolutely]: but accord. to Kr, only the vulgar call it so. (TA.)

أَجْمَرٌ occurs in a trad., where it is said, دَخَلْتُ الْمَسْجِدَ وَالنَّاسُ أَجْمَرٌ مَا كَانُوا meaning I entered the mosque when the people were in their most collected state. (TA.)

مُجَمَّرٌ: see مُجَمَّرٌ. — and see also مُجَمَّرَةٌ, in two places. — Also, (S, K,) and مُجَمَّرٌ (K,) A hard solid hoof: (AA, S, K:) and a hard, strong, compact camel's foot: or one that has been wounded by the stones, and become hard. (TA.)

أَجْمَرٌ: see مُجَمَّرٌ, in two places: — and مُجَمَّرٌ: — and see also مُجَمَّرٌ: — and see also مُجَمَّرٌ.

مُجَمَّرٌ: see مُجَمَّرَةٌ. — Also, (Mgh, Mṣb, K,) and مُجَمَّرٌ (K,) Aloes-wood, (AHn, Mgh, Mṣb, K,) and the like, (Mgh,) or other substance, (Mṣb,) with which clothes are fumigated, (Mgh,) or with which one perfumes himself by burning it: (Mṣb:) pl. مَجَامِرٌ. (Mgh.)

مُجَمَّرٌ and مُجَمَّرٌ (S, Mgh, Mṣb, K,) which latter is sometimes fem. [like the former], (K,) or fem. when by it is meant the fire (النَّارُ), and masc. when meaning the place [of the fire],

(TA,) and مُجَمَّرٌ (K,) A vessel for fumigation; a censer; (Mṣb;) a vessel in which live coals are put, (S, K,) with incense, or some odoriferous substance for fumigation; (K;) a vessel in which aloes-wood is burned: it is disapproved, because generally of silver; but not so what is termed مَذْخَنَةٌ: (Mgh:) or مُجَمَّرٌ signifies the thing for which the live coals are prepared: (S:) [and مُجَمَّرَةٌ also signifies a blacksmith's fire-place: (K in art. كُور:) pl. مَجَامِرٌ. (S.)

مُجَمَّرٌ Flesh-meat put upon live coals [to roast]. (A.)

مُجَمِّرٌ (S, Z) and مُجَمِّرٌ (TA) One who collects together his hair, and ties it in knots, or makes it knotted and crisp, at the back of his neck, not letting it hang down loosely: (S:) or who plait the hair of his head. (TA.) He who does so (while he is a مُحْرِمٌ, TA) is commanded to shave his head. (S and TA from a trad.) = Also, both the former and the latter, and جَامِرٌ, which is a possessive epithet, without a verb, One whose business is to fumigate garments [i. e.] with perfume. (TA.)

جمز

1. جَمَزَ (S, A, &c.) aor. جَمَزَ, inf. n. جَمَزَ (S, Mṣb, K) and جَمَزَى (K,) or the latter is a simple subst., (Mṣb,) said of a camel, (S, K,) and of a man, (A, K,) [He went at a gentle trot or run;] he went a pace quicker than that termed عَنَقٌ (S, A, Mṣb, K,) but not so quick as that termed حَضَرٌ (K,) or not so quick as a vehement حَضَرٌ; (TA;) he went the pace with which corpses are conveyed [to the tomb; which, according to the practice prescribed by Moḥammad, is a quick pace]: (TA:) or simply, he went, or went along: (Mṣb:) and he ran; syn. عَدَا: (Mgh, Mṣb:) and he went quickly. (Mgh, Mṣb, TA.) You say, جَمَزَ بِالْجَنَازَةِ He went a pace quicker than that termed عَنَقٌ [with the corpse upon its bier]. (A.) And جَمَزَ الرَّجُلُ فِي الْأَرْضِ The man went away into, or in, the country or land. (Kr, K.)

[2. جَمَزَ, if used, He rode a camel such as is called جَمَازٌ or جَمَازَةٌ. See the act. part. n., below.]

جَمَزَى a subst. from جَمَزَ; [signifying A gentle trot or run; a pace quicker than that termed عَنَقٌ, but not so quick as that termed حَضَرٌ; or not so quick as a vehement حَضَرٌ; &c.] (Mṣb.) You say, هُوَ يَعْدُو الْجَمَزَى (A,) and الْقَرَسُ تَعْدُو الْجَمَزَى, and in like manner الْقَرَسُ (Ks, S,) [He, and the she-camel, and the mare or horse, runs at the pace termed جَمَزَى.] — See also جَمَازٌ, in two places.

جَمَازٌ, applied to a he-camel, (S, K,) and جَمَازَةٌ, applied to a she-camel, (K,) That is ridden by the جَمَزَى; (S;) that goes the pace described above, [voce جَمَزَى and] voce جَمَزَ (K, TA:) [the latter is also said in the TA to be من آلات المحامل; but the correct reading seems to be من أولات المحامل; and the meaning, of those that carry the vehicles called محامل, pl. of محامل.] جَمَازٌ جَمَازٌ An ass that leaps, jumps,

springs, or bounds, quickly: (K:) and جَمَازٌ جَمَزَى a quick ass; (S, K;) or an ass that leaps, jumps, springs, or bounds, quickly, and is swift; (TA;) the latter word in this phrase used as a masc. and fem. epithet, though its final letter is a denotative of the fem. gender. (Ham p. 277. [See below; and see also حَيْدَى.] Umeiyeh Ibn-Abee-'Aidh (S, TA) El-Hudhalee (TA) says,

* كَأَنِّي وَرَحْلِي إِذَا رُعْتَهَا *
* عَلَى جَمَزَى جَارِي بِالرِّمَالِ *

[As though I and my she-camel's saddle, when I frightened her, were upon a swift wild ass satisfied with green pasture, so as to be in no need of water, in the sands]. (S, TA.) He likens his she-camel to a wild ass, to which he applies the epithet جَمَزَى, that is, swift; meaning, عَلَى جَمَازٍ جَمَزَى (TA.) As says that this is the only epithet of the measure نَعْلَى heard by him applied to a male; and that IḤār cited the verse above to him saying حَيْدٌ بِالْبَحَالِ, meaning عَنِ الْبَحَالِ, [i. e., "shying and turning aside from the hollows, narrow at the top but wide below, in the ground:" but this is probably a reading of some in the place of حَيْدَى بِالْبَحَالِ, which ends the next verse, agreeably with what is said in the L in art. حَيْد:] Az says that عَلَى جَمَزَى may be explained as for عَلَى عَيْرٍ ذِي جَمَزَى, i. e., upon an ass having the mode of pace termed جَمَزَى; and وَكَرَى has a similar meaning. (TA.) — See also مُجَمَّرٌ.

جَمِيزٌ (S, K) and جَمِيزَى (K) [The sycamore-fig: and the sycamore fig-tree: ficus sycomorus; also called the Egyptian fig:] the male fig; (K, TA;) which is found in the Ghovr, or Ghór, [here meaning the Valley of the Jordan,] (TA,) and is sweet: (K, TA:) this is the yellow: the black makes the mouth bleed: (TA:) it is of various colours, or kinds, (أَلْوَانُ) (K, TA;) abundant in Syria and in Egypt: n. un. جَمِيزَةٌ: (TA:) [a fruit] resembling the تِين [or common fig]: (S:) AHn says, of the kinds of fig is the fig of the جَمِيز, a sweet, moist fig, which has long fruit-stalks, and which is dried in the sun: and there is another species of the جَمِيز, the fruit of which is like the fig in make, but its leaves are smaller than those of the fig, and its figs are yellow, of a small size, and black: it is found in the Ghovr, or Ghór, and is called the male fig: the yellow is sweet: the black makes the mouth bleed: and its fig has no stalk, but cleaves to the wood. (Abd-el-Lateef, Account of Egypt: White's ed., entitled Abdollatiphi Historiæ Aegypti Compendium: p. 22. See also De Saey's notes to his transl. of that work, pp. 82—86.) — [الجَمِيزَةُ also signifies + The pudendum muliebri: opposed to التَّيْنَةُ as meaning "the anus."]

جَمِيزَى: see جَمِيزٌ.

جَمِيزٌ A seller of جَمِيزٌ. (TA.)

جَمَازٌ One who rides the camel called جَمَازٌ (S, TA,) or who rides the she-camel called جَمَازَةٌ (K, TA;) as also جَمَازٌ. (TA.)

جمع

1. جَمَسَ, (A, Mṣb, K,) aor. ٤, (Mṣb, TA,) inf. n. جَمُوسٌ (S, Mṣb, K) and جَمَسَ; (TA;) and جَمَسَ, aor. ٤; (TA;) It (grease, Aṣ, S, A, Mṣb, K, and clarified butter, and water, A, K, but جَمَدٌ is more commonly said of the last, K, or جَمَسٌ is incorrect when said of water, Aṣ, TA) congealed. (Aṣ, S, A, Mṣb, K.)

جَمَسَةٌ A tough date: (IDrd, *M, K, *TA:) a date ripening (Aṣ, S, Z, K) altogether, (Aṣ, Z, K, TA,) but as yet hard, not mellow, or digestible, or easy of digestion: (Aṣ, S, Z, K:) pl. جَمَسٌ. (Aṣ, TA.) [See جَمَزَ.] — Also A distinct number, or herd, of camels. (O, K.)

جَامِسٌ Grease, (A,) and clarified butter, (TA,) and water, (S,) or it is improperly applied to the last, (Aṣ, TA,) in a state of congelation. (S, A, Mgh, TA.) — A plant that has lost its freshness, or juiciness, (AHn, K,) and become old, and hard, or tough. (AHn, TA.) — صَخْرَةٌ جَامِسَةٌ A tough rock, (TA,) firm in its place. (K, TA.) [In the TA is added مُقَشَّرَةٌ: but this is evidently a mistranscription, for مُسْتَقَرَّةٌ, which adds nothing to the explanation.]

جَامُوسٌ [The buffalo;] a kind of بَقَرٌ; (Mgh, Mṣb, TA;) well known: (K:) n. un. with ة: (K:) and pl. جَوَامِيسُ (S, Mṣb, K:) an arabicized word, (T, S, K,) from the Persian; (T, S;) originally كَاوَمِيشُ. (T, K.)

جمع

1. جَمَشَهُ, (S, A, K,) aor. ٤ and ٤, (TA,) inf. n. جَمَشَ, (S,) He shaved it, or removed its hair; (S, A, K;) namely, his pubes; (S;) or his head. (A, K.) And جَمَشَتْهُ She shaved it; namely, her pudendum; or removed its hair: and it (نُورَةٌ, q. v.) removed it; namely, hair. (A.)

جَمُوشٌ, applied to نُورَةٌ [q. v.], That removes hair; (S, K;) as also جَمِيشٌ. (K.) — Applied to a year (سَنَةٌ), † That shaves off, (S,) or nips, shrinks, shrivels, or blasts, [lit., burns, see أَحْرَقَ,] (K,) the plants, or herbage. (S, K.)

جَمِيشٌ, applied to the pubes, Shaven, or having its hair removed, (S, A, K, TA,) by means of نُورَةٌ [q. v.]. (TA.) — Applied to a place, † [Shorn of its plants, or herbage; or] having in it no plants, or herbage. (S, K.) — See also جَمُوشٌ.

جمع

1. جَمَعَ, (S, Mgh, Mṣb,) aor. ٤, (Mgh, TA,) inf. n. جَمْعٌ, (S, Mgh, Mṣb, K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; (Mgh, Er-Rāghib, B, K, *) a thing; (Er-Rāghib, Mṣb, B;) so that the several parts or portions became near together; (Er-Rāghib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also جَمِيعٌ; [or this has only an

intensive signification;] and جَمَعَ. (TA.) [See also the inf. n., جَمْعٌ, below; and] see 2; and 10. —

[جَمَعَ بَيْنَهُمَا He brought them two together, into a state of union, after separation; and particularly, reconciled them; conciliated them: and he, or it, united, connected, or formed a connexion between, them two: see 3 (last sentence) in art. دَنُو. — جَمَعَ جَمْعٌ He put on, or attired himself with, his clothes. (TA.) — جَمَعَتِ الْجَارِيَةُ الثِّيَابَ The girl put on the دَرْعَ and the خِمَارَ and the مَلْحَفَةَ; (S, TA;) i. e., † became a young woman; (S, K, TA;) became full-grown. (TA.) — مَا جَمَعْتُ مَا جَمَعْتُ, and عَنِ امْرَأَةٍ, † I have never gone in to a woman; or I have never had a woman conducted to me as my bride. (Ks, K.) — فَاجْمَعُوا جَمْعَ امْرَأَةٍ: see 4. — فَجَمَعَ كَيْدَهُ, and كَيْدُكُمْ: see 4. — جَمَعَ also signifies He composed, arranged, or settled, a thing, or an affair; as in the phrase جَمَعَ اللَّهُ شَمْلَهُ: see art. شَمِلَ. — Also It comprised, comprehended, or contained. — Also He pluralized a word; made it to have a plural, or plurals. (The Lexicons passim.)

2. جَمَعَ, (Fr, Mṣb,) inf. n. تَجْمِيعٌ, (K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; [thus I render جَمَعَ, as explained above;] much; with much, or extraordinary, energy, or effectiveness, or the like; vigorously; or well. (Bd in eiv. 2; Mṣb, K.) Thus in the Kur [eiv. 2], الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (S, *Bd) Who hath collected much wealth, and hath made it a provision for the casualties of fortune, or reckoned it time after time: (Bd:) [or who hath amassed, or accumulated, wealth, &c.:] or who hath gained, acquired, or earned, wealth, &c.; thus differing from جَمَعَ, explained above: but it is allowable to say مَالًا جَمَعَ, without teslheed; (Fr;) and thus it is [generally] read in this passage of the Kur. (Bd.) See also 1. — جَمَعَتْ, (TA,) inf. n. as above, (K,) She (a hen) collected her eggs in her belly. (K, TA.) — جَمِعُوا, (inf. n. as above, S,) They were present on the Friday, (S, Mgh, Mṣb,) or with the congregation [then collected], (Mgh,) and performed the prayers [with the congregation] on that day. (S, Mgh.) — Hence the saying, أَوَّلُ جُمُعَةٍ جَمِعَتْ فِيهَا الْإِسْلَامُ بَعْدَ الْمَدِينَةِ بِجَوَائِي [The first Friday that was observed by the performance of congregational prayer in the time of El-Islām, after the observance thereof in El-Medcneh, was in Ju-áthá]. (TA.)

3. جَمَاعَةٌ, (S, K,) inf. n. جَمَاعَةٌ عَلَى أَمْرٍ كَذَا (TK) [and جَمَاعٌ], He combined with him, (TK) and aided him, (TA,) to do such a thing. (S, *K, *TA.) It is said in a trad. of Aboo-Dharr, لَا جَمَاعَ لَنَا فِيمَا بَعْدَ, i. e. [which may mean Nor any combining, or nor any coming together, for us afterwards: see 8]. (TA.) — جَمَاعَ امْرَأَتِهِ, (Mṣb,) inf. n. جَمَاعَةٌ (S, Mṣb, K) and جَمَاعٌ, (Mgh, Mṣb,) † He lay with his wife; compressed her. (S, *Mgh, *Mṣb, K.) [The latter inf. n. is the

more common as meaning *Coitus conjugalis*, or the act of compressing]. — اسْتَأْجَرَ الْأَجِيرَ مُجَامَعَةً. — جَمَاعًا, He hired the hireling for a certain pay every week. (Lh, *TA.)

4. أَجْمَعْتُ الشَّيْءَ: see 1. أَجْمَعْتُ signifies I put the thing together; such, for instance, as spoil, or plunder. (S.) You say, أَجْمَعْتُ التَّهَبَ, meaning I collected together from every quarter the camels taken as spoil from the people to whom they belonged, and drove them away: (AHeyth:) or إِجْمَاعٌ signifies [simply] the driving of camels together, or collectively. (K.) — الإِجْمَاعُ also signifies The composing and settling a thing which has been discomposed [and unsettled]; as an opinion upon which one determines, resolves, or decides: (TA:) or جَعَلَ الْأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ, (AHeyth, K,) i. e. the determining, resolving, or deciding, upon an affair, so as to make it firmly settled, [after it had been unsettled in the mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus. (AHeyth.) You say, أَجْمَعْتُ الْأَمْرَ, (Ks, S, Mgh, *Mṣb, K,) and عَلَى الْأَمْرِ, (Mgh, *Mṣb, K,) I determined, resolved, or decided, upon the affair; (Ks, S, Mgh, *Mṣb, K;) as though I collected myself, or my mind, for it; (TA;) as, for instance, a journeying, and a fasting, (Mgh, Mṣb,) and a going forth, and a tarrying or an abiding; (TA;) and in like manner, جَمَعَ أَمْرَهُ, He determined, resolved, or decided, upon his affair; as, for instance, a fasting: (TA:) and أَجْمَعْتُ الرَّأْيَ, I determined, or settled, the opinion. (TA.) You say also, أَجْمَعُ أَمْرَكَ وَلَا تَدَعُهُ مُتَشَتِّرًا [Determine thou, or decide, upon thine affair, and do not leave it unsettled]. (S.) The saying, in the Kur [x. 72], فَاجْمَعُوا أَمْوَالَكُمْ وَشُرَكَاءَكُمْ, means Then determine ye, or resolve, or decide, upon your affair, (Fr, Ibn-'Arāfeh, Bd,) and prepare for it, (Fr,) or اجْعَلُوهُ جَمِيعًا, [which has the former of these meanings, as shown above,] (AHeyth,) and call ye your companions, (Fr, S, Bd, K,) being governed in the accus. case by the verb understood, (Bd, TA,) because the verb in the text is not used with شُرَكَاءَ for its object, (S, K,) but only the unaugmented verb: (S:) or the meaning is then determine ye, with your companions, upon your affair; (Bd, K;) so says Aboo-Is-hāk, adding that what Fr says is erroneous: (TA:) or then determine ye upon your affair and the affair of your companions, for أَمْرٌ وَآمَرٌ. (Bd.) It is also said that the phrase, فَاجْمَعُوا كَيْدَكُمْ, in the Kur [xx. 67], means Therefore determine ye, or resolve, or decide, upon your artifice, or stratagem: (TA:) but some read فَاجْمَعُوا كَيْدَكُمْ, (Bd, TA,) meaning therefore combine ye all your artifice; leave nothing thereof unexerted; (TA;) and this latter reading is favoured by the phrase فَجَمَعَ كَيْدَهُ [in verse 62 of the same ch.]. (Bd.) — Also The agreeing, or uniting, in opinion. (K, *TA.) You say, أَجْمَعُوا عَلَى الْأَمْرِ, meaning They agreed, or were of one mind or opinion, upon, or respecting, the affair; (Mgh, Mṣb;) [and so اجتمعوا عَلَيْهِ;]

and **تَجَمَّعُوا** عليه. — Also *The preparing* [a thing], or *making* [it] *ready*; syn. **الْإِعْدَادُ**. (K, TA. [In the CK, erroneously, **الْأَعْدَادُ**].) You say, **أُجِيتُ كَذَا** *I prepared, or made ready, such a thing.* (TA.) And **أُجِيعُوا أَمْرَكُمْ** *Prepare ye for your affair.* (Fr.) — Also *The binding the teats of a she-camel all together with the صِرَار*, q. v. (K.) You say, **اجمع بالثافة**, (S, TA,) and **اجمع الثافة**, (TA,) *He so bound the teats of the she-camel*; (S, TA;) and so **أُكْشِ بِهَا**. (TA.) — Also *The drying* [a thing]; *drying* [it] *up*; *making* [it] *dry*; syn. **التَّجْفِيفُ** **وَالْإِيْيَاسُ**. (K, TA. [In the CK, erroneously, **وَالْإِيْيَاسُ**].) Hence the saying of Abou-Wejzch Es-Saadee,

وَأُجِيتَ الْهَوَاجِرُ كُلُّ رَجْعٍ

مِنَ الْأَجْمَادِ وَالْدَمِثِ الْبَيَّاءِ

i. e. [And the vehement mid-day-heats] dried up every pool left by a torrent [of the hard and elevated grounds and of the soft and even ground]. (TA.) — **اجمع البطر الأرض** *The rain made the whole of the land, both its soft tracts and its hard tracts, to flow*: (K:) and in like manner you say, **أُجِيتَ الْأَرْضُ سَائِلَةً** *The land flowed in its soft tracts [as well as in its hard tracts; i. e., in every part].* (TA.) [See also 10.]

5: see 8, in three places: and see also 4, latter half.

7. **انجمع عن الناس** [He withdrew himself from men]. (TA in art. قبض.)

8. **اجتمع** *It* (a thing in a scattered or dispersed state, S, and a number of men, Mgh, [and a number of things,]) *became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together, or contracted; or it collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined*: (K, TA;) so that the several parts or portions became near [or close] together; (TA;) as also **اجتمع**, (K,) with **د** [substituted for the **ت**]; (TA;) and **تجمع** and **تجمعوا** signify the same: (Mgh, K:) and **تجمعوا** signifies *they became collected, &c.*, [from several places, or] *hence and thence*. (S, K.) [See also 10.] You say also, **اجتمع معه** (Mgh) and **به** (Mgh) [meaning *He was, or became, in company with him; came together with him; met with him; met him; had a meeting, or an interview, with him*]. And **اجتمع معه على أمر كذا**: (S, K:) see 3, first sentence: and see the sentence there next following. And in like manner, **تجمعوا على فلان** *They combined, conspired, or leagued, together against such a one.* (Ibn-Buzurj, TA in art. ضفر.) [See also **اجتمعوا على الأمر** in 4, latter half.] You also say, **اجتمعت آراؤهم على الأمر** [Their opinions agreed together, or were in unison, upon, or respecting, the affair]. (Er-Rāghib.) And **اجتمعت شرائط الإمامة** *The conditions of the office of Imām occurred together [or were combined, or they coexisted, in such a case]; as also* **استجمعت**.

(Mgh: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce ارتفع.] — [He, or it, was, or became, compact in make or frame, compressed, contracted, or the like. — And hence,] *He* (a man) *attained to his full state of manly vigour, and his beard became full-grown*. (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) — [Hence also,] **اجتمع في الحاجة** [He was quick and vigorous in executing the needful affair, or in accomplishing that which was wanted; as though he compacted his frame, and collected all his energy: see **مَشَى مُجْتَمِعًا**, below: and see also 10]. (TA in art. كمش.) — [Hence also,] **اجتمعت القدرة** *The cooking-pot boiled*. (Z, TA.) — [Hence also,] **اجتمع** said of a thing, or an affair, *It was, or became, composed, arranged, or settled*.]

10. **استجمع كل مجمع** [He desired, or demanded, the collecting together of every body of soldiers; or he summoned together every body of soldiers]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of El-Abeewardee,

سَامِيَّةٌ تَسْتَجْمِعُ الشَّوْلَ حَرْجَفٌ

[A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth, or since pregnancy], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) — **استجمع** used intransitively is syn. with **اجتمع**, which see in two places, and **تجمع**. (Mgh, K.) — **استجمع السيل** *The torrent collected itself together from every place*. (S, Mgh, K.) — **استجمع الوادي** *The valley flowed in every place thereof*. (TA.) [See also 4, last signification.] — **استجمعت له** *His affairs, or circumstances, all combined in a manner pleasing to him*. (Mgh, K.) — **استجمع الفرس جرياً** (S, Mgh, K) *The horse exerted all his force, or energy, in running*: (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, **استجمعوا لهم**, meaning *They exerted [all] their strength, force, or energy, for fighting them*: and hence, **إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ** [app. meaning *Verily the men, or people, have exerted all their strength for fighting you*]. (A, TA.) — **استجمع القوم** *The people, or company of men, all went away, not one of them remaining; like as one says of a valley flowing in every place thereof*. (TA.) — **استجمع البقل** *The herbs, or leguminous plants, all dried up*. (TA.)

يَوْمَ الْجَمْعِ inf. n. of 1. (S, &c.) [Hence,] **يَوْمَ الْجَمْعِ** *The day of resurrection [when all mankind will be collected together]*. (IDrd, K.) — Also, without the article **ال**, *A name of El-Muzdelifeh*

[between 'Arafāt and Minā]; (S, Mgh, Mgh, K;) determinate, like **عَرَكَاتُ**: (TA:) so called because people collect themselves there; (S, Mgh;) or because Adam there met with Eve (Mgh, Mgh) after they had fallen [from Paradise]: (TA:) [or, app., a name of the tract from 'Arafāt to Minā inclusive of these two places: and hence,] **يَوْمَ الْجَمْعِ** *the day of 'Arafah [when the pilgrims halt at Mount 'Arafāt]: and* **أَيَّامُ الْجَمْعِ** *the days of Minā*. (IDrd, K.) — As an inf. n. used as a subst., properly so termed, (S, Mgh, Mgh,) it also signifies *A collection; a number together; an assembly; a company, troop, congregated or collective body, party, or group; a mass; syn.* **جَمَاعَةٌ**, (S, Mgh, L, Mgh, K,) *of men*; (S, L, K;) as also **مَجْمَعٌ** (L, Mgh, TA) and **مَجْمَعٌ** (Mgh) and **مَجْمَعَةٌ** (L, TA) and **جَمِيعٌ**: (O, K:) but **جَمَاعَةٌ** is also used as signifying *a collection, a number together, or an assemblage*, of other things than men; [of beasts, as camels, horses and the like, bulls and cows, and antelopes, gazelles, &c., i. e. a herd, troop, or drove; of dogs, i. e. a pack; of sheep and goats, i. e. a flock; of birds, i. e. a flock or herd; of bees, and locusts, &c., i. e. a swarm;] and even of trees, and of plants; (L, TA;) it signifies *a collection, or an assemblage, or aggregate, of any things, consisting of many and of few*; (Mgh;) [as also **مَجْمُوعٌ** and **مَجْمَعٌ**]; *a number, a plurality, and a multitude, of any things*: (TA:) the pl. of **جَمْعٌ** is **جُمُوعٌ**. (S, Mgh, Mgh, K.) — And particularly, *An army; a military force*; (TA;) as also **جَمِيعٌ**. (S, K.) Whence the phrase, in a trad., **لَهُ سَهْرٌ جَمْعٌ**, [or, more probably, **سَهْرٌ جَمْعٌ**], meaning *For him is, or shall be, the like of an army's share of the spoil*. (TA.) — Also *The plural of a thing [or word; i. e. a proper plural, according to the grammarians; and also applied by the lexicologists to a quasi-plural noun, which the grammarians distinguish by the terms* **جَمْعٌ لَقَوِيٌّ** *and* **اسْمُ جَمْعٍ**]; and so **جَمَاعٌ**, (S, K,) and **جَمِيعٌ**, except that this last is what is termed **اسْمٌ لَزِمٌ** [app. meaning a subst. which does not govern another as its complement in the gen. case like as **جَمْعٌ** and **جَمَاعٌ** do, being thus likened to what is termed **فِعْلٌ لَزِمٌ**, i. e. an intransitive verb; so that you say of **الْخَبَاءِ**, for instance, **الْجَمِيعُ الْخَبَاءُ** *the plural is the abjection*; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not **الْجَمِيعُ الْخَبَاءُ الْخَبَاءُ**; (TA;) [whereas] you say, **جَمْعُ الْخَبَاءِ الْخَبَاءُ**, and **جَمْعُ الْخَبَاءِ الْخَبَاءُ**, (S, K,) i. e. *the جمع [or plural] of the abjection is the abjection*; (K;) for **الْجَمَاعُ** is *what comprises a number [of things]*. (S, K.) See also this last word below. — And see also the next paragraph, in three places. — *The worst sort of dates*; (S, Mgh, Mgh, K;) because they are collected together and mixed, (Mgh, Mgh,) *from among the dates of fifty palm-trees*: (Mgh:) and afterwards, by predominant usage,

[any] bad dates: (Mgh,* Msh:) or a certain kind of dates (K, TA) mixed together, of several sorts, not in request, and not mixed but for their badness: (TA:) or it signifies, (Mgh, K,) or signifies also, (S, Msh,) palm-trees (As, S, Mgh, Msh, K) of any kind, (As, Mgh, Msh,) growing from the date-stones, (S, K,) of which the name is unknown. (As, S, Mgh, Msh, K.) — Red gum; (Ibn-'Abbād, K;) [app. because collected and mixed with gum of lighter colour.] — The milk of any camel having her udder bound with the صرار [q. v.]; ([i. e. the milk that collects in the udder so bound;]) that of any camel not having her udder bound therewith is called فَوَاق; as also جَمِيع. (K.)

جَمْعُ الْكَفِّ (TA, and EM p. 102,) and جَمْعُ الْكَفِّ (S, Msh, K,) and جَمْعُ الْكَفِّ (Msh, K, and so in the margin of a copy of the S, as mentioned in the TA,) and جَمْعُ الْكَفِّ (Msh,) The fist; the hand clinched; (S, Msh, K;) the hand with the fingers put together and contracted in the palm: (TA,* and EM ubi supra:) pl. أَجْمَاع. (K.) You say, ضَرَبْتُهُ بِجَمْعِ كَفِّي I beat him, or struck him, with my fist. (S, Msh,*) And ضَرَبُوهُ بِأَجْمَاعِهِمْ They beat him, or struck him, with their [clinched] hands. (TA.) And جَاءَ فُلَانٌ بِقَبْضَةٍ مِثْلِهِ جَمْعُهُ Such a one came with a quantity in his grasp as much as filled his clinched hand. (S, TA.) And جَمْعُ كَبِّ signifies [also] The quantity that a hand grasps, of money &c. (Ham p. 778.) — بِجَمْعٍ (S, Msh,*) and أَخَذْتُ فُلَانًا بِجَمْعِ ثِيَابِهِ (Msh,) i. e. [I took, or seized, such a one] by the part where his garments met together. (Msh.) — أَمْرُهُمْ بِجَمْعٍ, and بِجَمْعٍ, Their affair, or case, is concealed, (S, K,) undivulged by them, and unknown by any one [beside them]. (S, TA.) — دَهَبَ الشَّهْرُ بِجَمْعٍ, and دَهَبَ الشَّهْرُ بِجَمْعٍ, The month passed away wholly; all of it. (K, TA.) — هِيَ مِنْ جَمْعٍ (S, Mgh, K,) and زَوْجَهَا بِجَمْعٍ (S, K,) She is as yet undevirginated, or undeflowered, (S, Mgh, K,) by her husband. (S, Mgh.) And طَلَّقَتْ بِجَمْعٍ, or طَلَّقَتْ بِجَمْعٍ, She was divorced being yet a virgin. (TA.) And مَاتَتْ بِجَمْعٍ (S, Mgh, Msh, K,) and مَاتَتْ بِجَمْعٍ (Ks, S, Msh, K,) and مَاتَتْ بِجَمْعٍ (K,) She died a virgin: (Mgh, Msh, K;) or it signifies, (S, K,) or signifies also, (Mgh, Msh,) she died being with child; (AZ, S, Mgh, Msh, K;) whether suffering the pains of parturition or not: (AZ:) or heavy with child: (K:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead: (Sgh:) [the pl. is أَجْمَاع; for] you say, مَاتَتِ النِّسَاءُ بِأَجْمَاعٍ The women died [being virgins: or] being with child. (AZ.) You say also, نَأَقَتْ جَمْعٌ A she-camel with young. (TA.) And أَمْرَاةٌ جَامِعَةٌ A woman with child. (TA.)

Bk. I.

جَمْعُ: see the next preceding paragraph, in six places.

جَمْعُ pl. of جَمْعَةٌ, fem. of أَجْمَعُ [q. v.].

جَمْعَةٌ is [a subst.] from الإِجْتِمَاعُ, like as [its contr.] فُرْقَةٌ is [a subst.] from الإِفْتِرَاقُ (Mgh:) and signifies A state of union, agreement, congruity, or congregation: or sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship, and amity: syn. أَدَامَ اللَّهُ جَمْعَةً مَا بَيْنَكُمَا as in the saying, [May God make permanent the state of union, &c., subsisting between you two]. (Abou-Sa'eed, K.) — Hence, (Mgh,) يَوْمُ الْجُمُعَةِ (S, Mgh, Msh, K,) the original form, (TA,) of the dial. of 'Okeyl; (Msh, TA;) and يَوْمُ الْجُمُعَةِ (S, Msh, K,) the most chaste form, (TA,) of the dial. of El-Hijáz; (Msh, TA;) and يَوْمُ الْجُمُعَةِ (Msh, K,) of the dial. of Benoo-Temeem; (Msh, TA;) and, in consequence of frequency of usage, الْجُمُعَةُ alone; (Mgh;) A well-known day; (K;) [the day of the congregation; i. e. Friday;] formerly called (TA) the day of الْعُرُوبَةِ (S, TA:) called يوم الجمعة because of the congregating of the people thereon: (Msh:) Th asserts that the first who named it thus was Ka'ab Ibn-Lu-ei; and he is related to have said that it was thus called because Kureysh used to gather themselves together to Kusei, [on that day,] in [the building called] دَارُ التَّدْوَةِ (TA:) accord. to the R, Ka'ab Ibn-Lu-ei was the first who collected a congregation on the day of الْعُرُوبَةِ, which was not called الجمعة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it الجمعة; for Kureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and bidding them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Ansár named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I'Ab:) those who say الْجُمُعَةُ regard it as an epithet, meaning that this day collects men much; comparing it to ضَحْكَةٌ and لَمَزَةٌ and فَمْرَةٌ (TA:) the pl. is جَمْعٌ (S, Mgh, Msh, K) and جُمُعَاتُ (Msh, K) and جُمُعَاتُ (S, Mgh, Msh, K) and جُمُعَاتُ (Msh, K;) of which the last is pl. of جُمُعَةٌ, [as well as of جَمْعَةٌ, accord. to analogy,] but not so جَمْعٌ (AHút) [nor either of the other pls. mentioned above]. — In like manner you say صَلَاةُ الْجُمُعَةِ [The prayer of Friday], and, in consequence of the frequency of usage, الْجُمُعَةُ alone. (Mgh.) — الْجُمُعَةُ, with the م quiescent, is also a name for [The week; i. e.] the days of the week [collectively]; of which the Arabs are said, by IAr, to have reckoned the Sabbath (السَّبْتُ) [i. e. Saturday] as the first, though they called Sunday the first of the days. (Msh.) —

جَمْعَةٌ is also syn. with مَجْمُوعَةٌ [meaning Things collected together; or a collection of things]; (K;) as in the phrase جَمْعَةٌ مِنْ حَصَى [a collection of pebbles]. (TA.) — You say also جَمْعَةٌ مِنْ تَمْرٍ, meaning A handful of dates. (S, K.)

جَمْعِي Of, or relating to, a plural.]

جَمْعِي One who fasts on Friday by himself. (IAAr, Th.)

جَمَاعُ: see جَمْع as signifying "a plural," in three places. [The primary signification seems to be the last there mentioned; where it is said,] الْجَمَاعُ is What comprises a number [of things]: (S, K:) one says, الْخَمْرُ جَمَاعُ الْإِثْمِ (S, TA) [i. e. Wine is what comprises a number of sins: or] that in which sin is comprised, and known to be: the saying is a trad.: (TA:) or الْجَمَاعُ signifies the plurality (جَمْع) of sins. (Msh.) Hence also the saying of El-Hasan El-Bagrec, اتَّقُوا هَذِهِ الْأَهْوَاءَ فَإِنَّ جَمَاعَهَا الضَّلَالَةُ وَمَعَادَهَا النَّارُ [Beware ye of these natural desires; for what they involve is error, and the place to which they lead is the fire of Hell]. (TA: in the L, وميعادها.) And it is said in a trad., حَدَّثَنِي بِكَلِمَةٍ تَكُونُ جَمَاعًا, i. e. Tell me a saying comprising [virtually] a plurality of sayings. (TA.) [See a similar phrase below, voce جَامِع.] — Hence also, بَرْمَةٌ جَمَاعُ A stone-cooking-pot of the largest size: (Ks, L:) or قِدْرٌ جَمَاعُ, and جَامِعَةٌ (S, K, TA,) a cooking-pot that comprises a slaughtered camel; or, accord. to the A, that comprises a sheep or goat: (TA:) or a great cooking-pot; (S, K;) as also جَامِعٌ: (Sgh, K:) pl. [most probably of this last] جَمْعٌ [like as بَزْلٌ is pl. of بَازِلٌ, &c.]. (K.) — You say also, فُلَانٌ جَمَاعُ بَنِي فُلَانٍ Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA.) — [See also 3.]

جَمَاعُ: see جَمْع.

جَمِيع In a state of collection, congregation, or union; being together; met together; [as also جَمِيعٌ;] contr. of مُتَفَرِّقٌ. (S, K.) You say قَوْمٌ جَمِيعٌ A people, or number of men, in a state of collection, &c.; being together; met together; syn. مُجْتَمِعُونَ: (TA:) and in like manner, إِبِلٌ جَمَاعَةٌ Camels in a state of collection; &c. (TA.) — [All, or the whole, of any things or thing.] See أَجْمَعُ, last sentence. — [As an epithet in which the quality of a subst. is predominant,] A tribe [or any number of men] in a state of collection, congregation, or union; being together; met together; syn. حَتَّى مُجْتَمِعٌ. (S, K.) See also جَمْعُ, in four places. — A man compact, or compressed, or contracted, in make, or frame: (مُجْتَمِعٌ;) strong; who has not become decrepit nor infirm. (TA.) — رَجُلٌ جَمِيعُ الْأَمَةِ A man having his arms, or weapons, collected together. (TA.) — رَجُلٌ جَمِيعُ الرَّأْيِ, and مُجْتَمِعٌ, A man of right, not disordered or unsettled, opinion, or judgment, or counsel. (TA.) — جَعَلَ

الْأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ (AHeyth, K) *He determined, resolved, or decided, upon the affair, so as to make it firmly settled, [after it had been unsettled in his mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.)

جَمَاعَةٌ: see جَمْع, in two places.

جَمَاع and مَجْمُوع [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also جَمُوع, *One who collects much; or who collects many things*]. — إِبِلٌ جَمَاعَةٌ: see جَمِيع.

جَمَاع Anything of which the several component parts are collected, brought, gathered, or drawn, together. (IDrd, K.) — [Hence,] as an epithet, applied to a woman, it means *Short*. (TA.) — [Hence also,] جَمَاعُ الثَّرَيَا *The cluster of the Pleiades*: (IDrd:) or *persons who collect together for the rain of the Pleiades, which is the rain called الوَسْبَى, looking for the fruitfulness and herbage resulting from it.* (IAqr.) — And جَمَاعُ النَّاسِ *A medley, or mixed or promiscuous multitude or collection, of men, or people*, (S, Mgh, K,) of various tribes; (S, K;) as also جَمَاع alone: (TA:) or the latter, *people scattered, or in a state of dispersion*. (Ham p. 302.) — جَمَاع also signifies *The place [either properly or tropically] which comprises the origin of anything*; (K, TA;) the *source of descent or extraction of people*; and hence applied by I'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning *various classes of men, such as are termed أَوْزَاع and أَوْشَاب*. (TA.) — [And *The main, or most essential, part of a thing*. Thus,] جَمَاعُ جَسَدِ الْإِنْسَانِ means *The head of the man*. (TA.) — جَمَاعُ الثَّمَرِ *The contraction (تَجْمُوع) of the envelopes of the flowers of dates, in one place, upon [the germs of] the fruit, or produce, thereof.* (TA.)

جَامِع [act. part. n. of 1; *Collecting; &c.*] — جَامِع one of the names of God; meaning *The Collector of the created beings for the day of reckoning*: or, as some say, *the Combiner of things of similar natures and of things of contrary natures, in existence*. (IAth.) — *The belly*; [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) — Also, (Mgh,) or الْمَسْجِدُ الْجَامِع, (S, K,) [The congregational mosque;] the mosque in which the [congregational] prayers of Friday are performed; because it collects the people for a certain time; (Mgh;) and you may also say, مَسْجِدُ الْجَامِع, meaning الْحَقُّ الْجَامِع, (S, K,) like as you say الْحَقُّ الْيَقِينُ and حَقُّ الْيَقِينِ, [the latter] as meaning حَقُّ الشَّيْءِ الْيَقِينِ; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or مَسْجِدُ

الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur دِينَ الْقِيَمَةِ [ch. xeviii. v. 4] and وَعَدَ الصِّدْقِ [ch. xlvi. v. 15]: (Az, TA:) [pl. جَوَامِع.] — مَضْرُجَامِع [A great town comprising a large population; a comprehensive great town]. (Mgh in art. مَدَن [where it is given as the explanation of مَدِينَةٌ]; and K in art. قَرَى [where it is less properly given as the explanation of قَرْيَةٌ].) — قَدْرُ جَامِع and جَامِعَةٌ: see أَمْرَةٌ جَامِع: see the paragraph commencing with الْجَمْع; last signification. — أَتَانُ جَامِع A she-ass pregnant when beginning to be so. (S, O, K.) — جَامِعَةٌ A [collar of the kind called] (S, K;) because it collects together the two hands to the neck: (S:) pl. جَوَامِع. (TA.) — أَمْرُ جَامِع An affair that collects people together: or, as Er-Rághib says, a momentous affair, on account of which people collect themselves together; as though the affair itself collected them. (TA.) [Similar to this is the saying,] الصَّلَاةُ جَامِعَةٌ Prayer is a collector of all people. (Mgh.) — It is said of Mohammad, (Mgh,) كَانَ يَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ He used to speak comprehensive but concise language; language conveying many meanings in few words. (Mgh, K. [In the CK, الْكَلِم is omitted.]) And hence the saying of 'Omar Ibn-'Abd-el-'Azeez, عَجِبْتُ لِمَنْ لَا حَسَنَ النَّاسِ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الْكَلِمِ meaning [I wonder at him who vies with men in endeavouring to show his superiority of intelligence,] how it is that he does not [know the way to] confine himself to conciseness, and abstain from superfluity, of speech. (TA.) In like manner, (TA,) it is said in a trad., أُوتِيتُ جَوَامِعَ الْكَلِمِ, meaning I have had communicated to me the Kur-án, (K, TA,) in which many meanings are comprised in a few words. (TA.) — الْجَوَامِعُ مِنَ الدُّعَاءِ, also, signifies Prayers, or supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case. (TA.) You say also, حَمِدْتُ اللَّهَ بِجَمَاعٍ I praised God with words comprising various forms of praise. (Mgh.) [See also جَمَاع.] — رَجُلٌ جَامِع A man who combines such qualities that he is suited to hardship and to easiness of circumstances. (As, T in art. اِدْر.) And رَجُلٌ جَامِع (T and M and K in art. اِمْر) A man combining all kinds of good qualities. (TK in that art.) — دَابَّةٌ جَامِع A beast fit for the saddle [i. e. for the saddle of either of the kinds thus called]. (Sgh, K.) — جَمَلٌ جَامِع, and نَاقَةٌ جَامِعَة, (K,) accord. to ISh, (TA,) A he-camel, and a she-camel, that fails of putting forth the tooth called ناب at the time expected; expl. by أَخْلَقَا بُرُودًا: but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of بزول, for this is in the ninth year,

or, sometimes, in the eighth,] without the exceptive particle. (TA.)

جَامِعَةٌ used as a subst.: see the next preceding paragraph.

أَجْمَع [Collecting, comprising, or containing, a greater, or the greatest, number or quantity; more, or most, comprehensive. Of its usage in a superlative sense, the following are exs.]. إِذَا أَخَذَ شَاهِدَ زُورٍ بَعَثَ بِهِ إِلَى السُّوقِ أَجْمَعُ مَا كَانَ [When he took a false witness, he sent him to the market when it comprised, or contained, the greatest number of people]: أَجْمَع being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كَانَتْ is not here said [instead of كَانَ] is that سوق is sometimes masc. (Mgh.) And أَفْعَلُ مَا هُوَ أَجْمَعُ لِأَصُولِ الْأَحْكَامِ [Do thou that which is most comprehensive in relation to the principles of the ordinances applying to the case]. (Mgh in art. حَوَاط.) — [As a simple epithet, Entire, complete, or whole: fem. جَمْعَةٌ. You say,] بَيْمَةٌ جَمْعَةٌ A beast free from defects, entire in all its limbs or members, without mutilation, and without cauterization; (TA;) a beast from the body of which nothing has gone. (S, K.) — نَاقَةٌ جَمْعَةٌ [may sometimes have the like meaning: or,] accord. to IAqr, (TA,) A she-camel extremely aged, (K, TA,) so that her teeth have become short, and almost gone. (TA.) — It is also a sing. having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is أَجْمَعُونَ: and its fem. is جَمْعَةٌ: (S, K:) and the pl. of this last is جَمْع, though by rule it should be formed by the addition of ل and ت to the sing., like as the pl. of أَجْمَع is formed by the addition of و and ن; (S;) the original form from which جَمْع is changed being جَمَاع; or it is جَمَاعَى; it is not جَمْع, because أَجْمَع is not an epithet, like as أَحْمَر is, of which the pl. is حُمْر; (L;) for it is determinate, though of the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L:) it is a simple corroborative; (S, K;) and so are أَجْمَعُونَ and جَمْعَةٌ and جَمْع; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as نَفْسُهُ and عَيْنُهُ and كَلْمُهُ. (S.) You say, أَخَذْتُ حَقِّي أَجْمَع [I took my right, or due, all of it, or altogether]: and رَأَيْتُ رَأَيْتُهُمْ أَجْمَعِينَ [I saw the women, all of them, or all together]: the last word in this and similar cases being imperfectly declinable, and determinate, because it is a corroborative of a determinate word: (S, TA:) and جَاءُوا أَجْمَعُونَ [They came, all of them, or all together]: and رَأَيْتُهُمْ أَجْمَعِينَ [I saw them, all of them, or all together]: and مَرَرْتُ بِهِمْ أَجْمَعِينَ [I passed by them, all of them, or all together]. (Mgh.) Fr mentions the phrases, أَعْجَبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعَةٌ [The house,

all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جَمْعٌ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., أَجْمَعُونَ and فَصَلُوا جُلُوسًا أَجْمَعِينَ [And pray ye sitting, all of you, or all together]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَغْنِيَكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]: (K in art. بَتَعَ:) or اجمعين in this case is a corruption committed by the relaters in the first age; and he is in error who says that it is in the accus. case as a denotative of state, for corroboratives are determinate, and the denotative of state is literally or virtually indeterminate. (Msb.) [Respecting the usage of this corroborative together with others similar to it, see أَبَتَعَ.] You say also, جَاؤُوا بِأَجْمَعِهِمْ, and بِأَجْمَعِهِمْ, with damm to the م, [They came, all of them, or all together.] (S, Msb, K,) the latter mentioned by ISk. (Msb.) And you say, قَبِضْتُ الْمَالَ أَجْمَعَهُ [I took, or received, the property, all of it, or altogether]. (Msb.) And جَمِيعٌ, also, is used as a corroborative: (S, Msb:) as in the saying جَاؤُوا جَمِيعًا, meaning They came, all of them: (S:) and قَبِضْتُ الْمَالَ جَمِيعَهُ, like أَجْمَعَهُ [explained above]: (Msb:) and جَمِيعَةٌ occurs as its fem.; but this is extr. (TA.)

مَجْمَعٌ and مَجْمَعٌ, (S, Msb, K,) the latter anomalous, like مَشْرِقٌ and مَغْرِبٌ &c., (TA,) A place of collecting, and the like: (S, Msb, K:) [pl. مَجَامِعُ.] [Hence,] مَجْمَعُ الْبَحْرَيْنِ, in the Kur [xviii. 59], means The place where the two seas meet. (Bd.) And in like manner, where it is said in a trad., فَضْرَبَ يَدَيْهِ مَجْمَعُ بَيْنَ عُنُقِي, [in which مَ seems to have been dropped by the copyist between مجمع and بين] the meaning is, [And he struck with his hand] the place where my neck and my shoulder-blade meet. (TA.) [Hence also the phrase مَجَامِعُ الْحَمَامِدِ, explained above: see جَامِعٌ, near the end of the paragraph. And مَجَامِعُ الْأُمُورِ, meaning The concurrences of affairs, or of circumstances, or of events.] — A place in which people collect, assemble, or congregate: (Msb, TA:) and [in like manner,] مَجْمَعَةٌ signifies an assembly-room; a sitting room in which people assemble: (TA:) [pl. of both مَجَامِعُ.] You say, هَذَا الْكَلَامُ أَوْلَجٌ فِي مَجَامِعِ السَّمَاعِ [This language, or discourse, is more, or most, penetrating into the ears, and more, or most, circulating in the places of assembly]. (TA.) — See also جَمْعٌ, as syn. with جَمَاعَةٌ, in two places; and see 10, first sentence. — [The whole of anything, considered as the place in which the several parts thereof are collected: see an instance voce خَفٌ: and see also مَجْمَعٌ.]

مَجْمَعٌ عَلَيْهِ, (S, K,) and مَجْمَعٌ عَلَيْهِ, (TA,) A

affair determined, resolved, or decided, upon: (S, K:) an affair agreed upon. (TA.) [The former signification applies to both of the above-mentioned phrases: the latter signification, perhaps, only to the latter phrase.] — خُطْبَةٌ مُجْمَعَةٌ [A discourse in rhyming prose, or the like,] in which is no flaw, or defect. (Ibn-'Abbād, K.)

عَامٌ مُجْمِعٌ A year of dearth, drought, sterility, or unfruitfulness: (Ks, K:) because it is an occasion of people's collecting together in the place where herbage, or plenty, is found. (Ks.) And فَلَاةٌ مُجْمِعَةٌ, (S, TA,) like مُحَسَّنَةٌ; (TA:) [in Gol. Lex., erroneously, مُجْمِعَةٌ;] and مُجْمِعَةٌ, like مُحَدَّثَةٌ; (TA:) A desert in which people collect themselves together, not separating themselves, from fear of losing their way, or perishing, and the like; as though the desert itself collected them. (S, TA.) And أَرْضٌ مُجْمِعَةٌ, like مُحَسَّنَةٌ, A land of dearth, drought, sterility, or unfruitfulness, wherein the camels upon which people journey are not dispersed to pasture. (TA.)

جَمَاعٌ: see مَجْمَعٌ.

مَجْمَعَةٌ: see مَجْمَعٌ: — and جَمْعٌ, as syn. with جَمَاعَةٌ. — Also Sands collected together: (K:) pl. مَجَامِعُ. (TA.) And A vacant, or void, land, destitute of herbage or vegetable produce, and of water. (AA, K.)

فَلَاةٌ مُجْمِعَةٌ: see مَجْمَعٌ.

مَجْمُوعٌ Collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drawn together; [or contracted;] (S, K, TA:) [from several places, or] hence and thence, although not made as one thing. (S, Sgh, L, K.) It is said in the Kur [xi. 105], ذَلِكَ يَوْمٌ مَجْمُوعٌ لِهَ الْإِنْسَانِ That is a day for which mankind shall be collected. (TA.) — See also جَمْعٌ.

مَجْمَعٌ [A place in which a thing becomes collected, brought together, or the like; or in which things have become so; where they collect themselves, come together, or unite; or in which they are comprised, or contained; a place in which is a collection of things]. You say, بَيْضَةُ الْوَلَدِ مَجْمَعٌ [The egg is that which comprises the young bird]. (Mgh in art. بَيْضُ.) And مَجْمَعٌ signifies the same as حَوْضُ الْمَوْتِ, which see, in art. حَوْضٌ. (TA in that art.) — [Also The collective mass, or whole, of the hair of the head: (see جَمَّةٌ, in three places:) مَجْمَعُ شَعْرِ الرَّأْسِ meaning the whole head of hair: see also مَجْمَعٌ.]

مَجْمَعٌ: see جَمِيعٌ, in five places. — A man who has attained to his full state of manly vigour, (S, Mgh, TA,) and whose beard has become full-grown: (TA:) because at that time his powers have become collected, or because his beard is then full-grown. (Mgh.) [See the verb, 8. And see an ex. in a verse of Suheym Ibn-Wetheel cited in art. دَوَّرَ, conj. 3.] — أَثْقَاهُ مَجْمَعًا [He threw him down gathered together, or in a heap]. (S and Msb and K in art. كَوَّرَ.) — مَشَى مَجْمَعًا [He walked quickly, (K, TA,) with vehemence of

motion, and strength of limbs, not languidly. (TA.)

مَنْجَعُ الْبَيْدَاءِ The main part of the desert; the part in which [as it were] it collects itself; syn. مَعْظَمُهَا وَمَحْتَفَلُهَا. (TA.)

جمال

1. جَمَلَ, (K,) aor. 2, inf. n. جَمَلٌ, (TA,) He collected [a thing, or things]. (K.) [See also 4.] — Also, (S, Mgh, K,) uor. and inf. n. as above, (S, Mgh,) He melted fat; (S, Mgh, K;) and so اجتمَلَ, and اجمل: (A'Obeid, S, K:) this last was sometimes used: (S:) the best form is جَمَلَ: (Fr, TA:) accord. to Z, اجتمَلَ signifies he made the melted grease of fat to drip upon bread, putting it again over the fire. (TA.) [See جَمِيلٌ.] جَمَلَكَ اللَّهُ, meaning May God melt thee like as fat is melted, is a form of imprecation mentioned in a trad., as used by a woman. (TA.) — جَمَلَ الْجَمَلَ He put the he-camel apart from the she-camel that was fit to be covered. (TA.) — جَمَلَ, aor. 2; (S, Mgh, Msb, K;) and جَمَلَ, aor. 2; (Msb;) inf. n. جَمَالٌ, (S, Mgh, Msb, K,*) originally جَمَالَةٌ; (Msb;) He was, or became, beautiful, goodly, comely, or pleasing, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K:) or elegant, or pretty; i. e., delicately, or minutely, beautiful: (Sb, Msb:) or characterized by much goodness, beauty, goodliness, comeliness, or pleasingness, in his mind, or in his person, or in his actions or behaviour; and also, characterized by much goodness communicated from him to others. (Er-Rāghib, TA.) [See جَمَالٌ, below; and see also جَمِيلٌ.]

2. جَمَلَ, (S, K,) inf. n. تَجْمِيلٌ, (K,) He, or it, embellished, or adorned, another. (S, K.) Hence the saying, إِذَا لَمْ يُجَمِّلِكَ مَالُكَ لَمْ يُجِدْ عَلَيْكَ جَمَالَكَ [If thy wealth do not embellish thee, thy beauty of person, or of moral character, will not suffice thee]. (TA.) And you say, جَمَلَ اللَّهُ عَلَيْهِ, inf. n. as above, meaning, May God render him beautiful. (TA.) — He gave a camel to be eaten. (K in art. بَرَقَشُ.) — He detained an army long [on the frontier of the enemy]; (K, TA:) like جَمَرَ [q. v.]. (TA.)

3. جَامَلَهُ, (K,) inf. n. مُجَامَلَةٌ, (S, TA,) He coaxed him, or wheedled him, with comely behaviour or speech (بِالْجَمِيلِ), not rendering him pure, or sincere, brotherly affection: (ISd, K:) or he associated with him in a good manner: (K:) or he treated him with comely behaviour. (S, TA.) One says, عَلَيْكَ بِالْمُدَارَاةِ وَالْمُجَامَلَةِ [Keep thou to blandishment and coaxing, &c.]. (TA.)

4. اجمل He collected a thing (Msb, K) without discrimination, or distinction, (Msb,) or from a state of separation, or dispersion. (K.) [See also 1.] And أُجْمِلَ It was collected into an aggregate. (TA.) — He reduced a calculation to its sum; summed it up: (S, K, TA:) and in like manner, he summed up a speech, or discourse, and then analyzed and explained it. (TA.) —

See also 1. = *He made good and large* [or liberal]: so in the phrase, *اجمل الصنعة* (S, K) *He made the benefit good and large* [or liberal] (K) *عند فلان* [to such a one]. (S.) = *[He acted with goodness, or was good and liberal: and he acted with moderation, or was moderate. You say,] اجمل في صنيعه* [*He was good and liberal, or, perhaps, moderate, in his benefit*]. (S.) And *اجمل في الطلب* *He was moderate, not extravagant, in demanding, or desire.* (Mgh, K, TA.) It is said in a trad., *اجملوا في طلب* *Be ye moderate in demanding, or desiring, the means of subsistence, for every one is accommodated to that which is created for him*. (TA.) = *اجمل القوم* *The people, or company of men, had many camels; or their camels became many.* (S.)

6. *تجمل* *He beautified, embellished, or adorned, himself.* (K.) = *He affected what is جميل* [or beautiful, goodly, comely, or pleasing, in person, or in action or actions or behaviour, or in moral character, &c.]. (S.) You say, *تجمل بأكثر مما عنده* [*He affected beautiful, goodly, comely, or pleasing, qualities, more than he possessed*]. (TA in art. *شبع*.) = *He was, or became, patient; or restrained himself from impatience; or constrained himself to be patient*: (Mgh, TA:) from *جمال* meaning "patience." (Mgh.) Hence the saying,

وَإِذَا تُصِيبَكَ خَصَاصَةٌ فَتَجَمِّلْ

And when poverty, or straitness, befalls thee, then be patient, or restrain thyself &c. (Mgh in art. *خص*.) = *He ate what is termed جميل*, i. e., melted fat. (S, K.)

8. *اجتمل*: see 1, in two places. = Also *He anointed himself with fat.* (TA.) = And *He ate of a camel.* (K in art. *برقش*.)

10. *استجمل* *He (a camel) became a جمال*, (S, K,) i. e., such as is termed ربيع [or one in his seventh year], (S,) or such as is termed بازل [or one in his ninth year], or, accord. to Z, one that had covered. (TA.)

جمال: see *جمال*.

جمال: see *جملة* and *جمال*; the latter in two places.

جمال (S, Mgh, Mgh, K, &c.) and *جمال* (K,) which latter is so rare that it is said by some to be used only in poetry, in cases of necessity, (MF,) but it is a correct dial. var., (TA,) a word of well-known meaning; (K;) i. e., [*A he-camel; but commonly applied to the camel as a generic term; in like manner as جمال is applied to the males and the females; but properly,] the male of the ابل*; (TA;) the *mate of the ناقة*; (Fr, S, Mgh;) among camels, corresponding to *رجل* among us; (Sh, Mgh;) *ناقة* corresponding to *مراة*, and *بكر* to *غلام*, and *بكرة* to *جارية*; (Sh, TA;) [in general] peculiarly applied to the male; (Mgh;) exceptionally to the female, as in the saying *شربت لبن جملي* (K,) i. e., *I drank the milk of my she-camel*; but ISd doubts the correctness of this: (TA:) [as corresponding to

رجل among us, it signifies a full-grown he-camel:] or it signifies such as is termed ربيع [or one in his seventh year]: (S, ISd, K:) or such as is termed جذع [or one in his fifth year]: (ISd, K:) or such as is termed بازل [or one in his ninth year]: (ISd, Mgh, Mgh, K:) or such as is termed ثني [or one in his sixth year]: (ISd, K:) or, accord. to Z, one that has covered: (TA:) [see also *بغير*, and *بكر*, and *قعود*:] pl. [of pauc.] *أجمال*, (S, Mgh, Mgh, K,) which may be pl. of *جمال*, (TA,) and *أجمال* (Mgh) and [of mult.] *جمال* (S, Mgh, Mgh, K) and *جمال* (K) and *جمالة* (Mgh, Mgh, K) and [quasi-pl. n.] *جمالة* and *جمالات* (K,) which last is disallowed by some, as will be seen below, (TA,) and [pl. pl.] *جمالات*, (S, Mgh, K,) which is pl. of *جمال*, (Mgh, TA,) or it may be pl. of *جمالة*, (TA,) and *جمالات* (K) and *جمالات* (S, K,) pl. of *جمالة* and *جمال*, (Ham p. 527,) and *أجمال*. (K.) One says of camels, when they are males, without any female among them, *هذه جمالة بني فلان* [*These are the he-camels of the sons of such a one*]. (ISd, S. [See also *جمالة*].) And they said also *جمالان* [meaning *Two herds of camels*, thus forming a dual from the pl. *جمال*], like as they said *لقاحان*. (ISd, in TA voce *خيل*.) It is said in a prov., *ما استتر من قاذر الجمال* [*He does not conceal himself who leads the he-camel*]. (TA.) And in another prov., *اتخذ الليل جملا* + *He journeyed all the night*. (K, TA. [See also Freytag's Arab. Prov. i. 230.]) — *الجمال* also signifies *A certain fish* (IAqr, K) of the sea, (IAqr, TA,) *thirty cubits in length*: (K:) or, as some say, *جمال* is the name of a very great fish, also called the *هال*, [i. e., the whale,] *thirty cubits in length*: accord. to some, this, (TA,) or *جمال الباء*, (Mgh,) is what is called the *كوسج* and *كعب* (Mgh, TA) and *نخمر*, [i. e., *xiphias*, or sword-fish,] which passes by nothing without cutting it. (TA.) [In the present day, *جمال البحر* is an appellation of *The pelican*.] — *عين الجمال*, in the dial. of Egypt, i. q. *الشاه يثوط* [*The chestnut*]. (TA.) — *جمال* signifies also *A woman's husband*. (L in arts. *اخذ* and *قيد*. See 2 in each of those arts.) — Also *Palm-trees*; (K;) as being likened to the he-camel in respect of their tallness and their bigness and their produce: in some of the copies of the K, *التخل* is erroneously put for *التخل*. (TA.) — See also *جمال*.

جمال: see *جمال*, in three places.

جمال *A company, or congregated body, of men.* (ISd, K.) — See also *جمال*.

جملة *A strand of a thick rope*: pl. [or rather coll. gen. n.] *جمال*: or *many strands of a rope, put together [to compose a cable: see جمال]*. (TA, in two places in this art.) — Hence, app., (TA,) *The aggregate of a thing*; (K;) the *sum, whole, or total*; (KL, PS;) it implies muchness, or numerousness, and means *any aggregate un-*

separated: (Er-Raghib, TA:) pl. *جمال*. (S.) [*جملة من مال*] generally means *A large sum of money*; and in a similar sense *جملة* is often used in relation to various things.] It is said in the Kur [xxv. 34], *وَقَالَ الَّذِينَ كَفَرُوا لَوْ لَا نَزَّلَ عَلَيْهِ، الْقُرْآنُ جُمْلَةً وَاحِدَةً*, i. e., [*And those who disbelieved said, Wherefore was not the Kur-an sent down, or revealed, to him] aggregated? (TA:) [or in one aggregate?] or at once? (Bd.)*] Hence, *بالجملة* as meaning *Upon the whole; to sum up.* — And hence, in grammar, (TA,) [*A proposition; a clause; a phrase; sometimes, a sentence; a phrase composed of a subject and an attribute, [i. e., composed of an inchoative and an enunciativ, (in which case it is termed جملة اسمية,) or of a verb and its agent, (in which case it is termed جملة فعلية)]*] (KT, TA,) [i. e.,] *whether affording a complete sense, as زيد قائم* [*Zeyd is standing*], or not, as *إن يكرمني* [*If he treat me with honour*]. (KT.)

جملة: see *جميل*.

جمالون *A building, or structure, in the form of a camel's hump*: (TA:) [*a ridged roof: so in the present day: pl. جمالين*].

جمال inf. n. of *جمال*: (S, Mgh, Mgh:) [when used as a simple subst., meaning] *Beauty, goodness, comeliness, or pleasingness, syn. حسن*, (S, M, Mgh, K,) in person, (M, K,) and *goodness in action, or actions, or behaviour, (M, TA,) or also, in moral character*: (K:) or *elegance, or prettiness; i. e., delicacy, or minuteness, of beauty*: (Sh, Mgh:) or *much goodness, or beauty or goodness or comeliness, in the mind, or in the person, or in the actions or behaviour; and also, much goodness that is communicated from its possessor to another*: (Er-Raghib, TA:) accord. to Aq, [when relating to the person,] *حسن* is in the eyes; and *جمال*, in the nose. (TA in art. *جمال*.) [See also *جميل*.] One says, *أن جمالك أن تفعل كذا*, (ISd, K,) or *أن تفعل كذا*, (IDrd, TA,) meaning, *Keep to that which is most comely for thee to do, and do not thus*. (IDrd, ISd, K. [But see what follows.]) — Also *Patience*. (Mgh in art. *خص*.) Abou-Dhu-cyb says,

جَمَالَكَ أَيُّهَا الْقَلْبُ الْقَرِيبُ
سَتَلْقَى مَنْ تُحِبُّ فَتَسْتَرْبِحُ

(S, TA, the former of which cites only the first hemistich, and the latter substitutes *الجربح* for its syn. *القريب*), meaning, [*Keep thy patience, O thou wounded heart: thou wilt find whom thou lovest, and be at rest: or] keep to thy patience, or thy constraint of thyself to be patient, and thy shrinking from what is foul, and be not impatient in an evil manner.* (S, TA.)

جمالة: see *جميل* and *جمالة*.

جمال *A piece of fat melted.* (IAqr, TA.) [See also *جميل*.] — *A fat woman.* (IAqr, K.) — *A person, (K,) or woman, (M,) who melts fat.* (M, K.)

جَمِيل *Melted fat*: (S, Mgh:) or *melting fat*: or *fat that is melted and collected*: (K, TA:) or *fat that is melted, and, whenever it drips, made to drip upon bread, and then replaced over the fire [that it may drip again: see جَمَل]*: (TA:) and **جَمَالَة**, also, signifies [the same; or] *melted grease*. (Mgh, TA.) [See also جَمُول.]—Hence, accord. to Abu-l-'Alà, because, when a man becomes fat and in good condition, his **جَمَال** becomes apparent, (Ham p. 155,) as also **جَمَال** and **جَمَال**, (K,) or this last denotes a higher degree of beauty than **جَمِيل**, (S, Sgh,) and has no broken pl., (TA,) and **أَجْمَل**, (TA,) *Beautiful, goodly, comely, or pleasing*, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K:) [like the Greek *καλός*, the Latin *pulcher*, the French *beau*, &c.; and so **حَسَن**:] or *elegant, or pretty; i. e., delicately, or minutely, beautiful*: (Mgh:) [or characterized by much goodness, or beauty or goodness or comeliness, in his mind, or in his person, or in his actions or behaviour; and also characterized by much goodness communicated from him to others: see جَمَال:] pl. of the first **جَمَال**: (TA:) fem. **جَمِيلَة**, (S, Mgh, Mgh, K,) applied to a woman; (S, Mgh, Mgh;) as also **جَمِيلَة**, (Ks, S, K,) [said to be] an instance of [the measure] **فَعْلَة** having no [masc. of the measure] **أَفْعَل**: (TA;) [but see above;] or this is applied to any female as signifying *perfect, or complete, in body*. (Ibn-'Abbād, K.) It is said in a trad., **إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ** *Verily God is comely in deeds*, (TA,) or *an Abundant Bestower of good things: He loveth those who are of the like character*. (Er-Rāghib, TA.) And you say, **عَامَلَهُ** [He treated him with comely, or pleasing, behaviour]. (TA.) And **مَاسَعَهُ بِالْجَمِيلِ** [He coaxed him, or wheeled him, with comely, or pleasing, behaviour or speech]. (ISd, K. [See 3.]) — **أَبُو جَمِيل** [The kind of plants called] **البَقْل**; because they embellish by their presence, and render good, the seasoning of food; or because they take away the **جَمِيل**, i. e., the grease of the flesh-meat, and dry up the food. (Har p. 227.)

جَمَالَة: see the next paragraph.

جَمَالَة: see **جَمَل**: and **جَمِيل**.—Also *A herd, or distinct number, of camels*: (K;) mentioned before as a pl. of **جَمَل** [q. v.]: (TA:) or, of she-camels among which is no he-camel; as also **جَمَالَة** and **جَمَالَة**; (K;) but this is contradictory to a saying of ISk [respecting **جَمَالَة**], mentioned above [voce **جَمَل**; where all these three words are said to be pls. of **جَمَل**]: (TA:) and also *horses*: pl. **جَمَال**, which is extr. [as a pl.; though, in relation to **جَمَالَة**, it may be a coll. gen. n., forming its n. un. with **ة**]. (AA, K.)

جَمَالَة: see what next precedes.

جَمِيلَة *A number of gazelles together: and of pigeons*. (Ibn-'Abbād, K.)

جَمَالِي applied to a man, (S, Mgh, K,) *Large in make*: (S, Mgh:) or *tall in body*: (Mgh:) or *firm [in make]*, (K,) or *big in limbs, complete in*

make, (TA,) like a he-camel. (K, TA.) And with **ة** applied to a she-camel, (S, K,) *Resembling a he-camel in greatness of make*: (S:) or *firm* (K, TA) in make, (TA,) like a he-camel (K, TA) in greatness of make and in strength. (TA.)

جَمَل (S, K, &c.) and **جَمَل** and **جَمَل** (K) and **جَمَل** and **جَمَل** (IJ, K) [*A cable*;] the rope of a ship, (S, K,) i. e., the thick rope thereof, (TA,) that is also called **قُلْتُس**, (S, TA,) consisting of [a number of] ropes put together: (S:) and **جَمَالَة** also signifies [the same; or] a thick rope, because consisting of many strands put together; pl. **جَمَالَات**; (Zj, TA;) which Mujāhid explains as meaning the ropes of bridges; but I 'Ab, as the ropes of ships, put together so as to be like the waists of men [in thickness]. (TA.) In all the forms mentioned above, except the last (**جَمَالَة**), the word is read in the phrase [in the Kur vii. 38], **حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ** [Until the cable shall enter into the eye of the needle]: (K, TA:) I 'Ab reads **الْجَمَل**, (S, TA,) and so do 'Alee and many others: **جَمَل** is pl. [or rather coll. gen. n.] of **جَمَلَة**, a strand of a thick rope; or, accord. to IJ, pl. of **جَمَل** [q. v.]: the first is explained by Fr as meaning ropes put together; but Abou-Tālib thinks that he meant **جَمَل**, without tesh-deed. (TA.)—**حَسَابُ الْجَمَل**, (S, K,) thought by IDrd to be not Arabic, (TA,) and **الْجَمَل**, (K,) but IDrd doubts its correctness, *The calculation by means of the letters* ا, ب, ج, د, هـ, &c. (TA.)

جَمَال *An owner, or an attendant, of a camel or camels*: (KL, TA:*) [see also **جَامِل**:] and **جَمَالَة** owners, or attendants, of camels; (S, K, TA;) similar to **خِيَالَة** and **خِمَارَة**; (S, TA;) as the former is to **حَمَار**. (TA.) [See an ex. of the latter in a verse cited voce **إِذَا**.]

جَمَال: see **جَمِيل**.

جَامِل [act. part. n. of **جَمَل**.—And also part. n. of **جَمَل**]. The Arabs say, **أَجْمَلُ إِنْ كُنْتُ جَامِلًا**, [Become beautiful, &c., if thou be becoming beautiful, &c.]: but when they mean the quality [alone], they say, **إِنَّهُ لَجَمِيلٌ** [Verily he is beautiful, &c.]. (Lh, TA.)—A man possessing a **جَمَل** [or he-camel]. (TA. [See also **جَمَال**].)—A herd, or distinct number, of camels, (S, K, TA,) males and females, (TA,) with their pastors and their owners: (S, K, TA: [also said in the K to be a pl. of **جَمَل**: in the CK, **الْجَامِل** is erroneously put for **الْجَامِل**]) or a word formed to denote a pl., meaning camels, (Ham pp. 122 and 490,) males and females; (Id p. 122;) derived from **جَمَل**; (Id p. 490;) like **بَاقِر** (Id. ib. and TA) from **بَقَر**, (Ham p. 490,) and **كَالِب** [from **كَلَب**]. (TA.)—Also *A great tribe*. (AHeyth, K.)

أَجْمَل [More, and most, **جَمِيل**, or beautiful, &c.]. (S, K.)—See also **جَمِيل**.

مُجْمَل [pass. part. n. of 4, q. v.—Also, applied to a phrase or the like,] properly, *Including, or implying, a number of things, many and unexplained*: (Er-Rāghib, TA:) as used by

the lawyers, [confused, or] requiring explanation. (TA.)

مُجَامِل [act. part. n. of 3, q. v.—Also] *One who is unable to answer a question put to him by another person, and therefore neglects it, and bears malice against him for some time*. (TA.)

جمن

جَمَان *Beads made of silver, like pearls*; (S;) things in the form of pearls, of silver; (K;) one of which is called **جَمَانَة**, (S, K,) pl. **جَمَانَات**: (Har p. 181:) or *pearls* (K, TA) themselves: (TA:) or the first is the proper meaning, and this is metaphorical: (EM p. 161:) [said to be] a Persian word, arabicized. (TA.) Also *A kind of belt (سَفِيفَة) woven of leather, in which are beads of every colour, worn by a woman as a* **وَشَاح** [q. v.]: or *silvered beads*. (K.)

جمهر

Q. 1. **جَمَهَر**, (T, A, K,) inf. n. **جَمَهَرَة**, (A,) *He collected together* (T, A, K) a thing, (TA,) or earth, or dust, (T, A, TA,) one part upon another. (T, TA.)—**جَمَهَرَ الْقَبْرَ**, (S, Mgh, K,) inf. n. as above, (S,) *He collected the earth, or dust, over the grave*, (S, Mgh, K,) not plastering it with clay, or mud, (S, K,) nor making it even, or level. (TA.)—**جَمَهَرَ الْبَتَّاعَ** *He took the main part of the household-goods, or commodities: and in like manner the verb is used in relation to plants, or herbage*. (Kitāb el-Addād, TA.)—**جَمَهَرَ عَلَيْهِ** (Ks, S, K,) or **لَهُ**, (Lth, TA,) or **إِلَيْهِ**, (AZ, TA,) *He acquainted him with a part of the news, or story, and concealed what he desired, or meant*: (Ks, S, K:) or *he acquainted him with a part of the news, or story, incorrectly, or not in the proper manner, and omitted what he desired, or meant*: (Lth, TA:) or *he acquainted him with a small portion thereof, omitting most of what was necessary for him to know, and relating it in a manner different from the proper way*: (AZ, TA:) and accord. to the Kitāb el-Addād of Abu-ṭ-Ṭeiyib the Lexicologist, it seems to have a contr. signification; for he says that **لَكَ جَمَهَرْتُكَ** means, *I acquainted thee with the main part of the news, or story*. (TA.)

Q. 2. **تَجَمَهَرَ عَلَيْنَا** *He held up his head with an assumption of superiority over us; domineered over us; or exalted himself above us*. (TA.)

جَمَهَرَة [originally inf. n. of **جَمَهَرَ**]: see the next paragraph.

جَمَهَر (not **جَمَهَر**, which is a form of the word mentioned by Et-Tilimsānee, MF) *A quantity of sand rising above what is around it*, (S, Mgh, K,) and collected together; (S;) as also **جَمَهَر** with **ة**; (L;) so called from its abundance and height: (Mgh:) or *a large quantity of sand, heaped up, and extensive*: (Lth, TA:) and **جَمَهَر** with **ة**, sand compacted together, and extending in an oblong form upon the surface of the earth. (TA.)—The generality, or main part, of men, or people: (S, A, K:) and the eminent, elevated, or noble, of them: (TA:) and a great number of people:

(Msb:) pl. **جَاهِر**; (A, Msb;) which signifies also *collective bodies of men*. (TA.) You say, **هَذَا قَوْلُ الْجُمُورِ** *This is the saying of the generality, or main part*. (A.)—The *generality*; the *greater, main, or chief, part*; the *main body, main, gross, mass, or bulk*; of anything; (K;) as also **جُمُورَةٌ**. (W 95.)—Also, (K,) or **جُمُورَةٌ**, (TA,) *A noble, or high-born, woman*. (K, TA.)

جُمُورَةٌ: see **جُمُور**, in three places.

جُمُورِي *An intoxicating beverage*: (AO, K:) or [*beverage of the kind called*] **نَبِيذ** *made of grapes, that is three years old*: (K:) or *i. q.* **بُخْتَج**; (TA;) which is *expressed juice [of grapes] cooked* (Mgh voce **بختج**, and TA) *so as to be reduced to one third*, (Mgh,) *such as is lawful to be drunk*: (TA:) or the *beverage called* **بختج** *to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent*: (AHn, and Mgh ubi suprâ, and TA:) or *juice of grapes cooked until half of it is gone and half remains*: (KL:) called **جُمُورِي** *because used by most men*. (TA.)

جَاهِر *Large, big, bulky, or corpulent*. (TA.)

مُجْمِرَةٌ *A she-camel compact in make*; (K;) as though she were a **جُمُور** of sand. (TA.)

جن

1. **جَنَ**, (S, Mgh, K,) aor. **جَنَ**, (Mgh, TA,) inf. n. **جَنَ**, (TA,) *It veiled, concealed, hid, covered, or protected, him*; (S, Mgh, K;) said of the night; (S, K;) as also **جَنَ عَلَيْهِ**, (S, Msb, K,) aor. **جَنَ**, (S, Msb,) inf. n. **جُنُونٌ**, (S,) or **جَنَ**, (K,) or both; (TA;) so in the Kur vi. 76, meaning *it veiled him, concealed him, or covered him, with its darkness*; (Bd;) and **اجْتَنَ**: (S, Msb, K:) or this last signifies *he, or it, made, or prepared, for him, or gave him, that which should veil him, conceal him, &c.*: accord. to Er-Râghib, the primary signification of **جَنَ** is the *veiling, or concealing, &c., from the sense*. (TA.) And **جَنَ عَنْهُ** means *It (anything) was veiled, concealed, or hidden, from him*. (K.)—*He concealed it; namely, a dead body*; as also **اجْتَنَ**: (S, TA:) or the latter, *he wrapped it in grave-clothing*: (K:) and *he buried it*. (TA.) And **اجْتَنْتُ الشَّيْءَ فِي صَدْرِي** *I concealed the thing in my bosom*. (S.) And **وَلَدًا**, (S,) or **اجْتَنْتُ**, (S,) or **اجْتَنْتُ**, (K,) said of a woman, (S,) or a pregnant female, (K,) *She concealed [or enveloped in her womb a child, or an embryo, or a fetus]*. (TA.)—**جَنَ**, aor. **جَنَ**, inf. n. **جَنَ**, *It (an embryo, or a fetus,) was concealed in the womb*. (K.)—Also, [inf. n., probably, **جَنَ** and **جُنُونٌ** and **جَنَانٌ**, explained below,] *It (the night) was, or became, dark*. (Golius on the authority of Ibn-Maaroof.)—**جَنَ**, (S, Msb, K,) inf. n. **جُنُونٌ**, (S, K,) and **جَنَ**, (S) and **جَنَ**, (K;) and **اجْتَنَ**, and **تَجَنَّنَ**, and **تَجَنَّنَ**, (K;) *He (a man, S) was, or became, [originally signifying possessed*

*by a جنّتي, or by جنّ; possessed by a devil or demon; (see Bd li. 39;) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: the verbs may generally be rendered he was, or become, possessed; or mad, or insane]. (S, Msb, K.)—**جَنَ الدُّنَابَ**, (S, A, TA,) inf. n. **جُنُونٌ**, (TA,) *† The flies made much buzzing: (S:) or made a glad some buzzing in a meadow*. (A, TA.)—**جَنَ النَّبْتِ**, inf. n. **جُنُونٌ**, *† The herbage became tall, and tangled, or luxuriant, or abundant and dense, and put forth its flowers or blossoms: (S, TA:) or became thick and tall and full-grown, and blossomed*. (M, TA.) And **جَنَّتِ الْأَرْضُ**, (Fr, K,) inf. n. **جُنُونٌ**, (K,) *† The land produced pleasing herbage or plants: (Fr, TA:) or put forth its flowers and blossoms; as also تَجَنَّنَتْ*. (K, TA.)*

2: see 4.

4: see 1, in four places:—and see 8. —Also **اجْتَنَ** *He (God) caused him to be, or become, [originally signifying possessed by a جنّتي, or by جنّ; and hence generally meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein]. (S, Msb, K.) [And so, vulgarly, جَنَتَهُ, whoever, or whatever, be the agent.]—**مَا اجْتَنَ** [*How mad, or insane, &c., is he!*] is anomalous, (Th, S,) being formed from a verb of the pass. form, namely, **جَنَ**; (Th, TA;) for of the **مَضْرُوب** one should not say, **مَا أَضَرَّه**; nor of the **مَسْكُول** should one say, **مَا أَشْنَه**: (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect [which admits of degrees]. (TA.)—**اجْتَنَ** also signifies **وَقَعَ فِي مَجْتَنٍ** [app. meaning *He fell into, or upon, a place containing, or abounding with, جنّ*]. (TA.)*

5: see 1, in two places. — **تَجَنَّنَ عَلَيْهِ**, and **تَجَنَّنَ**, (S, K,) and **تَجَنَّنَ**, (S,) *He feigned himself مجنون [i. e. possessed by a جنّتي, or by جنّ; and hence generally meaning bereft of reason; or mad, insane, &c.] to him*; (S, K;) not being really so. (TA.)

6. **تَجَنَّنَ** and **تَجَنَّنَ**: see 1:—and see also 5.

8. **اجْتَنَ**, (accord. to the S,) or **اجْتَنَ**, (accord. to the K,) *He was, or became, veiled, concealed, hidden, covered, or protected, or he veiled, concealed, hid, covered, or protected, himself*, (S, K,) *استجَنَ from him, or it*; (K;) as also **استجَنَ**. (S, K.) You say, **استجَنَ بِجَنَةٍ** *He was, or became, veiled, &c., or he veiled himself, &c., by a thing whereby he was veiled, &c.* (S.)

10: see 8, in two places:—and see also 1. — **اجْتَنَانٌ** is also syn. with **اجْتَنَانٌ**; (S, K;) **اجْتَنَانٌ** meaning *استطربه*, i. e. *He excited him to mirth, joy, gladness, or sport*. (TK.)

جَنَ *The darkness of night; as also جُنُونٌ and جَنَانٌ*, (K, TA,) the last [written in the CK **جَنَانٌ**, but it is] with fet-h: (TA:) or all signify its *intense darkness*: (TA:) or all, the *confusedness of the darkness of night*: (K:) [all, in these

senses, are app. inf. ns.: (see 1:)] the last, **جَنَانٌ**, also signifies *night [itself]*: (K:) or [so in copies of the K, accord. to the TA, but in the CK “and,”] the *dense black darkness of night*: (S, K:) and **جُنُونٌ**, the *veiling, or concealing, or protecting, darkness of night*. (ISK, S.)—*Concealment*: so in the phrase, **لَا جَنَ بِهَذَا الْأَمْرِ** *There is no concealment with this thing*. (K, TA) One of the Hudhalees says,

وَلَا جَنَ بِالْبَغْضَاءِ وَالنَّظَرِ الشَّرِّ
[And there is no concealment with vehement hatred and the looking with aversion]. (TA.) — [The *genii*; and sometimes the *angels*;] accord. to some, the *spiritual beings that are concealed from the senses, or that conceal themselves from the senses; all of such beings*; (Er-Râghib, TA:) the *opposite of أنس*; (S, Mgh, Msb, Er-Râghib, TA;) thus comprising the *angels*; all of these being **جَنَ**; (Er-Râghib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, *certain of the spiritual beings; for the spiritual beings are of three kinds; the good being the angels; and the evil being the devils (شياطين); and the middle kind, among whom are good and evil, being the جنّ*; as is shown by the first twelve verses of ch. lxxii. of the Kur: (Er-Râghib, TA:) or it here means *intelligent invisible bodies, predominantly of the fiery, or of the aerial, quality: or a species of souls, or spirits, divested of bodies: or human souls separate from their bodies*: (Bd:) or the **جَنَ** are the *angels [exclusively]*; (K;) these being so called in the Time of Ignorance, because they were concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the Kur [xviii. 48], where it is said that Iblees was of the **جَنَ**: and so, as some say, in the Kur [vi. 100], where it is said that they called the **جَنَ** partners of God: (TA:) but some reject the explanation in the K, because the angels were created of light, and the **جَنَ** of fire; and the former do not propagate their kind, nor are they to be described as males and females; contrary to the case of the **جَنَ**; wherefore it is generally said that in the phrase [in the Kur xviii. 48, above mentioned] **إِلَّا إِبْلِيسَ كَانَ مِنَ الْجَنِّ**, what is excepted is disunited in kind from that from which the exception is made, or that Iblees had adopted the dispositions of the **جَنَ**: (MF, TA:) or, as some say, the **جَنَ** were a *species of the angels, who were the guardians of the earth and of the gardens of Paradise*: (TA:) **جَنَّةٌ**, also, signifies the same as **جَنَ**: (S, Msb, K:) so in the last verse of the Kur: (S:) in the Kur xxxvii. 158 meaning the *angels*, whom certain of the Arabs worshipped; (TA;) and whom they called the daughters of God: (Fr, TA:) a single individual of the **جَنَ** is called **جَنِّي**, [fem. with ة:] (S, TA:) and **جَنَانٌ**, also, is syn. with **جَنَ**: (Msb:) or **الْجَنَانُ** means *the father of the جنّ*; (S, Mgh, TA;) [i. e. any father of جنّ; for] the pl. is **جَنَانٌ**, like **حَيَاطَانٌ** pl. of **حَايَاطٌ**: (S, TA:) so says El-Hasan: it is said in the T, on the authority of

AA, that the **جَان** is, or are, of the **جِن**: (TA:) or **جَان** is a quasi-pl. n. of **جِن**; (M, K;) like **جَانِل** and **بَاقِر**: (M, TA:) so in the *Kur* lv. 56 and 74: in reading the passage in the *Kur* lv. 39, 'Amr Ibn-'Obeyd pronounced it **جَان**: (TA:) it is related that there were certain creatures called the **جَان**, who were upon the earth, and who acted corruptly therein, and shed blood, wherefore God sent angels who banished them from the earth; and it is said that these angels became the inhabitants of the earth after them. (Zj, TA.) **بَاتَ فُلَانٌ ضَيْفَ جِنٍّ** [Such a one passed the night a guest of **جِن**] means, in a desolate place, in which was no one that might cheer him by his society or converse. (TA.) The saying of Moosà Ibn-Jábir,

فَمَا نَفَرْتُ جَنِّي وَلَا قُلَّ مِيزْدِي

may mean *And my companions, who were like the **جِن**, did not flee when I came to them and informed them, nor was my tongue, that is like a file, deprived of its sharp edge: or by his **جِن** he means his familiar **جِن**, such as were asserted to aid poets when difficulties befell them; and by his **مِيزْدِي**, his tongue: (Hm p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his **جِن** he means his heart; and by his **مِيزْدِي**, his tongue. (S.) The Arabs liken a man who is sharp and effective in affairs to a **جِنِّي** and a **شَيْطَان**: and hence they said, **نَفَرْتُ جَنَّهُ**, meaning † *He became weak and abject*. (Hm ubi suprà.) — The greater, main, or chief, part, or the main body, or hull, of men, or of mankind; as also **جَان**; (K;) because he who enters among them becomes concealed by them: (TA:) or the latter means the general assemblage, or collective body, of men: (IAgr, S, TA:) or what veils, conceals, covers, or protects, one, of a thing. (AA, TA.) — † The flowers, or blossoms, of plants or herbage. (K, TA.) — † The prime, or first part, of youth: (S, K, TA:) or the sharpness, or vigorousness, and briskness, liveliness, or sprightliness, thereof. (TA.) You say, **كَانَ ذَلِكَ فِي جِنِّ شَبَابِهِ** † *That was in the prime, or first part, of his youth*. (S, TA.) And **أَفْعَلُ ذَلِكَ الْأَمْرَ بِجِنِّ ذَلِكَ** † *I will do that thing in the time of the first and fresh state of that*. (S, TA.) **جِن** may also signify † The madness, or insanity, of exultation, or of excessive exultation. (TA.) And one says, **اتَّقِ النَّاقَةَ يَأْتِيهَا بِجِنٍّ**, meaning † *Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth*. (TA.) — Also i. q. **جَدِّ** [app. **جَدِّ**, as meaning † *Seriousness, or earnestness*]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed by the heart. (TA.)*

جَنَّة A [garden, such as is called] **بُسْتَان**: (S, Mgh:) or a garden, or walled garden, (**حَدِيقَة**, Mgh, K,) of trees, or of palm-trees, (Mgh,) or of palms and other trees: (K:) or only if containing palm-trees and grape-vines; otherwise, if containing trees, called **حَدِيقَة**: (Abou-'Alee in the *Tedhkireh*, TA:) or any **بُسْتَان** having trees by which the ground is concealed: and some-

times concealing trees: (Er-Rághib, TA:) and palm-trees: (S:) or tall palm-trees: (Mgh:) or shadowing trees; because of the tangling, or luxuriousness of their branches; as though concealing at once what is beneath them: then a **بُسْتَان**; because of its dense and shadowing trees: (Bd in ii. 23:) or a **بُسْتَان** of palms and other trees, dense, and shadowing by the tangling, or luxuriousness, and denseness, of their branches; as though it were originally the inf. n. of un. of **جَنَّ**, and meaning "a single act of veiling" or "concealing" &c.: (Ksh ib.): then, with the article **ال**, [*Paradise*,] the abode of recompense; because of the **جَنَان** therein; (Ksh and Bd ib.) or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bd ib.): [and] hence **الْجَنَّاتُ** [the gardens of Paradise], (so in a copy of the S,) or **جَنَّاتُ عَدْنٍ** [the gardens of continual abode]: (so in another copy of the S:) [for] the pl. of **جَنَّة** is **جَنَان** (Mgh, Msh, K) and **جَنَّاتُ** (Msh, TA) and **أَجَنَّة**, but this last is strange. (MF, TA.) [Dim. † **جَنِينَة**, vulgarly pronounced **جَنِينَة**, and applied to A garden; as though it were a little Paradise.]

جَنَّة A thing by which a person is veiled, concealed, hidden, covered, or protected: an arm, or armour, with which one protects himself: (S:) anything protective: (K:) or coats of mail, and any defensive, or protective, arm or armour: (TA:) pl. **جُنُن**. (S.) — A piece of cloth which a woman wears, covering the fore and hind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom, (K,) or, accord. to the M, the ornaments [حُلِي] instead of **جَنِين**] of the bosom, (TA,) and having two eye-holes, like the **بُرْفُوع**. (K.)

جُنُون: see its syn. **جِن**: = and **جُنُون**.

جَنَنْ A grave; (S, K;) because it conceals the dead: (TA:) and so **جَنِين**, of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**. (Er-Rághib, TA.) — Grave-clothing; (K;) for the same reason. (TA.) — A garment that conceals the body. (TA.) [See also **جَنَان**.] = A dead body; (S, K;) because concealed in the grave; the word being of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**, like **نَفَضَ** in the sense of **مَنْفُوضٌ**. (TA.)

جُنُون: see **جُنُون**.

جَنَان: see **جِن**, first sentence, in two places; = and see the same in the latter part of the paragraph. — Also A garment: (K:) or a garment that conceals one; as in the saying, **مَا عَلَيَّ جَنَانٌ إِلَّا مَا تَرَى** [There is not upon me a garment that conceals me save what thou seest]. (S.) [See also **جَنَنْ**.] — The **حَرِيم** [or surrounding adjuncts, or appertinances and conveniences,] (K, TA) of a house; because concealing the house. (TA.) — The interior of a thing that one does not see; (K;) because concealed from the eye. (TA.) — The heart; (T, S, M, Msh, K;) because concealed in the bosom; (T, M;) or because it holds

things in memory: (M, TA:) or its **رُوع** [i. e. the heart's core, or the mind, or understanding, or intellect]; (K;) which is more deeply hidden: (TA:) and (sometimes, TA) the soul, or spirit; (IDrd, K;) because the body conceals it: (IDrd, TA:) pl. **أَجَنَان**. (IJ, K.) You say, **مَا يَسْتَقِرُّ جَنَانُهُ مِنَ الْفَرْعِ** [His heart does not rest in its place by reason of fright]. (TA.) — A secret and bad action. (TA. [Before the word rendered "secret" is another epithet, which is illegible.]])

جُنَان: see **جِن**: = and what here next follows.

جُنُون: see **جِن**, first sentence, in two places. = Also, inf. n. of **جِن**; (S, K;) [originally signifying A state of possession by a **جِنِّي**, or by **جِن**; diabolical, or demoniacal, possession; and hence meaning] loss of reason; or madness, insanity, or unsoundness in mind or intellect; (Mgh;) or deficiency of intellect: (Sb, TA:) [it may generally be rendered possession, or insanity:] **جُنُونٌ** is a contraction thereof; (S, K;) or accord. to some, an original form: (MF, TA:) and **جَنَّة**, also, (an inf. n. and a simple subst., S,) signifies the same as **جُنُون**: (S, Msh, K:) as also **مَجَنَّة**, (S, K,) and **جَنَان**, but this last is vulgar. (TA.) — Also Persistence in evil; and pursuance of a headlong, or rash, course. (Hm p. 14.)

جَنِين Anything veiled, concealed, hidden, or covered: (K:) applied as an epithet even to rancour, or malice. (TA.) — Buried; deposited in a grave. (IDrd, S.) — An embryo; a fetus; the child, or young, in the belly; (S, Msh, K;) [i. e.,] in the womb: (Mgh:) pl. **أَجَنَّة** (S, Msh, K) and **أَجُنُن**. (ISd, K.) — And the former of these pls., *Waters choked up with earth*. (TA.) = See also **جَنَنْ**. — Also The vulva. (TA.)

جُنَانَة: see **جِن**.

جَنِينَة, accord. to the copies of the K, but in the M **جَنِينَة**, (TA.) A [garment of the kind called] **مَطْرَف**, (K, TA,) of a round form, (TA,) like the **مَطْلَسَان** (K, TA,) worn by women: (TA:) in the T, said to be certain well-known garments. (TA.)

جُنِينَة: see **جَنَّة**, last sentence.

جِنِّي Of, or relating to, the **جِن**, or **جَنَّة**. (K.) — See **جِن**. In the saying,

وَبِحَاكِ يَا جِنِّي هَلْ بَدَا لَكَ
أَنْ تُرْجِعِي عَقْلِي فَقَدْ أَتَى لَكَ

[Mercy on thee! O Jinneezyah, being for **جَنِينَة**] doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee to do so, a woman resembling a **جَنِينَة** is meant, either because of her beauty, or in her changeableness. (TA.) = The tallness, or length and height, of a camel's hump. (TA.)

جَنِينَة [fem. of **جِنِّي**, q. v.] = See also **جَنِينَة**.

جَنْبَن and جَنْبَن and جَنْبَنَة (S, K) and جَنْبُون (K) and (as some say, TA) جَنْبُون (K) are sing. of جَنْبَان, which signifies *The bones of the breast*: (S, K:) or *the heads of the ribs of men and of others*: (M, TA:) or *the extremities of the ribs, next the sternum*. (T, TA.)

جَنْبَنَة: } see what next precedes.
جَنْبُون: }

جَان: see جن. — Also *A white serpent*: (Lth, S, Mgh:) or *a small white serpent*: (Mgh:) or *a great serpent*: (Zj, TA:) or *a species of serpent* (AA, M, K) *having black-bordered eyes*, (M, K,) *inclining to yellow*, (M, TA,) *harmless*, and *abounding in houses*: (M, K:) pl. جَوَان, (AA, TA,) or جَانَان. (TA.)

أَجْنَكُ كَذَا [Because that thou art thus]; (S, K;) from which it is contracted by suppressing the *ج* and *ا*, and transferring the *kesreh* of the *ج* to the *ح*. (S.) A poet says,

* أَجْنَكُ عِنْدِي أَحْسَنُ النَّاسِ كُلِّهِم *
[Because that thou art in my estimation the goodliest of all mankind]. (S.) The *مِنْ* is omitted as in the phrase *مِنْ أَجْلِكَ* for *فَعَلْتَهُ أَجْلَكَ*. (Ks, TA.)

تَجْنِبُ [an inf. n. used as a simple subst.] *What is said by the جن [or genii]:* or, accord. to Es-Sukkarce, *strange, uncouth speech or language, difficult to be understood*. (TA.)

مَجْنُون: see جُنُون.

مَجْنُون *A shield*; (S, Mgh, Mgh, K;) because the owner conceals, or protects, himself with it; (Mgh, Mgh;) as also مَجْنُونَة (Lh, K) and جَنْبَان (Mgh, K;) pl. مَجَانَان. (S, Mgh.) Sb held it to be of the measure فَعْل, from مَجْن; but his opinion is opposed by the fact that the word is of the form which is significant of an instrument, by the doubling of the *ن*, and by the syns. جَان and جَانَة. (MF, TA.) It is said in a trad., that the hand [of a thief] shall not be cut off save for the value of a مَجْن; which in the time of the Prophet was a *deenar*, or ten dirhems; for this is the lowest amount for which that punishment is to be inflicted. (Mgh.) You say, قَلَبَ مَجْنَةً [He turned his shield], meaning † *He dropped shame, and did what he pleased*: or *he became absolute master of his affair, or case*. (K, TA.) And قَلَبْتُ لَهُ ظَهْرَ الْمَجْن [I turned towards him the outer side of the shield], meaning † *I became hostile to him after reconciliation*. (Har p. 265.) — Also *A [woman's ornament such as is commonly called]* وَشَاح. (Az, K.)

مَجْنُونَة *A place in which one is veiled, concealed, hidden, covered, or protected; or in which one veils, conceals, hides, covers, or protects, himself*. (S.) — *A land having in it جن*: (S:) or *abounding with جن*. (K.) — See also جُنُون.

مَجْنُون: see جُنُون.

مَجْنُون [Possessed by a جنِّي, or by جن, or by a devil, or demon; a demoniac: (see Bd li. 39:) and hence meaning *bereft of reason*; or *mad, insane, unsound in mind or intellect, or wanting therein*: (see جُنُون:) it may generally be rendered *possessed*; or *mad*, or *insane*:] part. n. of جن: (Mgh:) or anomalously used as pass. part. n. of أَجْنَهُ: (S, * K, * TA:) one should not say مَجْنُون: (S, TA:) [pl. مَجَانِين.] — مَجْنُونَة † *A tall palm-tree*: (S, K, TA:) pl. مَجَانِين. (S, TA.) And نَبْتٌ مَجْنُون † *A plant, or herbage, that is tangled, or luxuriant, or abundant and dense, in part, and strong*. (TA.) And أَرْضٌ مَجْنُونَة † *Land producing much herbage, that has not been depastured*. (TA. [See also what next follows.]

أَرْضٌ مَتَجَنَّة † *Land having much herbage, so that it extends in every way*. (K, TA.)

مَنْجِنٌ and مَنْجُونٌ: see art. مَنْجِن.

جنا

1. جَنَّا عَلَيْهِ (As, S, L, K,) aor. ٤, inf. n. جَنُوْهُ, (As, K,) *He bent down over, or fell prostrate upon, him, or it*: (As, S, L, K;) namely, a man, (Th, L,) as one does in speaking to another [who is sitting], (Th,) or to shield or protect another from blows, (L,) and as a woman does over a child; (TA;) or a horse, said when a man has bent down to preserve himself [from an arrow &c.]; or a thing; (S;) as also جَنِيْ, aor. ٤, inf. n. جَنَّا; (K, TA;) [in the CK, erroneously, جَنَّا;] as also اجْنَا, (As, L, K,) likewise said of a man bending over another to shield or protect the latter; (L, TA;) and تَجَانَا and تَجَانَا, (S, K,) and اجْتَنَا. (TA.) — جَنَّا فِي عَذْوِهِ *He persevered, or was fatigued and slow*, (ألح,) [which has these two different meanings,] and bent down, in his running. (T, TA.) = جَنِيْ, aor. ٤, (Lth, K,) inf. n. جَنَّا, (Lth, S,) said of a man, (S,) *He had a bending forward of the upper part of his back over his breast*: (Lth, K:) or *was hump-backed*: (S:) or *he had a bent and humped back*: but Lth denies that جَنَّا signifies the being hump-backed. (TA.) [See also اجْنَا.]

3: }
4: } see 1.
6: }
8: }

اجْنَا, applied to a man, (S,) *Having a bending forward of the upper part of the back over the breast*: (Lth, K:) or *hump-backed*: (S:) or *having a bent and humped back*; but see what Lth says, voce جَنِيْ: (TA:) or i. q. اُذْنًا and اُفْعَى, meaning a man having a bending in his breast towards his back: (AA, TA:) accord. to As, applied to him who has been straight in the back and has then been affected with what is termed اجْنَا: it is also applied to an ostrich: fcm.

جَنَّا and جَنُوْهُ. (TA.) — Also جَنَّا *A ewe, or a she-goat, having her horns bending backwards*: (Esh-Sheybānee, K;) and so جَنُوْهُ. (TA in art. جنو.)

مَجْنَا *A shield*: (S, K:) so called because of its being humped, (K, TA, [in some copies of the former of which, for لَاحْدِيْدَايِهِ, we find لَا حَدِيْدَةَ فِيْهِ, i. e. having no piece of iron in it,]) and on account of its bending form. (TA.)

مَجْنَاة *A grave*. (K.) [App. so called because the grave of an Arab of the desert generally has a small oblong humped mound raised over it.]

جنب

1. جَنَبَهُ *He broke his side*: (S, K:) or *he hit, or hurt, his side*. (TA.) [The aor. of the verb in this sense is probably ٤, and the inf. n., accord. to the TK, is جَنْبَ.] — *He led him by his side*: (S, A, * Mgh, K;) namely, a horse (S, A, Mgh, TA) or the like, (S, A,) and a captive. (S, TA.) In this sense, its aor. is ٤, (A, Mgh, TA,) and the inf. n. جَنْبَ (S, A, Mgh, K) and مَجْنَبَ. (K.) Hence, طَوَعَ الْجَنْبَ: see جَنْبَان which is forbidden (S, A, TA) in a trad., [in which it is said, لَا جَنْبَ وَلَا جَلَبَ,] (A, TA) relating to horse-racing and to [the collecting of] the poor-rate, (TA,) means [in the former case] *A man's leading, by the side of a horse that he rides in a race, another horse*, (S, A, K,) *without a ruler*, (TA,) and *when the horse that he rides has become languid and weak*, (K,) or *when he fears that he will not outstrip upon it*, (S,) or *when he draws near to the goal*, (A,) *transferring himself to the other*, (S, A, K,) *in order that he may outstrip*: (A:) and in relation to the poor-rate, it means *the collector's alighting in the most remote of the places whence the portion appointed for the poor-rate is to be collected, and then ordering that the ranches or the like [that constitute that portion] shall be led to him*: or *the going of the owner of the property to a distance, [or aside, or out of the way,] with his property, so that the collector is obliged to go to a distance in quest of it*. (K. See more in art. جَلَب, first paragraph.) — *He placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it*; (K;) as *though he put him, or it, aside, or as though he walked aside*; as also جَانِبَهُ. (TA.) And *He pushed, thrust, or drove, him, or it, away, aside, or to a distance*. (K, * TA.) And جَنَبَهُ الشَّيْءَ (S, K, *) or الشَّرَّ (Fr, Zj, Mgh,) aor. ٤; (S, Mgh, K;) and جَنْبَهُ (Fr, Zj, S, A, Mgh, K,) but this has an intensive signification; (Mgh;) and اجْنَبَهُ; (Fr, Zj, A, K;) *He put aside, or away, or he warded off, from him*, (S,) or *he removed from him*, (S, Mgh, K,) or *removed far from him*, (Mgh, K,) *the thing*, (S, K, *) or *evil*. (Fr, Zj, A, Mgh.) It is said in the Kur [xiv. 38], وَاجْنِبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ [And put Thou away from me and my sons our worshipping of idols], (S,) or, accord. to one reading, وَاجْنِبْنِيْ. (TA.) — *He yearned towards, longed for, or desired, him, or it*. (K, * TA.) = جَنْبَ بِهِ,

aor. 2, [He went aside, apart, out of the way, to a distance, or far away, with him, or it: or, like *جَنِبَ*, in a sense explained above,] he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, him, or it. (K, TA.) — *جَنِبَ فِي بَنِي فُلَانٍ*, (S, K, *) aor. 2, inf. n. *جَنَابَةٌ*; (S;) and *تَجَنَّبَ*; (so, app., in the TA;) He alighted, or descended and abode, or settled, as a stranger, among the sons of such a one. (S, K, * TA.) One says, *نَعَمَ الْقَوْمُ هُمْ لِجَارِ الْجَنَابَةِ* [Excellent are the people, they,] to the neighbour who is a stranger. (S. [See also *جَنِبَ*].) And *لَا تَحْرِمْنِي عَنْ جَنَابَةِ* Do not thou by any means refuse me because of being remote (S, A, TA) in respect of relationship. (A, TA.) [See also *جَنَابَةٌ* mentioned below as a subst.] — *جَنِبَتِ الرِّيحُ*, (S, A, K,) aor. 2, (TA,) inf. n. *جُنُوبٌ*; (K;) and *اجْتَنَبَتْ*; (TA;) The wind was, or became, such as is termed *جُنُوبٌ* [i. e. south, or southerly]; (K;) it blew in the direction of the wind thus called: (A, TA:) or the former, (S,) or *جَنِبَتْ*, (TA,) the wind changed, or veered, so as to become *جُنُوبٌ*. (S, TA.) — [And hence, (see *جُنُوبٌ*),] *جَنِبَ إِلَيْهِ*, (IAth, K,) or *إِلَى لِقَائِهِ*, (TA,) aor. 2; (K;) and *جَنِبَ*, nor. 2; (Th, K;) [inf. n., app.,] *جَنِبَ*, for the verb is said in the K to be like *نَصَرَ* and *سَبَعَ*; [He was, or became, disquieted by vehement desire to see him, or to meet him. (K, * TA.)] — *جَنِبَ*, aor. 2, (S,) inf. n. *جَنِبَ*, (S, K,) He (a camel) limped, or halted, by reason of [pain in] his side: (S:) or he had an affection resembling *ظُلْعٌ* [i. e. limping, or halting], (K, TA,) but not the same as this: (TA:) and, (K,) or accord. to Ag, (S,) his lungs clave to his side by reason of vehement thirst: (S, K:) or, accord. to the Arabs of the desert, as ISk says, he became bent, or contorted, by reason of vehemence of thirst: (S:) and he (a camel) had a pain in his side from vehemence of thirst. (TA.) The epithet is *جَنِبٌ*; which is applied by Dhu-r-Rummh to an ass. (S, TA.) — *جَنِبَتِ الدَّلْوُ* [app. *جَنِبَتْ*] The bucket inclined to one side in consequence of the breaking of one or two of the thongs attaching it to the cross-bars. (L, TA.) — *جَنِبَ* and *جَنِبَ* are syn. with *أُجِنِبَ* in a sense explained below: see 4. — *جَنِبَ* He had, or became affected by, the disease termed *ذَاتُ الْجَنِبِ* [or pleurisy]: (S, Mgh, Msh:) he had a complaint of his side. (K.) — *جَنِبُوا* They were, or became, affected by the [south, or southerly, wind called] *جُنُوبٌ*. (S, A, K.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] They were, or became, affected by that wind in their cattle. (L, TA.)

2. *جَنِبَ*: see 1: — and see also 3. — *جَنِبَ*, inf. n. *تَجَنَّبَ*, He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats. (K.) — *جَنِبَ الْقَوْمُ* The milk of the people's camels became little: (S:) or the people's milk ceased; (K, TA;) or became little: or the people's camels had no milk: and *جَنِبَ* said of a man, his camels had no milk,

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nor had his sheep or goats. (TA.) Hence, *عَامَرٌ تَجَنَّبَ* [A year of little, or no, milk]. (S, TA.) — *جَنِبَتِ الْإِبِلُ* The camels, with the exception of one or two, brought forth no young. (AZ, TA.) The camels did not conceive, so as to have milk. (TA.) — *تَجَنَّبَ* [as an inf. n. of which the verb, if it have one in any of the following senses, is *جَنِبَ*,] also signifies A bending, or curving, and tension [of the sinews] (*تَوْتِيرٌ*), of the hind leg of a horse; which is a quality approved: (S, K:) or, accord. to AO, a turning aside of his fore legs in raising them and putting them down: but accord. to Ag, it is in the hind legs, and *تَجَنَّبَ* is in the back-bone and in the fore legs. (TA.) [See also 2 in art. *حَنَب*; and see also *مَجَنَّبَ*.]

3. *جَنِبَ*, (A, K,) inf. n. *مُجَانِبَةٌ* and *جَنَابٌ*, (K,) He was, or became, at, or by, his side: (A, K:) and he walked, or went, by his side. (A.) — Also i. q. *بَاعَدَهُ*; (A, K;) i. e. He was, or became, [distant, remote, far off, or aloof, from him; or] apart from him; or in a part, quarter, or tract, different from that in which he (the other) was; (TA;) thus bearing two contr. significations. (A, K.) *جَانِبُهُ* and *تَجَانِبُهُ* and *اجْتَنِبَهُ* all signify the same, (S, K,) i. e. He was, or became, distant, remote, far off, or aloof, or he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off, or he alienated, or estranged, himself, or he stood, or kept, aloof, from him, or it; he shunned, or avoided, him, or it; as also *جَنِبَهُ* (K) [and *تَجَنَّبَ مِنْهُ*]. You say, *جَانِبِ الْبَتَّامِ* [Remove thyself far from the mean, or ignoble; stand, or keep, aloof from them; shun, or avoid, them]. (A.) And *لَجَّ فِي جَنَابِ قَبِيحٍ* He persisted in removing himself to a distance, or estranging himself, from his family. (S, A, K.) [In two copies of the S, I find *جَنَاب* here written with fet-h to the ج; but it is expressly said in the TA to be with kcsr.] — See also 1.

4. *اجْتَنِبَ*: see 1, in the former half of the paragraph, in two places. — *اجْتَنِبَ*, (S, IAth, Mgh, Msh, K, &c.) inf. n. *اجْتَنَابٌ*; (IAth, TA;) and *جَنِبَ*; (IB, K;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and *جَنِبَ*, (S, Msh, K,) [inf. n. *جَنَابَةٌ*, agreeably with analogy;] and *جَنِبَ*, aor. 2; (L, TA;) and *أُجِنِبَ*, and *استَجَنِبَ*, (K,) and *تَجَنَّبَ*; (L, TA;) He was, or became, in the state of one who is termed *جَنِبٌ*; (S, IAth, Mgh, L, Msh, K;) i. e., under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (IAth, TA.) *لَا يُجَنِبُ*, said by I'Ab, of a man, and of a garment, and of the ground, (TA,) and of water, (Mgh, TA,) means † He, or it, will not become polluted (Mgh, TA) by the touch of him who is *جَنِبٌ* so that one should need total ablution in consequence of the touching thereof. (TA.) — *اجْتَنَبُوا* They entered upon [a time in which blew] the [south, or southerly,] wind termed *الْجُنُوبُ*. (S, A, K.) — See also 1 in the latter half of the paragraph.

5: see 1: — and 3, in two places: — and 4.

6: } sec 3.
8: }

10: see 4.

جَنِبَ, a word of well-known meaning; (S;) The side, or half, or lateral half, syn. *شِقْ*, (A, K,) of a man &c.; as also *جَانِبٌ* and *جَنَبَةٌ*: (K:) or the part of a man that is beneath the arm-pit, extending to the flank; as also *جَانِبٌ*, because it is the side of the person: (Msh:) pl. (of the first, Msh) *جُنُوبٌ* (Msh, K) and [of the same, a pl. of pauc.,] *أُجُنَابٌ* (CK) and [of *جَانِبٌ*] *جَوَانِبٌ* (Lh, ISd, K, but not in the CK) and [app. of *جَنِبَ* (like as *لَيَالٍ* is a pl. of *لَيْلٌ*) or of *جَنَبَةٌ* (like as *حَوَائِجٌ* is pl. of *حَاجَةٌ* which is originally *حَوَجَةٌ*) or of both these] *جَنَائِبٌ*, (M, K,) which is extr. (M, TA.) [Hence,] *إِلَى جَانِبِ فُلَانٍ* [I sat by the side of such a one]: both meaning the same. (S.) And *إِنَّهُ لَمُتَفَخِّجُ الْجَوَانِبِ* [Verily he is inflated in the side]: *جَوَانِبٌ* being here one of those words which are used in the sing. sense though in the pl. form. (Lh, TA.) And *أَعْطَاهُ الْجَنِبَ* [lit. He gave him the side; meaning] he was, or became, submissive, manageable, easy, or tractable, to him. (A.) And *جَارُ الْجَنِبِ* He who cleaves to one, keeping by one's side. (K. [Differing from *جَارُ الْجَنِبِ*, q. v. infra.]) And *الصَّاحِبُ بِالْجَنِبِ* [in the Kur iv. 40] The travelling-companion; the companion in a journey: (S, K:) or he who is near one; or by one's side: or the companion in every good affair: or the husband: or the wife. (TA.) And *ذَاتُ الْجَنِبِ*, (S, A, Mgh, Msh, K, &c.) with which *الْجَنَابُ* is syn., (K,) [and sometimes *الْجَنِبُ*, as will be seen in what follows,] A well-known disease; (Mgh;) [the pleurisy; called by the first of these three appellations in the present day;] a severe disease, being an inflammatory tumour in the [pleura, or] membrane within the ribs: (Msh:) or an ulcer, or a purulent pustule, that comes within a man's side: (S, TA:) it is a severe disease in the side: accord. to El-Hejrec, it is in either side; and they assert that when it is in the left side, the patient perishes: accord. to ISh, the *دُبَيْلَةُ*; which is an ulcer that penetrates into the belly: or the ulcer (*دُبَيْلَةُ* and *دُمْلٌ*) that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) [soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that] it is termed *ذَاتُ الصَّادِقِ* [the disease of the courageous chiefs]. (A, TA.) *ذُو الْجَنِبِ*, of which *ذَاتُ الْجَنِبِ* is the fem., signifies Having a complaint of his side by reason of [the disease above mentioned, or what is termed] *الدُّبَيْلَةُ*. (TA. [See also *مَجَنُوبٌ*].) — A poet says,

النَّاسُ جَنِبٌ وَالْأُمِيرُ جَنِبٌ

[The people are a side and the prince is a side]: (Akh, S, TA:) as though he reckoned the latter equal to all the people. (TA. [This is cited in the S and TA as though it were an ex. of جنب in the sense here next following: but it seems to be rather an ex. of this word in the sense first explained in the present paragraph.]) — I. q. نَاحِيَةٌ [A side; meaning a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; a vicinage, or neighbourhood]; (S, K;) as also جَانِبٌ (S, Mgh, K) and جَنْبٌ (S, K) and جَنْبَةٌ (S, K) and جَنْبَةٌ (S) and جَنْبَةٌ (L, TA.) It is said that the primary signification of جنب is the part of the body mentioned in the beginning of this paragraph, and that its use in the senso of نَاحِيَةٌ is metaphorical, as is the case of جَنْبٌ and جَنْبَةٌ; but نَاحِيَةٌ is mentioned in the Mgh as the primary signification of جَانِبٌ; (MF, TA;) though its primary signification accord. to the K and ISd seems to be that first mentioned. (TA.) You say, مَشَوْا جَانِبِيَّ and جَانِبِيَّ and جَانِبِيَّ [They walked, or went on foot, on either side of him]. (A, TA.)* And جَانِبِيَّ مَرَوْا بِسِرْوِيَّ (S, L) and جَانِبِيَّ (L, TA) They went along journeying on either side of him. (S, L.) And كُنَّا عَنْهُمْ جَانِبِيَّ and جَانِبِيَّ We were apart from them [on two sides and on one side]. (TA.) And نَزَلُوا فِي جَانِبَاتِ الْوَادِي [They alighted in the sides of the valley, or in the tracts beside the valley]. (A.) And فَلَانٌ لَا يَطُورُ بِجَنْبِنَا Such a one will not approach our quarter: (S:) thus accord. to AO; with fet-h to the ن: IJ, however, says, people are wont to say, أَنَا فِي ذِرَاكِ وَجَنْبِكَ [meaning I am under thy protection and in thy quarter]; but that the correct expression is جَنْبِكَ, with the ن quiescent. (IB, TA.) The Arabs also said, الْحَرُّ جَانِبِيَّ سَهْلِيَّ meaning + The heat is on either side of Snehyl [or Canopus: i. e., during the period next before, and that next after, the auroral rising of Canopus; which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says, أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ [meaning They surrounded him on all his sides; lit., on his two sides]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حول.) — Also, [and جَانِبٌ, which is thus used in the L in art. جنب, and by many authors,] A part, or portion, of a thing; (L;) the greater, or main, or chief, part or portion thereof; most thereof; (L, K;) or a great part or portion thereof; much thereof. (L.) Hence, [or perhaps from جنب in the second of the senses assigned to it above, conveying the idea of juxtaposition, and thus of comparison,] هَذَا قَلِيلٌ فِي جَنْبِ مَوَدَّتِكَ [This is little in comparison with the magnitude of thy love; or simply, in comparison with thy love]. (TA.) —

يَا حَسْرَتًا عَلَى مَا قَرُطْتُ فِي جَنْبِ اللَّهِ [in the Kur xxxix. 57] means فِي جَانِبِهِ, i. e. + [O my grief, or regret, for my negligence, or remissness,] in respect of that which is the right, or due, of God! (A, Bd, TA,) i. e., (Bd,) in respect of obedience to God! (Bd, Jel:) or, in respect of [the means of attaining] nearness to God! (Fr, TA;) or, nearness to God in Paradise! (IAqr, TA;) or, in respect of the moy of God, to which He hath called me! i. e., the profession of his unity, and the confession of the prophetic office of Moḥammad. (Zj, TA.) The saying of the Arabs, اِتَّقِ اللَّهَ فِي جَنْبِهِ وَلَا تَفْدَحْ فِي سَاقِهِ [may be rendered + Fear God in respect of his (thy brother's) right, or due, and impugn not his honour, or reputation: or] means, accord. to the copies of the K, لَا تَغْتَلَهُ [slay him not], or, as in the L, and in the original draught of the author [of the K] لَا تَغْتَلُهُ [slay him not clandestinely, or on an occasion of inadvertence], from الْغِيلَةُ, and throw him not into trouble, or trial: (TA:) or, accord. to some, فِي جَنْبِهِ means in detracting from his reputation, or reviling him. (K, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAqr, says,

خَلِيلِي كُنَّا وَادَّكُرَا اللَّهَ فِي جَنْبِي

+ [O my two friends, refrain, and be mindful of God in respect of my reputation; (see also جَانِبٌ); meaning, in detracting from my reputation, or reviling me: or, accord. to MF, in my case. (TA.) And one says, مَا فَعَلْتَ فِي جَنْبِ حَاجَتِي + What didst thou, or what hast thou done, in the case of the thing that I want? (L, TA.)

جَنْبٌ : طَوْعُ الْجَنْبِ = جَنْبٌ : see جَنْبٌ. — جَنْبٌ also signifies Short; (K;) applied to a man. (TA.)

جَنْبٌ : see جَنْبٌ. — It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.) — Also A man who goes aside, or to a distance, from the beaten way, for fear of guests' coming to him for entertainment. (K, TA.)

جَنْبٌ, (El-Farábee, S, A, Mgh, K,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and جَانِبٌ and أَجْنَبِيٌّ, (El-Farábee, S, Mgh, K,) which is said by Az in art. روح to be seldom or never used by the Arabs, but is mentioned by him in its proper art., (Mgh,) and أَجْنَبٌ, (Az, S, Mgh, K,) are syn., (El-Farábee, S, Mgh, K,) signifying A stranger; (K;) as also جَنْبِيٌّ : (S:) or a man who is distant, or remote: (Mgh:) or distant, or remote, in respect of relationship: (Az and Mgh in explanation of the third and fourth :) [or not a relation; as will be seen from what follows:] and جَانِبٌ [as an act. part. n.] signifies one alighting, or descending and abiding, or settling, as a stranger, among a tribe: (S:) pl. of the first أَجْنَابٌ, (A, TA,) and of the second جَنْبَاتٌ, (S, TA,) and of the fourth أَجْنَابٌ. (Mgh.) الْجَارُ الْجَنْبِيُّ [occurring in the Kur iv. 40] (T, S, A, Mgh, K) and جَارُ الْجَنْبِ (TA) The person who

is one's neighbour, but who belongs to another people; (T, S, A, Mgh, K;) who is not of one's family nor of one's lineage; (A;) who is of another lineage than he of whom he is a neighbour; (T, TA;) who is not a relation: (MF:) or one who is distant, or remote, in an absolute sense: (TA:) or the person who is not a relation to another, and who comes to him, and asks him to protect him, and abides with him: such has the title to respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. جور. [Differing from جَارُ الْجَنْبِ, q. v. supra.]) It is said in a trad., هُمُ أَجْنَابُ النَّاسِ They are the strangers of mankind, or of the people. (TA.) And in another trad., قَالَ لِجَارِيَةٍ هَلْ مِنْ مَغْرِبَةٍ خَيْرٌ قَالَتْ عَلَى جَانِبِ الْخَبَرِ Is there any news from abroad? She answered, It is for a stranger coming from a journey [to give such news]. (TA.) And one says, هُوَ أَجْنَبِيٌّ [He is a person not related to me]. (A.) — Also, the same four words, (of which only the last is mentioned in this sense in the S,) جَنْبٌ is also an epithet from الْجَنْبَةُ; (S, Mgh, Mgh, K;) signifying A man under the obligation of performing a total abluition, by reason of sexual intercourse and discharge of the semen: (IAth, TA: [see 4:]) and is used alike as masc. and fem. (S, Mgh, Mgh) and sing. (S, A, Mgh, Mgh, K) and dual (Mgh, TA) and pl.; (S, A, Mgh, Mgh, K;) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عفت:) or one may use the dual form جَنْبَانِ; (K;) and sometimes they used the pl. أَجْنَابٌ (S, Mgh, K*) and جَنْبُونَ (S, Mgh,) and the fem. pl. جَنْبَاتٌ; (Mgh;) but not جَنْبَةٌ, (K, TA,) applied to a female. (TA.) It is said in a trad., لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جَنْبٌ, meaning [The angels will not enter a house, or chamber, or tent, in which is] one who usually neglects the total abluition when under an obligation to perform it for the cause above mentioned. (IAth, TA.)

جَنْبَةٌ : see جَنْبٌ, in four places: — and see جَانِبٌ. — Also Retirement, or secession, from others: (K, TA:) and in a trad., in which it is enjoined, used as meaning retirement from women; avoiding the sitting by them, and the approaching the place that they occupy. (TA.) You say, رَجُلٌ ذُو جَنْبَةٍ A man of retirement. (TA.) And نَزَلَ جَنْبَةً He alighted, or descended and abode, or settled, in a place aside, or apart. (S, TA.) And قَعَدَ جَنْبَةً He [sat apart, or] retired from others. (A, TA.) — The state of being a stranger; as also جَنْبَانَةٌ. (K. [Both are there mentioned as simple subst.; but the latter is an inf. n.: see جَنْبٌ فِي بَنِي فَلَانٍ; and what next follows it: and see also 4.]) Both also signify Remoteness in respect of relationship. (TA.) — Also, جَنْبَةٌ, A piece of skin from the side of a camel, (S, L, K,*) of which is made a kind of milking vessel (عَلْبَةٌ), (S, L,) larger than the مَعْلَقُ, but smaller than the جَوْبَةُ. (L.) — And Every kind of plant, (S,) or

every kind of tree in general, (K,) that produces [new leaves such as are termed] رَيْل in the season of the صَيْف [which may mean either summer or spring]: (S, K:) or every kind of plant that produces leaves in that season without rain: (TA:) or a name given to many plants, all of them عُرُوق [perhaps meaning resembling roots, i. e. straggling, or spreading like roots]; so called because less than large trees and higher than those that have no root-stock (أُرومة) in the earth; comprising the نَصِيّ and صَلِيّان and مَكْر and حَذْر [so in the TA, but I do not find it elsewhere, and think it may be a mistranscription for حَزْر, of which حَزْرَة (the name of a certain sour tree) is probably the n. un.,] and دَهْمَة; which are smaller than شَجَر and superior to بَقُول: all this has been heard from the Arabs: (T, TA:) or green and fresh صَلِيّان: (TA:) or what is [of a kind] between بَقْل and شَجَر; (AHn, K, TA:) being [in the TA, وهما, but this is evidently a mistake for وَهَي] of the kind of which the root remains in the winter while the branches perish: (AHn, TA:) or lurbage of which the root is deep in the earth; such as the نَصِيّ and the صَلِيّان. (TA voce خَضِر.)

جَنْبَة: see جَنْب, in four places: — and see جَانِب.

جَنْبَة A thing from which one retires, or withdraws himself, to a distance, or far away, or far off; from which one stands, or keeps, aloof. (K.)

جَانِب: see جَنْب, in five places. [Hence,] جَانِبًا and كُنَّا عَنْهُمْ جَانِبِينَ We were remote, or retired, from them; or out of their way. (TA.) — Also, (S, A, Msh, K,) and جَانِبٌ, (Msh, TA,) A court, or yard, or an open or a wide space in front of a house or extending from its sides: (S, A, K, TA:) and a place of alighting or abode; or a settlement, or place of settling: (A:) a mansion; an abode; a habitation; or a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, in a city or town or village or other place of settled habitations; syn. رَحْلٌ (K:) and a vicinage, neighbourhood, or tract adjacent to the place of abode or settlement, of a people or company of men: pl. أَجْنِبَة. (S.) You say, أَنَا فِي جَانِبِ زَيْدٍ I am in the court, or yard, of Zeyd; and in his place of alighting or abode, or settlement. (A, TA.) And خَصِيبُ الْجَنْبِ (A, TA,) and فَلَانٌ رَحْبُ الْجَنْبِ (S, A,) the former meaning Such a one is possessed of an ample رَحْل [or mansion, &c., as explained above]: (TA:) [and the latter, such a one is surrounded by a plentiful, or fruitful, tract:] or both mean † such a one is generous or bountiful [or hospitable]. (A.) And فَلَانٌ جَدِيبُ الْجَنْبِ (S, TA) [meaning Such a one is environed by a tract affected with drought, or barrenness; as explained in the S in art. جَدِب: but generally used tropically, as meaning † such a one is n-generous, illiberal, or inhospitable]. And جَنْبُ الْقَوْمِ [The neighbourhood of the people, or the tract surrounding them, became plentiful, or

fruitful]. (S, TA.) And أَجْدَبَ بِنَا الْجَنْبِ [Our neighbourhood, or the tract surrounding us, became affected with drought, or barrenness]. (TA from a trad.) — رَجُلٌ تَيْنُ الْجَنْبِ [perhaps a mistranscription for الْجَانِب] † A man easy to deal with, compliant, or obsequious. (A.) — [الْجَنْب] is also a title often given by writers of letters and the like to any great man to whom others betake themselves, or repair, for protection; and sometimes to God; meaning † The object of recourse; the refuge; the asylum: similar to الْحَضْرَة, q. v., and used in the same manner, i. e., alone, and, without the article, prefixed to the name of the person to whom it is applied, or to a pronoun; but the latter is generally considered as implying greater respect than the former.]

جَنْب. (K.) ذَاتُ الْجَنْبِ q. v. الْجَنْبِ

جَنْبٌ A cord tied to the head and neck of a beast, by which he is led, or drawn. (KL.) [Hence,] فَرَسٌ طَوَّعَ الْجَنْبِ A horse easily led; or easy to be led; tractable; [obedient to the طَوَّعَ الْجَنْبِ] (S, A, K, TA:) as also طَوَّعَ الْجَنْبِ. (TA. [See 1, near the beginning.])

جَنْبُ, of the fem. gender, and, accord. to Sb, both a subst. and an epithet, [so that one says رِيحٌ جَنْبُ, as well as جَنْبُ alone and رِيحُ الْجَنْبِ,] (TA,) [The south wind: or a southerly wind:] the wind that is opposite to that called the شَمَال: (S, K:) [consequently, the wind that blows from the direction of the south pole, accord. to the S:] the wind that blows from the direction of the left hand of a person standing opposite to the kiblah [by which is here meant that corner of the Kaabeh in which is set the Black Stone; which corner is towards the east]: (Th, TA:) or the wind that blows from the quarter between the place where Canopus rises [S. 29° E. in central Arabia] and the place where the same star sets [S. 29° W. in the same latitude]: ('Omárah, TA:) or from the quarter between the place where Canopus rises and the place where the sun sets in winter [W. 26° S. in central Arabia]: (Aḡ, TA:) or it is a hot wind, that blows in every season; blowing from that part of the tract between the quarter whence blows the east wind (الصَّبَا) and that whence blows the west wind (الْمَغْرِب) which is next to the place where Canopus rises: (T, TA:) or the wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set [W. 26° N. in central Arabia]: (IAḡr, K:) [the points whence it usually blows seem to differ somewhat in different parts:] Aḡ says that the جنوب is attended by good, and by fecundating influence; and the شمال by drying up [of the earth &c.]: (TA:) accord. to IAḡr, it is hot in every place, except in Nejd, where it is cold, or cool: (MF:) pl. جَنَائِبُ (T, K) and [of pauc.] أَجْنِبُ. (T, TA.) — One says, of two persons, when they are on terms of sincere friendship, رِيحُهُمَا جَنْبُ † [Their wind is south, or southerly]; and when they are separated, شَمَلَتْ رِيحُهُمَا † [Their wind has become north, or northerly]. (TA.)

جَنْبٌ, applied to a horse and a captive, (TA,)

led by one's side; as also مَجْنُوبٌ and مُجَنَّبٌ: (K:) or you say خَيْلٌ مَجَنَّبَةٌ, meaning horses led by the side; the teshdeed denoting application to many objects: (S, TA:) pl. [of the first, and of جَنْبِيَّة, q. v., or only of this last,] جَنَائِبُ and [quasi-pl. n.] جَنْبٌ. (K.) One walking by the side of another; (A;) [and] so جَنْبٌ. (K.) — Any animal or man that is obedient, tractable, or submissive. (S, TA.) You say, أَصْبَحَ جَنْبِيَّةً He became compliant to him. (A.) — See also جَنْبٌ. — Also, applied to a man, [أقرب. Having a pain in the side; or having the pleurisy; like مَجْنُوبٌ: and hence, or from جَنْبٌ, q. v., irregularly formed,] as though walking on one side, bent or crooked, مُتَعَقِّبًا: so in the L: in the M and K, on the authority of IAḡr, مُتَعَقِّبًا [to which I am unable to assign an appropriate meaning, except its modern one of lagging behind]: so in the saying of a poet,

* رَبِّا الْجَوْعُ فِي أَوْتِيهِ حَتَّى كَانَتْ

* جَنْبٌ بِهِ إِنَّ الْجَنْبِيَّ جَنْبٌ

[Hunger increased in him (lit. in the two sides of his saddle-bags); so that he seemed as though he walked on one side, bent thereby; for he who has a pain in his side walks on one side, in that manner]. (TA.) — Also An excellent kind of dates, (K, TA,) well known; (TA:) one of the best kinds of dates. (Mgh in art. جمع, Mshb.)

جَانِبٌ: see جَنْب, in four places: and see جَانِب.

— See also جَنْبَة. — Accord. to IAth, its primary signification is Distance: and hence it signifies The state of him who is under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (TA.) — The sperma genitalis [itself]. (K. [But in a marginal note in my copy of that work I find this last signification rejected as erroneous.]) — See also the next paragraph.

جَنْبِيَّةٌ A led horse or mule or ass; (S, TA;) a horse that is led [by one's side], not ridden: (Mshb:) pl. جَنَائِبُ. (A, TA.) — جَنْبِيَّتَا الْبَعِيرِ The [two equal] loads on the two sides of the camel. (K.) — [Hence, app.] لَا أَتَّقِي اللَّهَ الَّذِي لَا جَنْبِيَّةَ لَهُ † Fear thou God, to whom there is no equal. (A, TA.) — Also جَنْبِيَّةٌ (S,) or جَانِبَةٌ (K,) or both, (TA,) A she-camel that one gives [or lends] to people, (S, M, K,) with money, (M, TA,) in order that they may bring corn or other provision for him; (S, M, K;) also called عَلِيْقَةٌ pl. جَنَائِبُ. (S.) — Also, (Kr, M, K,) and خَبِيَّةٌ (M, TA,) The wool of a ثَنِيّ [or sheep in its third year]: (Kr, M, K:) it is better and cleaner than what is termed عَقِيْقَةٌ, which is the wool of a جَذَع [or sheep in or before its second year]. (TA.)

[جَنْبِيٌّ Of, or relating to, the quarter of the wind termed the جنوب; south, or southerly.]

جَنَائِبُ as an extr. pl.: see جَنْب, first sentence.

جَنْبِيٌّ: see جَنْب.

جَانِبٌ pl. جَوَانِبُ: see جَنْب, in eleven places.

[Hence, *لَانَ جَانِبُهُ* † *He was, or became, gentle, easy to deal with, compliant, or obsequious.* And *رَجُلٌ لَيِّنُ الْجَانِبِ* † *A man who is gentle, easy to deal with, compliant, or obsequious; contr. of غَلِيظُ الْجَانِبِ*; see art. *غلظ*: and see *جَنَابٌ*. And] *تُزَنُّ بِلَيْنِ الْجَانِبِ* † [*She is suspected of easiness, or compliance*], (K in art. *ليس*.) towards him who desires of her that he may lie with her. (TA in that art.) [Hence also,] *جَانِبُ الْأَنْفِ* (CK) and *جَانِبَتَا* and *جَنْبَتَا* and *جَنْبَتَا* (K) *The two sides of the nose*: (K:) or *the two lines that surround the two sides of the nose of a doe-gazelle*: (Sb, TA:) pl. [of the second, agreeably with analogy,] *جَنْابٌ*. (TA.) — See also *جَنَابٌ*. [It often signifies *The vicinage or neighbourhood of a people &c.*: and *a region or quarter or tract of a people or country*: like *ناحية*. — *The bank of a river*; and *any bank, or steep acclivity*. — And *A limit, bound, or boundary*: see a tropical usage of its pl. *جَوَانِبُ* voce. *جنو*. — And *على جانب* means *Beside, aside, or apart*; and so *جَانِبًا*, and *جَانِبٍ مِنْ مَالٍ*, in post-classical writings, means *A portion, and particularly a large portion, of property*: and *جَانِبٌ* alone, in the same, *a sum, and particularly a large sum, of money*. — The latter, also, in post-classical writings, signifies, like *جَنْبٌ*, q. v., † *A man's honour, or reputation, which should be preserved inviolate*; so used in the K voce *عَرَضَ*, in an explanation of the latter word taken from *ĪAth*; i. q. *نَامُوسٌ* and *حُرْمَةٌ*, as in the TK in that case.] = *Avoided and despised*. (K, TA.) — [Hence, perhaps, *دَعُ كَذَا جَانِبًا* *Let thou, or leave thou, such a thing alone*: see an ex. voce *أَوَّ*.] — See also *جَنْبٌ*, in four places. — And see *مُجَنَّبٌ*.

أَجْنِبُ: see *جَنْبٌ*, in two places.

أَجْنَبِي: see *جَنْبٌ*, in three places — You say also, *عَنْ كَذَا*, (A,) or *هُوَ أَجْنَبِيٌّ مِنْ كَذَا*, (A,) † *He has no concern nor acquaintance with such a thing*. (A, TA.)

مُجَنَّبٌ (S, AAF, K) and *مُجَنَّبٌ* (AAF, K) *Much* (A'Obeyd, S, AAF, K) of good (A'Obeyd, K) and of evil. (K.) You say, *إِنَّ عِنْدَنَا لَخَيْرًا*, (A,) or *شَرًّا مُجَنَّبًا* *Verily with us is much good, and much evil*. (S.) And *طَعَامٌ مُجَنَّبٌ* means *Much [wheat or food]*. (Sh, TA.)

مُجَنَّبٌ: see what next follows.

مُجَنَّبٌ *A shield*; (S, A, K;) because it wards off from its possessor what is displeasing to him; (A, TA;) also with damm to the م [app. *مُجَنَّبٌ*, act. part. n. of 4]. (K.) — *A thing by which a person or thing is veiled, concealed, or hidden; a veil, curtain, or covering*; (K, TA;) for a house, or chamber, or tent. (TA.) — *A thing like a door, upon which the gatherer of honey stands*; (K, TA;) he being let down [upon it] by means of ropes to [the place of] the honey [in the face of a rock or mountain]. (TA.) — *A thing* (*شَيْءٌ*) [app. here meaning *a wooden implement*] *resembling a comb without teeth* (K, TA) and thin-

edged in its lowest part, (TA,) *with which earth is raised upon, or against, the أَعْضَادُ and فُلُجَانُ* [or raised borders of watering-troughs or the like, and streamlets for irrigation]. (K, TA. [In the CK, the فُلُجَانُ is put for الفُلُجَانُ.]) — The extreme part of the territory of the foreigners towards that of the Arabs: (S, K:) and the nearest part of the territory of the Arabs to that of the foreigners. (S) = See also *مُجَنَّبٌ*.

مُجَنَّبٌ; and its fem., with ة: see *جَنْبٌ*. — Also, the former, (TA,) or *جَانِبٌ*, (K, [but this is said in the TA to be a mistake,]) *A horse wide in the space between the two hind legs, (K, TA,) without what is termed فَجَجٌ* [which is an awkward kind of straddling, with the hocks wide apart]: it is a quality approved. (TA. [See also 2; and see *مُحَنَّبٌ*.])

مُجَنَّبٌ *A man whose sheep or goats [&c.] have few young ones*; [and therefore, *having little milk*]; (TA in art. *يسر*;) *contr. of مَيْسَرٌ*. (S and TA in that art. [See also 2.])

مُجَنَّبَةٌ *The van, or fore part, (K, TA,) of an army*. (TA.)

الْمُجَنَّبَتَانِ *The right and left wings of an army*: (K: [Golius has erroneously written *مُجَنَّبَتَانِ*, and has given J as the authority instead of the K:]) or *مُجَنَّبَةٌ* signifies *a portion of an army* (*كُتَيْبَةٌ*) *that takes one of the two sides of a way*: but the former meaning is the more correct. (IAar, TA.)

مُجَنَّبٌ pass. part. n. of 1 [q. v.]. — See also *جَنْبٌ*. — Also *Affected by the disease termed جَنْبٌ* — *ذَاتُ الْجَنْبِ* [or *pleurisy*]: (S, Mgh, Mgh, TA:) and said to mean also *having a complaint of his side, absolutely*. (TA.) — And *Affected by the [south, or southerly, wind called] جَنْبٌ*. (S, TA.) [And *Affected by that mind in one's cattle*: see 1, last sentence.] *سَحَابَةٌ مُجَنَّبَةٌ* *A cloud brought by the blowing of that wind*. (S, A, K.) The saying of Aboo-Wejzeh,

* *مُجَنَّبَةُ الْأَنْسِ مَشْمُولٌ مَوَاعِدُهَا* * means *Her familiarity passes away with the جَنْبٌ [or south-wind], and her promises pass away with the شَمَالُ [or north wind]*. (IAar, TA.)

جنت

جَنْثٌ i. q. *أَصْلٌ* [as meaning *The stock, or stem, or the root, or base, or lowest part, of a tree or plant*: and the *stock, or origin, of a man*]; (S, K;) a dial. var. of *جَنْسٌ*, or a word mispronounced: (S:) or, as some say, *a root (of a tree) of which the أَرْوَمَةُ [i. e. root-stock] is erect in the ground*: or the part of the سَاقُ [i. e. stock, or stem,] of a tree that is in the ground, above the عُرُوقُ [or roots properly so called]: (L, TA:) pl. [of pauc.] *أَجْنَاثٌ* and [of mult.] *جَنْوُثٌ*. (TA.) One says, *فُلَانٌ مِنْ جَنْثِكَ* and *جَنْثِكَ*, meaning *Such a one is of thy stock*. (S.) And *إِنَّهُ لَيَرْجِعُ إِلَى جَنْثِ صِدْقِي* [Verily he traces

back his lineage to an excellent stock, or origin]. (TA.)

جَنَحَ

جَنَحَ, (S, A, K, &c.) aor. جَنَحَ, (S, Mgh, K,) agreeably with analogy, of the dial. of Temeem, and the most chaste form, (TA,) and جَنَحَ, (S, Mgh, K,) of the dial. of Keys, (TA,) and جَنَحَ, (K,) inf. n. جُنُوحٌ, (S, Mgh, Mgh, K,) *He, or it, inclined, leant, or propended*, (S, A, Mgh, L, K,) *إِلَيْهِ* (L, Mgh) and *لَهُ* (L) [to, or towards, it]; as also *اجْتَنَحَ*, (S, Mgh, K,) and *اجْتَنَحَ*. (K [but, by the omission of a و after it, this is made in some copies of the K to relate to what there follows it].) It is said in the Kur [viii. 63] *وَإِنْ جَنَحُوا* (Mgh, L) *And if they incline to peace, incline thou to it*: *سَلِمَ* being here made fem. because syn. with *مُصَانَعَةٌ*. (L.) You say, *اجْتَنَحَ* and *اجْتَنَحَ*. (A.) — *He (a man) inclined, or leant, on one side*; and *leant upon his bow*: as also *اجْتَنَحَ عَلَيْهِ* and *اجْتَنَحَ* *he leant upon him*. (L.) And *جَنَحَتْ* *She (a camel lying on her breast) leant on one side*. (AO, TA.) — *He (a man) set about a thing, to do it with his hands, his breast leaning over it*. (T, TA.) — *جَنَحَ* and *جُنُوحٌ*, inf. n. *جُنُوحٌ*, *He (a man) rested himself upon his elbows, having set them upon the ground or upon a cushion*. (ISH, TA.) — *جَنَحَ* and *جَنَحَ* *He [inclined to them; or] followed them and submitted to them; namely, a sect*. (ISH, TA.) — *جَنَحَتْ الشَّمْسُ لِلْغُرُوبِ* [The sun inclined to setting]. (A.) — *جَنَحَ*, (A, L, Mgh,) aor. جَنَحَ, (L, Mgh,) inf. n. *جُنُوحٌ*, (S, L, K,) said of the night, (S, A, L, Mgh, K,) and of the evening, (A,) and of the darkness, (L,) *It inclined to going, or to coming*: (A:) or *it came on, or approached*. (S, L, Mgh, K.) — Also, with the same aor. and inf. n., said of a bird, *It contracted its wings to descend, or alight, and approached like one falling, and repairing to a place of refuge*. (L.) — *جَنَحَتْ* said of camels, *They lowered the fore part of the neck [in running]: or they went quickly, or swiftly*. (TA.) — And, inf. n. *جُنُوحٌ*, said of a ship (*سَفِينَةٌ*), *She came to shallow water, and stuck to the ground*, (A, L,) so as to cease from motion. (L.) = *جَنَحَ*, inf. n. *جُنُوحٌ*, *He (a man) gave with his [جَنَاحٌ, or] hand*. (TA.) = *جَنَحَهُ*, (S, L,) aor. جَنَحَ, (L,) *He hit, or hurt, its جَنَاحٌ [or wing]*; (S, L;) i. e., the *جَنَاحُ* of the bird. (S.) And *جَنَحَ فُلَانٌ* *He hit, or hurt, the arm (جَنَاحٌ) of such a one*. (K. [In some copies of the K, by the omission of a و, this signification is erroneously made to relate to *اجْتَنَحَ*: so in the copies used by MF and SM, who state that the right verb is *اجْتَنَحَ*]) = *جَنَحَ*, (S, K,) with damm, (S,) like *جَنَحَ*, (K,) inf. n. *جُنُوحٌ*, (TA,) *He (a camel) had his جَوَانِحُ [the ribs so called] broken by reason of the heaviness of his load*: (S, K:) or

he (a camel) had the first of his ribs broken in the part next the breast. (TA.) = [جَنَحَ also signifies *He regarded an act as a crime, or sin.* Thus,] إِيَّيْ لَأَجْنَحُ أَنْ أَكَلَ مِنْهُ, in a trad. respecting the property of the orphan, means *Verily I regard as a crime, or sin, (جَنَحَ) my eating, or devouring, [ought] thereof.* (TA.)

[2. جَنَحَهُ, inf. n. تَجْنِجُ, *He furnished it with wings, or †the like: see مُجْنَحٌ.*]

4. اجنح: see 1, first sentence. = اجنحه *He made him, or it, to incline, lean, or propend.* (S, K.)

5: see 8.

8. اجتنح: see 1, in three places. — Also *He* (an old man) *leant towards the ground, supporting himself with his hands upon his knees, by reason of his weakness.* (Mgh.) And *He* (a man prostrating himself in prayer) *rested upon his palms, putting his fore arms apart (from his sides, Iath), not laying them on the ground; (so that they became like the wings of a bird; Iath); as also تَجْنَحُ. (Sh, Iath, Mgh, K.)* — اجتنح in a she-camel is *The going quickly, or swiftly: (Sh, K:) or the going so that her hinder part as it were leans towards her fore part, by reason of her vehement pressing on, (Ish, K,*) by her pushing forward her hind legs towards her breast: (Ish:) and in a horse, the running with a uniform leaning on one side. (A, O, K.)*

10. استجنح *It* (the night) *began.* (L.)

جنح الليل (S, A, Msh, K) and جنحه (S, Msh, K) *A part, or portion, of the night: (S, A, K:) or a great, or the greater, part thereof: or the first part thereof: or a part thereof, about the half: (L:) or the darkness thereof; and its confusedness. (Msh.) كَأَنَّهُ جُنْحٌ لَيْلٍ [As though it were a portion, &c., of a night] is said of a numerous army heavily encumbered. (L.) [See also an ex. in a verse cited voce لَيْل.]*

جنح *A side* (S, Msh, K) of a road. (S, Msh.) — And *The vicinage or neighbourhood, or the region or quarter or tract, and the shadow or shelter or protection, syn. نَاحِيَةٌ and كَنَفٌ, (S, K,) as also جَنَاحٌ, (K,) of a people, or party, or company of men: (S:) the latter word thus used is tropical. (TA.) You say, بَاتَ بِجَنَحِ الْقَوْمِ *He passed the night in the vicinage, &c., of the people.* (S, TA.) And أَنَا فِي جَنَاحِهِ *I am in his shadow, shelter, or protection.* (TA.) — See also the next preceding paragraph.*

جَنَاحُ The يَدُ (S, K) [meaning wing] of a bird or flying thing; (S;) i. e., of a bird or flying thing, the limb that corresponds to the يَدُ of a man: (Msh:) and also the يَدُ [i. e. arm, sometimes also meaning hand, (see a signification of جَنَاحُ)] of a man: (L, TA:) and (K) the upper arm, or arm from the shoulder to the elbow: (Zj, L, K:) each of these is so called because it is on one side of the body: (L:) and the arm-pit: (K:) pl. أَجْنَحَةٌ (S, Msh, K) and أَجْنَحُ:

(IJ, K:) the sing., though masc., has the latter pl., which properly belongs to a fem. sing. [of this form], because جَنَاح is assimilated to رِيَشَةٌ; (IJ;) [or rather, I think, to يَدٌ, which is fem.;] but some assert جَنَاح to be both masc. and fem. (MF.) [Hence,] هُوَ مَقْصُوصُ الْجَنَاحِ [*He has the wing clipped; meaning*] † *he is one who lacks strength or power or ability; he is impotent.* (A, TA.) And خَفَضَ لَهُ جَنَاحَهُ † [*He abused himself to him: lit. he lowered to him his wing: but see an explanation of a similar phrase in the Kur, below.*] (A.) And رَكِبُوا جَنَاحِي الطَّائِرِ, (Fr, L, K,) in [some of the copies of] the K, الطَّرِيقِ, (TA,) † *They quitted their homes, or accustomed places.* (Fr, L, K.) And فَلَانَ فِي جَنَاحِي طَائِرٍ † *Such a one is in a state of disquiet, and confounded, or perplexed, unable to see his right course.* (L, A.*) And رَكِبَ فَلَانٌ جَنَاحِي النَّعَامَةِ † *Such a one employed himself vigorously, labouriously, sedulously, or diligently, in an affair; (A, K;) managing well.* (K.) And نَحْنُ عَلَى جَنَاحِ السَّفَرِ [lit. *We are on the wing of travel; meaning*] † *we are about to travel, or journey.* (K, TA.) And جَنَاحُ الْفَرْسِ † *A certain star [γ] of Pegasus; one of the four bright stars, in Pegasus, which form a square; the other three being that at the extremity of the neck, called عَيْنُ الْفَرْسِ, [i. e. α of Pegasus,] that called مَنَكِبُ الْفَرْسِ, [β of Pegasus,] and the star [α of Andromeda] that belongs to both Pegasus and Andromeda. (Kzw.) [And جَنَاحُ سَكَنَةٍ † *The fin of a fish.*] And جَنَاحُ نَصْلِ † *The two rings, or blades, of a spear-head or of an arrow-head.* (L.) And جَنَاحُ الرَّحَى † *The wing (نَاوُور) of the mill or mill-stone.* (L.) And جَنَاحَا عَسْكَرٍ † *The two wings of an army.* (A, TA.) And جَنَاحَا الْوَادِي † *The two sides of the valley (A, L) down which the water runs, on the right and left.* (L.) And ثَرِيدَةٌ لَهَا جَنَاحَانِ † *A mess of crumbled bread moistened with broth, having two side-garnishes of bones with some meat remaining upon them.* (A, TA.) — See also جَنَحَ, in two places. — Also *The side, syn. جَانِبٌ. (K.)* So in the saying in the Kur [xvii. 25], وَأَخْفَضْ لَهَا وَأَلِنْ لَهَا جَانِبَيْكَ الدَّلِيلِ, جَنَاحُ الدَّلِيلِ † [*And make soft to them (thy two parents) thy submissive side; i. e. treat them with gentleness and submissiveness: or the former words may be literally rendered lower to them the wing of submissiveness; meaning be submissive to them.*] (Jel, TA.) — And *A part, or portion, of a thing; as also جَنَاحٌ. (K.)**

جَنَاحُ *A sin, a crime, or an act of disobedience:* (AHeyth, S, A, Iath, L, Msh, K:) or *an inclining thereto:* (Iath, L, TA:) and *anxiety, and annoyance or molestation or hurt, which one is made to bear.* (L, TA.) لَا جَنَاحَ عَلَيْكُمْ, in the Kur ii. 235, means, accord. to AHeyth, *There shall be no sin, or crime, chargeable upon you: or, accord. to*

others, *there shall be no straitening of you.* (L.) — See also جَنَاحٌ last signification.

جَانِحٌ *Inclining, leaning, or propending: pl. شَاهِدٌ, like as أَشْهَادٌ is pl. of أَشَهِدُ.* (L, TA.)

جَانِحَةٌ sing. of جَوَانِحُ; (S, K;) which latter signifies *The ribs of the breast: (A:) or the ribs that are beneath [those called] the قَرَائِبُ, of the part next the breast; (S, K;) like the ضُلُوعُ of the part next the back: (S:) or the anterior parts of those ribs; so called because they incline over the heart: or the short ribs that are in the anterior part of the breast: or, of a camel and a horse and the like, the ribs against which lies the shoulder-blade: and of a man, the ribs of the back which are called رَأَى, six in number, three on the right and three on the left.* (L.)

مَجْنَحَةٌ *A piece of leather upon the fore part of the camel's saddle, upon which the rider leans with his hands, thus resting himself.* (TA. [See 8.])

مُجْنَحٌ [*Furnished with wings, or †the like.*] — جَنَاحٌ: ثَرِيدَةٌ مُجْنَحَةٌ بِالْعِرَاقِ [*Hence,*] — نَاقَةٌ مُجْنَحَةٌ الْجَبِينِ † *A she-camel wide in the جَبِينِ [app. here meaning the forehead].* (TA.)

جند

2. جَندُ جُنُودًا (S, A) *He collected, or assembled, [i. e. armies, military forces, &c.].* (A.)

5. تَجَنَّدَ *He took, or prepared, for himself, a جُنْدٌ [i. e. an army, a military force, &c.].* (A, TA.)

جُنْدٌ [a coll. gen. n.] *An army; a military force; a legion; a body of troops or soldiers; (L, K;) a collected body of men prepared for war: (Mgh:) auxiliaries: (S, L, Msh, K:) n. un. جُنْدِيٌّ [signifying a trooper; a soldier; an auxiliary]; like as رُومِيٌّ is n. un. of رُومٌ:*

(Msh:) pl. of the former, جُنُودٌ (S, A, Mgh, Msh) and [pl. of pane.] أَجْنَادٌ. (Mgh, Msh.) It is said in a trad., † الأرواحُ جُنُودٌ مُجْتَدَّةٌ, (S, A, L) *Souls are troops collected together: meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party, like two armies opposed, each to the other.* (L.)

— Also *Any kind, or species, of creatures, or created things, regarded as alone, by itself, or apart from others.* (K, TA.) It is said in a prov., † إِنَّ لِلَّهِ جُنُودًا مِنْهَا الْعَسَلُ, *Verily to God belong kinds, or species, of created things [by means of which He effects his purposes as by armies or auxiliaries], of which is honey:* (Z, K:) first said by Mo'awiyeh, when he heard that El-Ashtar had been given to drink some honey containing poison, in consequence of which he died: and used on the occasion of rejoicing at a misfortune that has befallen an enemy: it occurs in the history of El-Mes'oodee thus; إِنَّ لِلَّهِ جُنُودًا فِي الْعَسَلِ. (MF.) — Also, [as a term used in Syria, and afterwards by the Arabs from Syria in Spain,] *A city [with its territory; i. e. a*

province, or district]: (K:) or particularly a city of Syria [with its territory]: (AO, TA:) pl. أَجْنَاد. (TA.) Syria consists of five أجناد; namely, Dimashk [or Damascus], Hims [or Emessa], Kinnesreen, El-Urdunn [or the Jordan], and Filasteen or Falasteen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مَخْلَاف.]

جُنْدِي: see جُنْد. — Also Of, or relating to, a جُنْد of Syria. (A.)

جُنْد مُجْتَد. An army, or a military force, collected. (TA.) See also جُنْد.

جندب

جُنْدَب and جُنْدَب: see art. جَدَب.

جندر

جُنْدَر: see Q. Q. 1 in art. جَدَر.

جندل

Q. 1. جُنْدَلْ He, or it, made him to cleave to the stones. Hence, [تَرَبَّتْ يَدَاهُ وَجُنْدَلَتْ May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty]. (M in art. تَرَب.)

جُنْدَل (S, K) and جُنْدَل (K) Stones; (S in art. جَدَل;) used in the sense of [the pl.] جُنَادِل: (Sb, TA:) n. un. جُنْدَلَة: (TA:) or what a man can lift, of stones: (K:) or, as some say, any stone: (TA:) or a mass of stone like a man's head. (T, TA.) [Hence, تَرَبْنَا لَهُ وَجُنْدَلًا: see تَرَب.]

جُنْدَل (S in art. جَدَل,) or جُنْدَل (Kr, K,) A place in which are stones (Kr, S, K) collected together: (Kr, K:) but ISd doubts its correctness. (TA.) And أَرْضُ جُنْدَلَة (K,) and sometimes with fet-h, (Sgh, K,) i. e., to the ج ج. جُنْدَلَة, (TK,) A land abounding with stones. (Sgh, K.)

جُنَادِل Strong and great. (K.)

جنز

1. جَنْزَة, aor. جَنْز, (A, Mgh, K,) and جَنْز, (A,) inf. n. جَنْز, (TA,) He veiled, concealed, hid, or covered, it. (A, Mgh, K.) = He collected it; or gathered it together or up; (K:) as also جَنْزَة, inf. n. جَنْزِي. (Sgh, TA.) You say also, جَنْزَ الرَّجُلُ, part. n. جَنْزُور, The man was gathered up [app. as a corpse is gathered up in the grave-clothes]: (TA:) or † he died. (Har p. 122.)

2. جَنْزَة, inf. n. جَنْزِي: see 1. — It is used by El-Hasan El-Basree as signifying He put it (namely a corpse) upon the bier. (K, *TA.)

جَنْزَة and جَنْزَة signify the same, (Mgh, Mgh, K,) namely, A dead person; a corpse: (K:) but the former is the more chaste: (Mgh:) or the former signifies the dead person; and the

latter, the bier: (Aq, IAq, Mgh, K:) or the former, the bier; and the latter, the dead person: (Mgh, Mgh, K:) so accord. to Th, as related by Abou-Amr Ez-Zuhid: (Mgh:) or the former is said by the vulgar to mean the bier: (Aq, TA:) or the former signifies the bier with the dead person: (K:) or the dead person upon the bier: (S:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سَرِير and نَعَش: (AAF, S:) but the vulgar say جَنْزَة, with fet-h; (S;) which is not allowable: (Lth, Aq, Mgh, TA:) or جَنْزَة [so in the TA] signifies the man: or the bier with the man: (En-Nadr, TA:) جَنْزَة is derived from جَنْزَة, in the first of the senses assigned to it above: (A, Mgh, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جَنْزَة is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Hasan, TA:) some say that it is Nabathian: (TA:) the pl. is جَنْزَات. (S.) The Arabs say, جَنْزَتُهُ I left him a corpse, or dead. (Aq, TA.) And ضَرَبَ الرَّجُلَ حَتَّى تَرَكَ جَنْزَةً [so in the TA, The man was beaten until he was left a corpse]. (ISH, TA.) And رَمَى فِي جَنْزَتِهِ meaning, He died: (Lth, Mgh:) or he has been carried, or lifted, and put [into his bier]: this they say when they give information of the death of a man: (TA:) and they say also, طَعِنَ فِي جَنْزَتِهِ, meaning the same. (Lth, Mgh, TA.) — Also جَنْزَة [or جَنْزَة] † A wine-skin [when emptied; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn-Ki'as, says,

وَكُنْتُ إِذَا أَرَى زَقًا صَرِيحًا

يُنَاحُ عَلَى جَنْزَتِهِ بَكِيًّا

[And I used, when I saw a wine-skin laid prostrate, its corpse being veiled over, to weep, or accord. to Th, as is said in the TA in art. بَكِي, to sing]. (TA.) — † Anything oppressive and grievous, عَلَى قَوْمٍ to a people. (Lth, K.) — † A sick person. (Sgh, K.)

جَنْزِي, [from جَنْزَات, pl. of جَنْزَة,] One who recites [or chants the profession of the faith &c.] before the dead [in a funeral-procession]. (TA.)

مَجْنُوز: see 1.

جنس

2. الجَنْسُ, تَجْنِيسٌ, (TK,) inf. n. جَنْسُهُ بِهِ, (S, K,) [He made it homogeneous, or congenial, with it; or similar, or conformable, to it: expl. in the TK, not well, by شَاكَلَهُ; but the inf. n., with tolerable correctness, by اَيْكَى شَيْئِي بِرَى. The usage of the term تَجْنِيسٌ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جَنْسٌ, an inf. n. of جَنْسٌ.]

3. جَنْسُهُ, [inf. n. مَجَانَسَةٌ and جَنْسٌ,] It was, or became, homogeneous, or congenial, with it; or similar, or conformable, to it; syn. شَاكَلَهُ

(Mgh, Mgh:) الجَنْسُ is from الجَنْسُ. (S, TA.) You say, هَذَا يُجَانِسُ هَذَا This is homogeneous with this; syn. يَشَاكَلُهُ. (Mgh, Mgh:) so says Kh. (Mgh.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يُجَانِسُكَ [How will he be sociable with thee who will not be congenial with thee?]. (A.) And of a man who has not discrimination nor intelligence, one says, فَلَانٌ يُجَانِسُ الْبَهَائِمَ وَلَا يُجَانِسُ النَّاسَ [Such a one resembles the beasts, and does not resemble men]: (Mgh, Mgh, *TA:) so says Kh. (Mgh.) But Aq says that this usage, (Mgh, Mgh,) in the first and last of the above-mentioned phrases, (Mgh,) is post-classical. (Mgh, Mgh.) The usage of the term جَنْسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.)

6. تَجَانِسُ الشَّيْءَيْنِ [The two things were, or became homogeneous, congenial, similar, or conformable,] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.)

جَنْسٌ [A genus, kind, or generical class, comprising under it several species, or sorts; or comprised under a superior genus, in relation to which it is a species, or sort;] a ضَرْبٌ of a thing; (S;) or of anything; (Mgh, Mgh:) any ضَرْبٌ of a thing; (A, K;) [as] of men, and of birds, and of the definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA:) a term of more common import than نَوْعٌ [which is a species, or sort]: (S, A, Mgh, Mgh, K:) thus animal is a جَنْسٌ and man is a نَوْعٌ, (Mgh, Mgh,) because the latter is of more particular import than the former, though it is a جَنْسٌ in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جَنْسٌ is of more particular import than نَوْعٌ: (Kull p. 139:) thus also camels are a جَنْسٌ of beasts: (A, K:) pl. أَجْنَانٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Mgh, K) and جَنْوُسٌ. (IDrd, K.) You say, النَّاسُ أَجْنَانٌ وَأَكْثَرُهُمْ أَتَجَانِسُ, [Men are of several kinds, and most of them are impure]. (A, TA.) And فَلَانٌ مِنْ جَنْسِكَ, meaning أَصْلُكَ [i. e. Such a one is of thy stock]. (S in art. جَنْس.) — [Hence, اِسْمٌ جَنْسِي A generic noun: and اِسْمٌ جَنْسِي جَمْعِي a collective generic noun.] — جَنْسِي أَوْصَى signifies He left by will, of his property, to the children of his father, [or his hindred by the father's side,] exclusively of all relations of the mother: and so, لِأَهْلِ بَيْتِهِ. (Mgh.) — The assertion, in the K, that J's saying, on the authority of IDrd, that Aq used to say الجَنْسُ as meaning الجَنْسَةُ is a vulgarism, is erroneous, is a matter for consideration; for Aq said not this, but [what has been cited above, voce جَانَسَهُ, or] what will be found below, voce مَجَانَسٌ. (TA.)

[جَنْسِي Generic; generical.]

[جَنْسِيَّة Generical quality.]

مَجَانِسٌ Homogeneous; congenial; similar;

conformable; syn. مُشَاحِلٌ. (K.) But IDrd asserts that *As* used to reject the saying of the vulgar, هَذَا مُجَانِسٌ لِهَذَا [This is homogeneous with this, &c.], and to say, It is post-classical. (S.) [See also 3.]

جنح

1. جَنَفَ (T, S, Mgh, Mṣb, K, &c.) and جُنُوفَ (K,) the former being inf. n. of جَنَفَ and the latter of جَنَفَ, (TA.) The act of inclining, or declining (T, S, Mgh, K, TA) in speech and in all affairs: (TA:) and declining, or deviating, from the right course; acting wrongfully, unjustly, injuriously, or tyrannically; (T, Mṣb, K, TA;) like حَنَفَ, which some erroneously assert to be the act of a judge only. (T, TA.) You say, جَنَفَ, (T, S, Mgh, Mṣb,) aor. ʔ, inf. n. جَنَفَ; (S, Mṣb;) [and app. جَنَفَ, aor. ʔ, inf. n. جَنَفَ;] and اجنَفَ; (T, Mṣb, TA;) He inclined or declined [in speech and in any affair]: (T, S, TA:) and he declined, or deviated, from the right course; acted wrongfully, unjustly, injuriously, or tyrannically; (T, Mgh, Mṣb, TA;) against him. (Mgh.) Hence, in the Kṣur [ii. 178], فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا (S, TA,) i. e. [And he who feareth, (or, as is said in the K in art. خوف, knoweth,) from, or on the part of, the testator,] an inclining [to a wrong course], or a declining [from the right course]: (TA:) or a manifest inclining or declining. (Er-Rāghib, TA.) You say, جَنَفَ فِي وَصِيَّتِهِ, aor. ʔ; [He inclined, &c., in his testament;] and so اجنَفَ. (K.) And اجنَفَ signifies He deviated from that which was right. (K.) And اجنَفَ فِي حُكْمِهِ [He declined from the right course, or acted wrongfully or unjustly, in his judgment]. (TA.) Or اجنَفَ relates peculiarly to the case of a testament: and جَنَفَ signifies absolutely He declined, or deviated, from that which was right. (K.) And you say, جَنَفَ عَنْ طَرِيقِهِ, aor. ʔ; and جَنَفَ, aor. ʔ; inf. n. جَنَفَ, (K, TA,) which is of the former verb, (TA,) and جُنُوفَ, (K, TA,) which is of the latter verb; He turned away from his course, or way; deviated therefrom. (TA.)—Or [app. a mistake for “and”] جَنَفَ signifies Depression (انْضَامٌ and دُخُولٌ) in one of the two sides of the breast, or chest, (الزُّوْرُ) with evenness of the other side: (K:) the verb is جَنَفَ: and the part. n. is جَنَفٌ and أَجْنَفٌ, fem. [of the latter] جَنْفَةٌ. (TA.)

3. جَنَافَ [an inf. n. of which the verb (جانف) is not mentioned]. You say, لَجَّ فِي جَنَافٍ قَبِيحٍ He persisted in removing himself to a distance, or estranging himself, from his family; (Aboo-Sa'eed, K;) like جَنَافٍ قَبِيحٍ. (Aboo-Sa'eed, TA.)

4. اجنَفَ He committed an act of inclining [to a wrong course], or declining [from the right course, or acting wrongfully or unjustly or injuriously or tyrannically]; like as you say, أَلَامَ, meaning “he did a thing for which he should be blamed.” (S.) See also 1, in five places. — اجنَفَ He found him to be one who deviated from the right

way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein. (K.)

He carried himself in a proud and self-con. ded manner, [affecting an inclining of the body from side to side,] in his gait. (TA.) [And He inclined on one side in his gait: said of one who is lame of one leg: see مَحْرُوقٌ.] — He affected a declining, or deviating, from his course, or way; he purposely declined, or deviated, therefrom; (K, TA;) syn. تَمَایَلٌ. (K.) And in like manner, [He affected an inclining to the thing; intentionally inclined to it]. (TA.) You say, He inclined to a sin, (S, Mgh,) [or affected an inclining to it, (see the part. n., below,)] intending, or purposing, the commission of an act of disobedience. (Mgh.)

جنَفَ is [an epithet] like دَنَفَ, applying to a sing. and a pl., [being] also an inf. n. [of جنَفَ, q. v.]: Abu-l-Iyāl El-Hudhalee says,

أَلَا دَرَأَتْ الْخَصْمَ حِينَ رَأَيْتَهُمُ

جَنَفًا عَلَى بَالْسِنٍ وَعُيُونٍ

[Wherefore didst not thou repel the adversaries, when thou sawest them inclining, or acting wrongfully, against me with tongues and eyes?]: or, accord. to one reading, جَنَفًا [which is a pl. of جنَفَ]: (Skr p. 128:) [or, as some say,] جَنَفًا is a pl. [or rather quasi-pl. n.] of جنَفَ, like as ذَوَى جَنَفٍ is of رَائِحٍ: or it may be for ذَوَى جَنَفٍ. (TA.)

جنَفَ: see أَجْنَفَ, in two places:—and see also 1, last sentence.

جنَفَانِي One who carries himself in a proud and self-conceited manner, (مُخْتَالٌ, [for which Golius, here copied by Freytag, appears to have read مختال, with the unpointed ح,]) with an inclining [of the body from side to side]: (Sh, K:) or one who affects an inclining [of the body from side to side] (يَتَجَنَّفُ) in his gait, and carries himself in a proud and self-conceited manner therein. (TA.)

جنَفَ: see أَجْنَفَ; and see also جَنَفَ, in two places.

أَجْنَفَ [fem. جَنْفَةٌ] Inclining [to a wrong course], or declining [from the right course], or acting wrongfully or unjustly, [absolutely, as also جنَفَ and جَانَفَ and مَجْنَفَ, or peculiarly] in his testament. (K.) You say, صادَقَهُ جَنْفًا فِي حُكْمِهِ [He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein]. (K.) And خَصْمٌ مَجْنَفٌ An adversary who inclines [to a wrong course], or declines [from the right course]; (K;) who acts wrongfully, unjustly, injuriously, or tyrannically. (TA.)—Inclining; [or pendulous;] applied to a penis. (TA.)—Having a bending back; (S, K;) applied to a man. (S.)—See also 1, last sentence.—Big, or large; applied to a bowl (قَدَحٌ). (TA.)

مَجْنَفَ: see أَجْنَفَ, in two places.

غَيْرُ مُتَجَانِفٍ لِأَثَرٍ, in the Kṣur [v. 5], means Not affecting an inclining to sin; intending, or purposing, it. (Mṣb, TA.)

جنح

1. جَنَحُوا, aor. ʔ, (IAqr, K,) inf. n. جَنَحٌ; (IAqr, TA;) and جَنَحُوا, inf. n. جَنَحٌ; (AZ, K;) They cast stones of [or with] the مَجْنِيقِ: (K, TA:) and مَجْنِقُوا, (K,) or مَجْنِيقًا [app. meaning they constructed a مَجْنِيق], (Lth, TA,) is said by such as hold the م to be radical; (K;) or it may be that the م is augmentative, and that the verb is [denominative,] similar to جَنَحُوا بِالْمَجْنِيقِ — مَسْكِينٌ from مَسْكِنٌ. (TA.) — مَجْنِقُوا بِالْمَجْنِيقِ: mentioned by El-Fārissee on the authority of AZ. (M.) An Arab of the desert, in describing the wars of his people, said, تَارَةً نَجَحْتُ وَأُخْرَى نُرَشْتُ [One time we are cast at with the مَجْنِيقِ, and another we are shot at with arrows]: (S, M:) also mentioned by El-Fārissee. (M.)

2. جَنَحُوا مَجْنِقُومًا and جَنَحُوا الْمَجَانِيقَ [app. They constructed the engines of the hind called مَجْنِيقِ]. (JK.) See also 1.

Q. Q. 1. مَجْنِقُوا: see 1 and 2.

جَنَحٌ The stones of the مَجْنِيقِ. (M, TA.) [But] IAqr says that جنح [app. جَنَحٌ] means The people who manage the مَجْنِيقِ. (TA.)

مَجْنِيقٌ dim. of مَجْنِيقٌ, q. v. (Sb, S.)

مَجْنِقُوقٌ: see what next follows.

مَجْنِيقٌ (Mṣb, K) and مَجْنِيقٌ (S, M, Mṣb, K) [A hind of balista;] an instrument [or engine of war] with which stones are cast (S, M, K, TA) at the enemy; made by binding [in some manner] very tall wooden poles, whereon is placed what is to be cast, which is then struck with a long pole, and so cast to a very distant place: [this imperfect description (the only one that I have found of this engine) seems to show that it was of a very simple and rude construction:] it is an ancient instrument, anterior to the invention [or use] of gunpowder and cannons by the Christians; and was used by Mohammad in the siege of Et-Tāif; but the first [of the Arabs] who used it in the time of paganism is said to have been Jedheemeh El-Abrash, of the Mulook et-Tawāif: (TA:) pl. مَجْنِيقَاتٌ (S, Mṣb, K) and مَجْنِقُوقَاتٌ (Lth, TA) and مَجَانِيقٌ (Sb, S, Mṣb, K) and مَجَانِيقٌ (K:) dim. مَجْنِيقٌ: (Sb, S:) it is fem., (Lth, S, Mṣb, K,) preferably, (Lth, TA,) and in most instances; (Mṣb;) and hence it is also called الْأُنْثَى; (M in art. انث;) but sometimes it is masc.: (Mṣb, K:) and is arabicized, (S, Mṣb, K,) from the Persian (S, K) مَن چي نيك, i. e. “How excellent am I!” (S,) or مَن چِه نيك, i. e. “I, how excellent am I!” (K;) [Golius asserts it to be from the Greek μάγανον; but this is the original of مَجْنُونٌ, which has a different meaning: its derivation, however, seems to have been unknown to the Arabs in general; for] some say that مَجْنِيقٌ is of

the measure مَفْعِلِيل, [so in copies of the S, but correctly مَنَفْعِيل, as in the Mṣb and TA,] because of the phrase نَجْنَى مَرَّةً [see 1]: (S, Mṣb:*) or, (Mṣb,) accord. to Sb, (S,) it is of the measure مَفْعِلِيل; (S, Mṣb;) because مَجَانِيْق is its pl. and the dim. is مَجْنِيْق; and because, if the م were augmentative as well as the ن, there would be two augmentative letters at the beginning of the noun, and this may not be in subst. nor in epithets that are not conformable to augmented verbs; and if the ن were made an essential part of the word, the noun would be a quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like مَدْرُوح: (S, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA.)

مَنْجِنِقِي [app. A maker of the kind of engine called مَنْجِنِق; being mentioned as a surname:] a rel. n. from مَنْجِنِق. (K.)

جَنَك

جَنَك [and جُنَك] A certain [musical] instrument, which is beaten like the عود [or lute; namely, the Persian harp; two specimens of which are figured in Note 26 to Chap. iii. of my translation of the "Thousand and One Nights"]; mentioned by El-Khafijee in the Shifā el-Ghaleel; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian چنگ: and applied [also] to the دَق [دَق, or دَق, i. e., tambourine,] with which one plays. (TA.)

جُنَكِي [and جَنَكِي] A player on the جَنَك above mentioned. (TA.)

جَنُو

جَنُو [inf. n. of جَنَى, q. v.]. (Sgh, K.)

أَجَنَا, applied to a man, i. q. أَجَنَا, q. v. (Sgh, K.) And [its fem.] أَجَنَوَات, i. q. أَجَنَات, (Sgh, K.) applied to a ewe, or a she-goat, meaning Having her horns bending backwards. (TA.)

جَنَى

1. جَنَى الثَّمَرَةَ, (S, Mgh, Mṣb, K,) nor. ى, (S, Mṣb,) inf. n. جَنَى, (S, TA,) or جَنَى, (so accord. to one copy of the S, and written in the accus. case جَنَى in the Ham p. 355,) and جَنَايَةً, (Ham ib., but there without any vowel-signs,) He gathered, plucked, or took from the tree, the fruit; (Mgh, TA;) i. q. أَجَنَاهَا (S, Mṣb, K) and أَجَنَاهَا: (K:) and in like manner one says of a thing similar to fruit. (TA.) One says also, جَنَاهُ إِيَّاهَا and جَنَاهُ لَهُ, [He gathered it, plucked it, or took it from the tree, for him]. (A'Obeyd, K.) And جَنَيْتُكَ أَكْثَبًا [I gathered for thee truffles]. (TA.) And جَنَى ذَهَبًا He collected gold from its mine. (TA.) — Aboo-Dhu-cyb uses this verb metaphorically, in the phrase جَنَى الْعُلَى, meaning [He acquired] eminence, or nobility. (TA.) — You also say, جَنَى عَلَيْهِ, (S,) or عَلَى قَوْمِهِ, (Mṣb,) inf. n.

جَنَايَةً, (S, Mṣb,) † He committed, [against him, or] against his people, or party, a crime, or an offence for which he should be punished; (Mṣb;) as also † جَانَاهُ [or جَانَى قَوْمَهُ]: (TK in art. جر:) [and † he brought an injury upon him, or them:] and جَنَى الذَّنْبَ عَلَيْهِ, uor. ى, inf. n. جَنَايَةً, (K,) with kesr, (TA,) † He committed the crime, offence, or injurious action, against him; syn. جَرَّهُ إِلَيْهِ: (K: [see art. جر:]) thus used, also, the verb is metaphorical, from جَنَى الثَّمَرَةَ: (Er-Rāghib, TA.)

and so in the phrase, جَنَى شَرًّا, meaning † He brought to pass an evil thing or action. (Mgh.) [See also جَنَايَةً, below.] It is said in a trad., † لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ [An injurer shall not bring injury save on himself]; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says,

جَانِيكَ مَنْ يَجْنِي عَلَيْكَ وَقَدْ
تُعْدِي الصَّحَاحَ فَتَجْرُبُ الْجُرْبُ

[which may be rendered, † Thine injurer whom thou shouldst punish is he who brings an injury upon thee: but sometimes the mangy camels infect the sound ones so that these become mangy; and thus a criminal sometimes brings punishment upon his relations: for] A'Obeyd says that جَانِيكَ مَنْ يَجْنِي عَلَيْكَ is a prov. applied to the case of a man who is punished for an injurious action; because brothers [sometimes] bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means الْجَانِي لَكَ الْخَيْرُ مَنْ يَجْنِي عَلَيْكَ الشَّرَّ [The person bringing thee good is he who brings, or will bring, upon thee evil: perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention]: and he cites the following hemistich:

تُعْدِي الصَّحَاحَ مَبَارِكُ الْجُرْبُ

[meaning Sometimes the places where the mangy camels lie down, and which afford benefit to other camels, infect the sound ones]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, جَنَيْتَ هَذَا عَلَى نَفْسِكَ [Thou hast brought this as an injury upon thyself]. (K in art. جل.)

3. جَانَى عَلَيْهِ, inf. n. مُجَانَاةً, He accused him of a جَنَايَةً [or crime, &c.]. (TA.) — See also 1.

4. جَانَى said of a tree, (S, K,) or of a palm-tree, (Mṣb,) It had ripe fruit: (S:) or it attained to the time for the gathering of its fruit: (Mṣb:) or it attained to maturity: (K:) or, said of a tree, it had fruit to be gathered and eaten: and, said of fruit, it became ripe: (TA:) and, said of grass, or herbage, it became abundant. (KL.) — And جَانَى الْأَرْضَ The land had much جَنَى, (S, Mṣb, K,) i. e. herbage, and truffles, and the like. (S.)

5: see 1. — تَجَنَّى عَلَيْهِ, (S, * K,) or تَجَنَّى عَلَيْهِ, (TA,) † He accused him of a crime, an offence, or an injurious action, that he had not committed; (S, K;) i. e. he forged against him the charge of

his having committed a crime, &c., he being guiltless [thereof]: (TA:) التَّجَنَّى being like التَّجَرُّمُ. (S.) You say also, مَا لَمْ نَجْنِهِ, [He accuses us of committing what we did not commit]. (Abu-l-'Abbās, TA in art. جر.)

8: see 1. — أَجْتَنَى مَاءً مَطَرًا We came to rain-water, and drank it: (K:) a phrase mentioned with approval by IḤār, but not explained by him: thought by ISd to have this meaning. (TA.)

جَنَى [in the CK جَنَى] Whatever is gathered, or plucked; as also † جَنَاةً: (K:) or whatever is gathered, or plucked, from trees, (S,) &c.; (so in a copy of the S;) as also † جَنَاةً: (S:) so that these two words are of the same class as جَنَى and حَقَّة: or the latter of them is a n. un.: (TA:) or the former signifies what is gathered from trees while fresh; (Mṣb;) as also † جَنَى: (Mṣb:) or this last is an epithet applied to fruit, signifying just gathered or plucked; (S, K;) or gathered, or plucked, while fresh: (TA:) and † مَجْنَى, also, pl. مَجَانٍ, signifies fruit gathered or plucked: (Har p. 369:) جَنَى also signifies fruit [ready to be gathered or plucked]; so in the Kur lv. 54: (Jel:) and is applied to fresh ripe dates: (Fr, K:) and grapes: (TA:) and truffles, and the like: (S:) and even cotton: (TA:) and herbage: (S:) and gold, (K,) which is collected from its mine: (TA:) and conaries, (K,) as though gathered from the sea: (TA:) and honey, (K,) when it is gathered: (TA:) pl. أَجْنَاةُ (K) and أَجْنَى, originally أَجْنَى. (TA.) Hence the saying,

هَذَا جَنَاىَ وَخَيْرُهُ فِيهِ
إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

[This is what I have gathered, and the best of it is in it; when every gatherer but myself has his hand to his mouth]: or, accord. to one reading, وَهَجَانُهُ فِيهِ (which has the same meaning, TA in art. هجن): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-'Adele El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but 'Amr brought to him the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it in its places. (TA.)

جَنَاةً: see جَنَى, in two places.

جَنَى: see جَنَى. Also Dates cut from the tree. (TA.)

جَنَايَةً, primarily, The act of gathering, plucking, or taking from a tree, fruit: [see 1:] — then, † The bringing to pass an evil thing, or action: (Mgh, Kull p. 147:) — then, † Evil, [itself]: — then, † The doing a forbidden action: (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) — [as a simple subst., it generally signifies] A crime, an offence, or an injurious action, for which one should be punished:

(Msb:) or an action that a man commits requiring punishment or retaliation to be inflicted upon him in the present world and in the world to come: (TA:) or any forbidden injurious action: (Kull p. 134:) and in the language of the lawyers, especially a wounding: and an amputation, or a maiming: (Msb:) and جَنْيَةٌ signifies the same as جَنْيَاتٌ: (Ham p. 241:) the pl. of جَنْيَاتٌ is جَنْيَاتٌ and جَنْيَاتٌ; but the latter of these pls. is of rare occurrence. (Msb.)

جَنْيَةٌ: see what next precedes. — Also A [garment such as is called] رِدَاءٌ, (K, TA,) of a round form, (TA,) made of [the kind of cloth termed] خَزَرٌ. (K, TA.)

جَانٌ A gatherer of fruit [&c.]: — and also †A committer of a جَنْيَاتٌ [or crime, &c.]: (K, TA:) pl. جَنْيَاتٌ (S, K) and جَنْيَاتٌ (Sb, K) and [of pauc.] أَجْنَاءٌ, which last is extr., (S, K,) or doubtful. (S.) Hence the prov., أَجْنَاءُهَا أَهْنَأُهَا, explained in art. بَنَى. (S, TA.) — [Hence also,] الجَانِي †The wolf. (IAar, TA voce جَابٌ, q. v.) — Also i. q. نَقَاحٌ; (IAar, Az, TA;) i. e. A fecundater of palm-trees. (Az, TA.)

الجَوَانِبُ i. q. الجَوَانِبُ [pl. of الجَانِبُ]; (K;) similar to الأَرَانِي and التَّعَالِي (TA.)

جَنَى: see جَنَى.

مَجْتَنَى A place of gathering, or plucking, fruits, &c. (TA.)

جهد

1. جَهَدَ, (S, A, L, &c.) aor. جَهَدَ, (K,) inf. n. جَهْدٌ, (TA,) He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; (S, A, L, K;) جَهْدًا in such a thing; (S;) or فِي الْأَمْرِ in the affair; (A;) as also أَجْهَدَ; (A, K;) and so أَجْهَدَ, with respect to speech and actions: (L:) or جَهْدًا فِي الْأَمْرِ, aor. and inf. n. as above, he did his utmost, or used his utmost power or efforts or endeavours or ability, in prosecuting the affair: (Msb:) and أَجْهَدَ and أَجْهَدَ he exerted unsparingly his power, or ability: (S, A, K;) or أَجْهَدَ فِي الْأَمْرِ he exerted unsparingly his power, or ability, in the prosecution of the affair, so as to effect his utmost. (Msb.) You say also, أَجْهَدُ جَهْدَكَ فِي هَذَا الْأَمْرِ Do thine utmost in this affair: (Fr, S, K:*) but not جَهْدَكَ. (Fr, S.) And أَجْهَدَ رَأْيَهُ †He took pains, or put himself to trouble or fatigue, to form a right judgment or opinion. (MA.) And أَجْهَدْتُ رَأْيِي وَتَفَقَّيْتُ حَتَّى †I exerted my judgment and my mind so that I attained the utmost of my power, or ability. (T, L.) — جَهَدَ He tried, proved, or examined, him, (L, K,) عَنِ الْخَيْرِ وَغَيْرِهِ [respecting good qualities, &c.]. (L.) — جَهَدَ, (Mgh, L, Msb,) aor. جَهَدَ, (Mgh, L,) inf. n. جَهْدٌ, (L, Msb,) It, (an affair, and a disease,) and he, (a man,) affected him severely; harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied, him: (Msb:) it (disease, L and K, and fatigue, and love, L) rendered him lean; emaciated him: (L, K:) he burdened him beyond his power; imposed upon him that which was beyond his power; as also أَجْهَدَ: (Mgh:) and, [as also أَجْهَدَ,] he importuned him, harassed him, or plied him hard, in asking, begging, or petitioning. (A.) [Hence,] جَهْدٌ, said of a man, He was severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, L:) or was grieved, or made sorry or unhappy. (L.) And أَصَابَهُمْ قَحْطٌ مِنَ الْمَطَرِ فَجَهِدُوا جَهْدًا شَدِيدًا Drought befell them, and they consequently became severely distressed. (S.) And جَهِدُوا They were, or became, afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth. (L.) And رَجُلٌ يَجْهَدُ أَنْ يَحْمِلَ سِلَاحَهُ A man who imposes upon himself a difficulty, or trouble, or fatigue, or a difficult or severe task, or who strains, or strains himself, in the carrying of his weapons, or arms, by reason of weakness. (Mgh.) And جَهْدَ دَابَّتِهِ and أَجْهَدَهَا He jaded, harassed, distressed, fatigued, or wearied, his beast; i. q. جَهْدَهَا: (K:) or he tasked, or plied, his beast beyond his power in journeying, or marching, or in respect of pace. (S, Msb.) And أَجْهَدْتُه عَلَى أَنْ يَقْعَلَ أَجْهَدْتُه [I importuned him, or harassed him, to do such and such things]. (L.) — Also, (S, Msb,) aor. as above, (A,) and so the inf. n., (Msb,) †He deprived it (namely, milk,) of its butter, (S, A, K,) entirely: (S, K:) or churned it so as to extract its butter and render it sweet and pleasant: or mixed it with water: (Msb:) or diluted it so that it consisted for the most part of water: and in like manner it is used in relation to broth. (A.) — Hence, (Msb,) جَهْدَهَا †He lay with her; or compressed her: (L, Msb, from a trad.:) or i. q. دَغَعَهَا, and حَفَزَهَا [which has a similar meaning]. (L.) — جَهْدَ الطَّعَامِ †He desired the food eagerly; longed for it; (S, K;) as also أَجْهَدَ. (K.) And جَهْدَ الطَّعَامِ and أَجْهَدَ †The food was eagerly desired, or longed for. (S.) — Also †He ate much of the food: (S, K:) he left nothing of it. (A.) You say also, هَذَا كَلَامٌ يَجْهَدُ الْبَالُ †This is herbage, or pasture, of which the cattle eat perseveringly. (AA, TA.) — جَهْدٌ It (a state of life) was, or became, hard, difficult, strait, or distressful. (S, K.)

3. جَهَادٌ, inf. n. of جَاهَدَ, properly signifies The using, or exerting, one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Qur xxii. 77. (Er-Rághib, TA.) See also 1, first sentence. You say, جَاهَدِ الْعَدُوَّ, (JK, A, Mgh,) inf. n. as above (JK, Mgh, K) and مُجَاهَدَةٌ, (JK, K,) He fought with the enemy: (K:) or he encountered the enemy, imposing upon

himself difficulty or distress or fatigue, or exerting his power or efforts or endeavours or ability, [or the utmost thereof,] to repel him, his enemy doing the like: and hence جَاهَدَ came to be used by the Muslims to signify generally he fought, warred, or waged war, against unbelievers and the like. (Mgh.) You say also, جَاهَدِ فِي سَبِيلِ اللَّهِ, inf. n. جَاهَدَ (S, Msb) and مُجَاهَدَةٌ, (S,) [He fought, &c., in the way of God; i. e., in the cause of religion.]

4. أَجْهَدَ, as trans.: see 1, in six places. — Also He made, or incited, another, to strive or labour or toil, to exert himself or his power or efforts or endeavours or ability, &c.; trans. of 1 in the first of the senses assigned to it above. (JK.) — أَجْهَدَ He was thrown into a state of difficulty, distress, affliction, trouble, inconvenience, or fatigue. (L.) — أَجْهَدَ مَالَهُ He consumed, or wasted, and dispersed, his property: (K:) or gave it away, and dispersed it, altogether, here and there. (En-Nadr, TA.) — As intrans., He (an enemy) strove, laboured, or exerted himself, in enmity, (K, TA,) against us. (TA.) — He acted with energy, or with the utmost energy: so in the phrases سَارَ فَأَجْهَدَ He marched, or journeyed, and did so with energy, or with the utmost energy; and حَلَفَ بِاللَّهِ فَأَجْهَدَ He swore by God, and did so with energy, &c.: in which cases one should not say جَهْدَ. (Abou-Amr Ibn-El-'Alà, L.) — He took the course prescribed by prudence, precaution, and sound judgment, فِي الْأَمْرِ in the affair; syn. احْتَأَى. (L, K.) — He became in a state of difficulty, embarrassment, distress, affliction, trouble, inconvenience, or fatigue. (L.) — †It (a thing) became mixed, or confused. (K.) — He entered upon land such as is termed جَهَادٌ: he went forth into the desert; and into the plain, or open country. (JK.) — It rose up; rose into view; appeared. (JK.) You say, أَجْهَدَ لِي الْقَوْمُ The people, or company of men, came within my sight, or view; syn. أَشْرَفُوا. (AA, K.) And أَجْهَدَ فِيهِ الْهَوَارِيسُ Hoariness appeared upon him, and became much: (TA:) or †became much, and spread: (A:) or became much, and was quick in its progress, (K, TA,) and spread. (TA.) And أَجْهَدَتْ لَهُ الْأَرْضُ The land became open to him. (L, K:*) And in like manner, أَجْهَدَ لَهُ الطَّرِيقُ, (L,) and الْحَقُّ, (L, K:*) The road, and †the truth, became open, apparent, and manifest, to him. (L, K:*) And أَجْهَدَ لَكَ الْأَمْرُ †The thing became, or has become, within thy power, or reach; (Abou-Sa'eed, K;) and offered, or presented, itself to thee. (Abou-Sa'eed, TA.)

6: see 1.

8: see 1, in five places. — أَجْهَدَ as a conventional term means A lawyer's exerting the faculties [of the mind] to the utmost, for the purpose of forming an opinion in a case of law [respecting a doubtful and difficult point]: (KT:) the seeking to form a right opinion: (KL:) [investigation of the law, or the working out a solution of any difficulty in the law, by means of reason and comparison: and] the referring a case proposed to the judge, [respecting a doubtful and difficult

point,] from the method of analogy, to the *Kur-án* and the *Sunneh*. (L, TA.)*

جَهْد *Power; ability*; as also **جَهْدٌ**; (S, A, IATH, L, Mgh, K;) the latter of the dial. of El-Hijáz, and the former of other dials.; (Mgh;) and **مَجْهُودٌ**: (A:) **جَهْد** in the *Kur* ix. 80 is read both **جَهْد** and **جَهْدٌ**: (S:) and **جَهْدٌ** signifies also *labour, toil, exertion, effort, endeavour, energy, diligence, painstaking, or extraordinary painstaking*: (L: [see **جَهْدٌ**]) or **جَهْدٌ** has the signification first mentioned above, (Fr, S, IATH, Mgh,) and **جَهْدٌ**, with fet-h, is from **جَهَدَكَ** **جَهْدٌ**, (Fr, S,) or from **الْأَمْرُ**, being an inf. n. from this verb, (Mgh,) and signifies, [as also **مَجْهُودٌ**,] *one's utmost; the utmost of one's power or ability or efforts or endeavours or energy*. (Fr, S, IATH, Mgh, K.) You say, **بَذَلَ الْجَهْدَ**, (Mgh in art. **بَلَغَ**, &c.,) and **الْمَجْهُودُ**, (S, A,) or **جَهْدَهُ**, (Mgh,) [and **مَجْهُودُهُ**,] *He exerted unsparingly his power or ability*: (Mgh:) [or *his utmost power or ability or efforts or endeavours or energy*; as shown above.] And **بَلَغَ جَهْدَهُ**, (A, L,) and **مَجْهُودُهُ**, (A,) *He accomplished the utmost of his power or ability; did his utmost*. (A, L. [Like **جَهْدٌ جَهْدُهُ**. See also **بَلَغَ جَهْدَ دَابَّتِهِ**, below.]) And **جَهْدِي** is syn. *with* **جَهْدٌ**; (K;) as in the saying, **لَأَبْلُغَنَّ جَهْدَايَ**, (JK, TK,) i. e. *I will assuredly accomplish the utmost of my power, or ability, in the affair*. (TK. [In a copy of the A, **جَهْدَاكَ**; and so in the TA, I believe from that same copy.]) [So, too, is **جَهْدَايَ**; as in the saying,] **أَنْ تَفْعَلَ** *The utmost of thy power, or ability, and the utmost of thy case, is, or will be, thy doing* [such a thing]; syn. **قَضَاكَ** [q. v.], (JK, K,) and **أَدْبَنَ أَقْسَمُوا بِاللَّهِ جَهْدَ**, (TA.) **غَايَةُ أَمْرِكَ**, in the *Kur* [v. 58, &c.], means *Who swore by God with the most energetic of their oaths*: (K,* Jel:) or *the strongest, or most forcible, of their oaths*; **جَهْدٌ** being originally an inf. n., and in the accus. case as a denotative of state with **يَجْهَدُونَ** understood before it, or as an inf. n. (Bd.)—Also *Difficulty, or grievousness; embarrassment, distress, affliction, trouble, inconvenience, fatigue, or nearness*; (S, A, IATH, Mgh, Mgh, K;) so accord. to some who say that **جَهْدٌ**, with damm, has the first of the significations assigned to it above; (Mgh;) as also **مَجْهُودٌ**: (Mgh:) *a disease, or difficulty, that distresses or afflicts, a man*; as also **جَهْدٌ**. (JK.) Hence, **جَهْدُ الْبَلَاءِ**, (Mgh,) i. e. *A state of difficulty, or trouble, to which death is preferred: or largeness of one's family, or household, combined with poverty*. (L, K.)* [Hence also,] **بَلَغَ جَهْدَهُ**, [i. e. **بَلَغَ مَشَقَّتَهُ**], i. q. **جَهْدُهُ**: see 1. (K.)—Also *Small provision, upon which a man possessing little property can live* (JK, L) *with difficulty*. (L.) And **جَهْدُ الْقَبْلِ** *What a man who possesses little property can afford to give in payment of the poor-rate required by the law*. (L, from a trad.)

جَهْدٌ: see **جَهْدٌ**, in five places. = Also *Milk mixed [with water: see **مَجْهُودٌ**]*. (JK.)

جَهَادٌ *Hard land*: (JK, S:) or *land in which is no herbage*: (TA:) or *hard land in which is no herbage*: (K:) or *level, or even, land: or rugged land: also used as an epithet; so that you say* **أَرْضُ جَهَادٍ**: (TA:) or *level, smooth land, in which is no hill*: (JK:) or *the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it: and such is what is termed a* **صَحْرَاءُ**. (ISH, TA:) or *an open tract of land*: (Fr, TA:) or *sterile, barren, or unfruitful, land, in which is nothing*; as also **جَهَادٌ**: pl. **جَهَادٌ**. (AA, L.) = Also *The fruit of the tree*: **أَرَاكَ**; (IAgr, K;) and so **جَهَاضٌ**. (IAgr, TA.)

مَرْغَى جَهْدٍ *Pasture much eaten by cattle*. (S, A, K.) And **أَرْضُ جَهْدَةٍ الْكَلْبِ** *Land of which the herbage is much eaten by cattle*. (A.)

جَهَادِي: }
جَهْدِي: } see **جَهْدٌ**.

جَاهِدٌ [*Striving, labouring, or toiling; &c.*: see 1. Hence,] **سَيَرْنَا جَاهِدًا** [*Our journeying is laborious*]. (TA in art. **أَخُو**.) And **جَهْدٌ جَاهِدٌ** [*Intense labour or exertion, or the like: or severe difficulty or distress &c.*]: an intensive expression, (K, TA,) like **شَعْرٌ شَاعِرٌ** and **لَيْلٌ لَابِلٌ**. (TA.) — **عَاجِلٌ جَاهِدٌ** [*Eagerly desiring [food]; longing for [it]*: (JK, S:) pl. **أَجَاهِدٌ**. (JK.)—**غَرْنَانٌ جَاهِدٌ** *Hungry and greedy, leaving no food*. (A.)

مُجْهَدٌ *A man thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue*. (L.)

هُوَ مُجْهَدٌ لَكَ *He is one who takes the course prescribed by prudence, precaution, or sound judgment, for thee*; syn. **مُحْتَبِطٌ**. (L.) And **نَصِيحٌ مُجْهَدٌ** *A sincere, or faithful, and careful, adviser, or counsellor*. (L.)—**رَجُلٌ مُجْهَدٌ** *A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue: possessing little property; poor*. (L.)—And *A man whose beast is weak by reason of fatigue*. (L.)

مَجْهُودٌ *Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied*: (S, Mgh, L:) *distressed, or afflicted, by disease or difficulty*: (JK:) *afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth*: (L:) and *angry*. (JK.)—*A hard, difficult, strait, or distressful, state of life*. (TA.)—*Milk deprived of its butter* (S, A) *entirely*: (S:) or *mixed with water*: (Mgh:) or *diluted so as to consist for the most part of water; and in like manner, broth*: (A:) or *churned so that its butter is extracted and it is rendered sweet and pleasant: and used as meaning eagerly desired, or longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness*: (Mgh:) or *eagerly desired, or longed for; and so food in general*: (JK, L:) or *eagerly desired, or longed for, and drunk with perse-*

verance, on account of its pleasantness and sweetness. (L.) = See also **جَهْدٌ**, in six places.

جهر

1. **جَهَرَ**, (A, Mgh, K,) aor. **ز**, (Mgh, K,) inf. n. **جَهْرٌ** and **جَهَارٌ**, (Er-Rághib, TA,) *It (a thing, A, Mgh) was, or became, plain, apparent, conspicuous, open, or public*; syn. **ظَهَرَ**, (A, Mgh,) and **بَدَا**, (TA,) and **عَلَنَ**: (K:) or the radical signification is, *it (a thing) was, or became, exceedingly plain to be perceived, either by the sense of sight or by that of hearing*. (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also **جَهْرَةٌ**.] = **جَهَرَ**, aor. **ز**, [inf. n., app., **جَهَارَةٌ** and **جَهْرَةٌ**,] *He (a man, TA) was, or became, great, or bulky, (K, TA,) [and therefore a conspicuous object,] before the eyes of the beholder*. (TA.) [And *He was, or became, pleasing, or goodly, in aspect*: see **جَهَارَةٌ**, below.]—Also, (A, Mgh, K,) inf. n. **جَهَارَةٌ**, (A, Mgh,) *It (the voice) rose [so as to be plainly heard]; was, or became, high, or loud*. (A, Mgh, K.)—Also, (S,) inf. n. **جَهَارَةٌ**, (TA,) *He, (a man) was, or became, high, or loud, of voice*. (S, TA.) = **جَهَرَ**, aor. **ز**, (Mgh,) inf. n. **جَهْرٌ**, (S, Mgh,) *He (a man) was unable to see in the sun*. (S, Mgh, TA.) And in like manner said of the eye. (K.) = **جَهَرَ**, (Mgh, TA,) inf. n. **جَهْرٌ**; (TA;) and **جَهْرُهُ**, (A, Mgh,) and **جَهْرُهُ**, (A, Mgh, TA,) [and **جَهْرُهُ**;] and **جَهْرُهُ**; (TA;) *He made it plain, apparent, conspicuous, open, or public*. (A, Mgh, TA.)—**جَهَرَ الْكَلَامَ**, and **جَهَرَ بِهِ**; (K;) and **جَهَرَ بِهِ**, inf. n. **إِجْهَارٌ**; (S;) and **جَهَرَ بِهِ**; (K;) and **جَهَرَ بِالْقَوْلِ**, and **جَهَرَ بِقِرَائَتِهِ**, and **بِصَلَاتِهِ**, (TA,) and **جَهَرَ**; (TA;) and **جَهَرَ**; (TA;) and **جَهَرَ بِقِرَائَتِهِ**; (Sgh, Mgh, TA,) aor. **ز**, inf. n. **جَهْرٌ** and **جَهَارٌ**; (TA;) and **جَهَرَ**; (Sgh, Mgh, TA;) *He uttered the speech, and the saying, and his supplication, and his prayer, and his recitation, with a plain, or an open, voice; openly; publicly*: (S, Mgh, K, TA:) or **جَهَرَ بِكَلَامِهِ**, (A,) and **بِالْقَوْلِ**, and **جَهْرُهُ**; (S;) and **بِقِرَائَتِهِ**; (A;) *he uttered his speech, and the saying, and his recitation, with a raised, or loud, voice; aloud*: (S, A:) and **جَهَرَ الصَّوْتُ** *he raised the voice [so as to make it plainly heard]*. (K.)—**جَهَرَ بِالْعَاصِي**, and **جَاهَرَ**, *He made known the acts of disobedience that he had committed, by talking of them: he who does so is termed بِالْعَاصِي, and simply **مُجَاهِرٌ**. (TA.) And **مَا فِي صَدْرِهِ** *He revealed what was in his bosom*. (A.) And **جَهَرَ الْحَدِيثَ بَعْدَ مَا هَيَّئَهُ** *He revealed the story after he had concealed it*. (A.) And **جَاهَرَ الْأَمْرَ** *He made the case, or affair, notorious*. (TA.)—Also **جَهَرَهُ** *He discovered it* (K, TA) *ocularly*. (TA.)—*He saw him (a man) without any veil* (K, TA) *intervening*; (TA;) as also **اجْتَهَرَهُ**: (K;) or *he looked towards him, or regarded him*. (K.) You say, **مَا فِي الْحَيِّ أَحَدٌ**,*

جَهْرَةٌ *There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein; syn. تَأْخُذُهُ. (TA.)* And اجْتَهَرَ الْقَوْمُ فَلَانًا *The people looked towards such a one without any veil intervening between them and him. (TA.) — He treated him, or regarded him, with reverence, veneration, respect, or honour: (K:) or (TA) he regarded him as great in his eyes: (K, TA:) he saw him to be great in aspect, or appearance; (S;) as also اجْتَهَرَهُ (S, K) and اسْتَجَهَرَهُ: (A:) he was pleased with his beauty, and his form, or appearance, or state of apparel or the like; as also اجْتَهَرَهُ: (Lh, *K:) or he pleased him by his beauty and form or appearance &c.: (A:) or it pleased him by its beauty; as also اجْتَهَرَهُ. (TA.) — He saw it (an army, S, A, K, and a people, TA) to be numerous in his eyes; as also اجْتَهَرَهُ. (S, A, K.) = جَهَرَ الْبُئْرَ, (S, K,) aor. -, inf. n. جَهَرَ, (TA,) He cleared out the well, (S, K,) and took forth from it the black fetid mud that it contained; as also اجْتَهَرَهَا: (S:) or both signify he entirely, or nearly, exhausted the well of its water: (K:) or the former, he reached the water of the well, (K, TA,) in digging: or so جَهَرَ alone: (TA:) and accord. to Akh, جَهَرْتُ الرِّكْبَةَ signifies I cleared out the mud that the water covered in the well, so that the water appeared and became clear. (S.) 'Aishah said, describing her father, اجْتَهَرَ ذَنْنَ الرَّوَاءِ, lit., He cleared out the filled-up wells of abundant water so as to make the water well forth; alluding to his rectifying affairs that had become disordered. (TA from a trad.) = جَهَرْنَا هُمْ We came to them in the morning, at the time called الصَّبَاحُ, (S, A, K, TA,) when they were inadvertent. (S, K, TA.) — جَهَرَ الْأَرْضَ He traversed the land (S, K) without knowledge. (S.) = جَهَرَ السَّعَاءَ He shook the milk-skin to make butter, (Fr, S, K,) and took forth its butter. (Fr, TA.) = جَهَرَتِ الشَّمْسُ The sun dazzled the eye, and confused the sight, of the traveller; syn. اُسْدَرَتْ عَيْنَهُ. (K.)*

3. جَاهِر: see 1. — [Its inf. n.] مُجَاهَرَةٌ signifies The fighting [with any one] face to face: and the showing open enmity, or hostility, with any one: and the reading, or reciting, a thing aloud: and the speaking loudly. (KL) You say, جَاهِرَ بِالْعَدَاوَةِ, (Msb,) inf. n. مُجَاهَرَةٌ (S, Msb) and جَهَارٌ, (Msb,) He showed open enmity or hostility, with another. (S, *Msb.) And جَاهَرْتَهُم بِالْأَمْرِ I acted openly with them in the affair, or case; syn. عَالَنْتَهُمْ بِهِ. (JK.) [And جَاهَرَهُ He treated him openly with enmity &c.] — جَاهَرَهُم بِالْأَمْرِ, (TA,) inf. n. مُجَاهَرَةٌ and جَهَارٌ, (K,) [is explained as signifying] He vied with them, or strove to overcome or surpass them, in the affair, or case. (K, *TA.) [But جَاهِر, in the TA, and الْجَاهِلِيَّةُ, in the K, are here evidently mistranscriptions for عَالَنْتَهُم and الْمُعَانَّةُ.]

4: see 1, in eight places. — اجهر also signifies He begat sons goodly in stature (IAqr, K) and in aspect, (IAqr, TA,) or in cheeks: (K:) or, a squint-eyed son. (IAqr, K.)

6. [تَجَاهَرٌ signifies The showing oneself openly:

and acting openly, or being open in one's conduct or converse, with others. You say,] تَجَاهَرُوا بِالْعَدَاوَةِ They showed open enmity, or hostility, one with another; syn. تَبَادَرُوا بِهَا. (S in art. بدو.) = [And تَجَاهَرَ He feigned himself unable to see in the sun: see the part. n., below.]

8: see 1, in eight places.

10. اسْتَجَهَرَهُ: see 1. — Also He took it forth. (TA from a trad.)

Q. Q. 1. جَهْرٌ: see 1, in four places.

جَهْرًا: see جَهْرَةٌ, in two places.

جَهْرٌ: see جَهَارَةٌ, in six places.

جَهْرٌ: see جَهْرٌ, in two places.

جَهْرَةٌ A thing that is plain, apparent, conspicuous, open, or public. (K.) You say, رَأَى جَهْرَةً (S, A, &c.) He saw him, or it, [plainly,] without the intervention of any veil: (TA:) and رَأَى جَهَارًا [signifies the same: or] he saw him, or it, with exceeding plainness: (Er-Rāghib, TA:) or the former signifies he saw him, or it, with his eyes, ocularly, or before his eyes, (S, A, Bd in ii. 52, Msb,) without anything intervening: (S:) so in the Kur. [ii. 52], حَتَّى نَرَى اللَّهَ جَهْرَةً (S, Bd:) and [some say that] جَهْرَةٌ is here originally an inf. n. of جَهَرْتُ بِالْقِرَاءَةِ, [like جَهْرًا] and metaphorically used in the sense of مُعَانِنَةٌ: it is in the accus. case as an inf. n.: or it is thus used as a denotative of state relating to the agent or the object: and some read جَهْرَةً, as an inf. n. like غَلَبَةً, or as pl. of جَاهَرٌ, and as such it is a denotative of state: (Bd:) or جَهْرَةٌ is here from جَهَرْتُ الرَّكْبَةَ (Akh, S:) accord. to Ibn-'Arafah, it here signifies unconcealed from us: (TA:) and in the Kur. iv. 152, ocularly; not concealed from us by anything. (K, *TA.) — You say also, كَلَّمَهُ جَهْرَةً [and جَهْرًا He spoke to him plainly, with an open voice, aloud, or publicly]. (S, TA.) — And جَهَرَ جَهَارًا [He met him in the daytime, openly, or publicly]. (K.)

جَهْرَةٌ [A blaze covering the face of a horse: or the quality of having such a blaze:] a subst. from جَهَرَ applied to a horse. (TA.) — A cast in the eye. (AA, TA. [See also أَجْهَرُ.])

جَهْرَةٌ: see جَهْرَةٌ.

جَهَارًا and جَهَارًا: see جَهْرَةٌ, in three places.

جَهْرٌ: see جَهْرٌ. — Also, and مُجْتَهَرٌ, An army seen to be numerous. (A.) — And the former, Bold; daring: in the K, erroneously, جَهْرٌ. (TA.)

جَهْرٌ (in the TA, here, جَهْرٌ, but in another place, جَهْرٌ) High, loud, or vehement, speech; (Msb, K, TA;) as also مُجَهْرٌ and جَهْرِيٌّ: (K:) and so applied to the voice; (Msb, TA;) as also جَهْرِيٌّ (A, TA.) Also, and مُجَهْرٌ (TA) and جَهْرِيٌّ (A, TA) and جَهْرٌ (A) and جَهْرِيٌّ (S, A) and جَهْرِيٌّ (S) A man having a high, loud, or strong voice. (S, A, TA.) — A

man (S, A) of pleasing, or goodly, aspect; (S, A, K;) as also جَهْرِيٌّ: (K:) fem. of the former with ة: (S:) beautiful: (K:) of goodly aspect, who pleases the beholder by his beauty: and a face of goodly, or beautiful, fairness: (TA:) and أَجْهَرٌ a man (TA) of goodly aspect, (K, TA,) and of goodly and perfect body. (AA, K, TA.) — Also, (K,) or جَهْرٌ لِلْخَيْرِ and لِلْمَعْرُوفِ, (A,) Adapted to, or constituted for, goodness: (A, K:) because he who beholds him desires his beneficence: (TA:) pl. جَهْرَةٌ. (A, K.) — Also Milk not mixed with water: (Fr, S, K:) or from which the butter has been taken forth. (TA.)

جَهَارَةٌ [an inf. n. (see جَهْرٌ)] Pleasingness, or goodliness, of aspect; (S, A, K;) as also جَهْرَةٌ (K) and جَهْرِيٌّ: (TA:) [and a quality pleasing to behold: for] Abu-n-Nejm says,

وَأَرَى الْبَيَاضَ عَلَى النَّسَاءِ جَهَارَةً

[And I regard fairness in women as a quality pleasing to behold]: (S:) and جَهْرِيٌّ signifies the form, or appearance, or the like, and goodliness of aspect, of a man: (K:) or what pleases by its beauty, of the form or appearance or the like, of a man, and his goodliness of aspect: (S:) [and simply aspect, or outward appearance.] You say, بَنُونَ ذَوُو جَهَارَةٍ Sons goodly in stature and in aspect: (IAqr, TA:) or in stature and in cheeks: (K:) but the former is the more agreeable with authority. (TA.) And مَا أَحْسَنَ جَهْرًا فَلَانٍ How goodly is the form, or appearance, or the like, and the beauty of aspect, of such a one! (S, A:*) [or simply, the aspect; for] you say also, مَا أَسْوَأَ جَهْرَةً [How evil is his aspect!]. (A.) And رَجُلٌ حَسَنُ الْجَهَارَةِ A man goodly in aspect. (TA.) And رَأَيْتُ جَهْرَةً فَعَرَفْتُ سِرَّهُ [I saw his aspect, and so knew his mind]. (A.)

جَهْرَةٌ: see the next preceding paragraph.

فَلَانٌ عَفِيفٌ السَّرِيرَةِ وَالْجَهِيرَةِ [Such a one is chaste in secret conduct and in public behaviour]. (A.)

جَهْرِيٌّ: see جَهْرٌ, in four places.

جَوْهَرٌ a word of well-known meaning, (Msb,) [a coll. gen. n., Jewels; precious stones; gems; pearls: any kind of jewel, precious stone, or gem: and also applied (as in the T, M, Mgh, Msb, and K, voce جَوهر, q. v.) to native ore:] any stone from which is extracted, or elicited, anything by which one may profit: (K:) n. un. with ة: (S:) [pl. جَوَاهِرُ:] it is of the measure قَوْعَلٌ, (Msb,) and is from الْجَهْرُ signifying a thing's "becoming exceedingly plain to be perceived by the sense of sight:" (Er-Rāghib, TA:) or it is of Persian origin, (TA,) arabicized, (S, TA,) [from جَوهر], accord. to most persons. (TA.) — جَوْهَرٌ سَيْفٌ The diversified wavy marks, streaks, or grain, of a sword; syn. فِرْدَنْدٌ. (T and K voce فِرْدَنْدٌ.) — جَوْهَرٌ شَيْءٌ [The essence of a thing; or that whereby a thing is what it is; the substance of a thing: the constituent of a thing; the material part thereof:] that upon which the natural con-

and he was about, or ready, to weep: (A:) or his soul heaved, and quitted him. (TA.) — **جَهَشَ** **لِلشَّوْقِ وَالْحَزَنِ** He was ready, or about, to desire, and to mourn: (IDrd:) and **أَجْهَشَ** **بِالْبُكَاءِ** He was ready, or about, to weep. (El-Umawee, K.) — **جَهَشَ مِنْ الشَّيْءِ**: (AA, K.) and **جَهَشَ** (K.)

sor. ٢, inf. n. **جَهْشَانٌ** (AA, K.) He was frightened at the thing, or afraid of it: (AA, K.) or he fled from the thing. (Sgh, K.) — **جَهَشُوا إِلَيَّ** They came quickly to me, frightened. (A.) — **يَجْهَشُ مِنْ أَرْضٍ إِلَى أَرْضٍ** He removes, and goes quickly, from land to land. (K.) — **جَهَشَ** **إِلَى الْقَوْمِ**, inf. n. **جَهْشٌ**, He came to the people, or company of men. (TA.)

4: see 1, in three places. — **أَجْهَشَ فُلَانًا** He hastened such a one. (Ibn-'Abbād, K.)

جَهْشَةٌ A flow of tears (A, K, TA) falling one after another on the occasion of **جَهَشَ** [or the betaking oneself to another by reason of fright or fear, &c.]. (TA.) — A company of men; as also **جَاهَشَةٌ**: (K:) or the latter signifies a party, and a multitude, of men. (TA.)

جَهْشٌ Quick; who removes, and goes quickly, from land to land. (K.)

جَاهَشَةٌ: see **جَهْشَةٌ**.

جهش

1: see 4, in two places.

3. **جَاهَشَهُ** (K.) inf. n. **جَهَاشٌ** (TA,) He endeavoured to prevent him, or to turn him away [from a thing]; and strove to be before him; syn. **عَاجَلَهُ** and **مَانَعَهُ**. (K.) Hence the saying, in a trad. of Mohammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Oḥod, **فَجَاهَشَنِي عَنْهُ أَبُو سُفْيَانٍ** But Aboo-Sufyān endeavoured to turn me away from him (**مَانَعَنِي عَنْهُ**), and put me away [from him]. (TA.)

4. **أَجْهَشَنِي** He overcame me in contending for the thing; as also **جَهْشَنِي**. (S.) You say, **أَجْهَشَهُ عَنِ الْأَمْرِ** He overcame him in contending for the thing, and made him to quit it, or put him away from it; as also **جَهْشَهُ عَنْهُ**, aor. ٢. (A, K.) And **قُتِلَ فُلَانٌ فَأَجْهَشَ عَنْهُ الْقَوْمُ** Such a one was slain, and the people were overcome so that he was taken from them. (S.) And **صَادَ الْجَارِحَةُ الصَّيْدَ فَأَجْهَشْنَاهُ عَنْهُ** The beast, or bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught. (S, A, *Msb.) — **أَجْهَشَ** is also syn. with **أَعَجَلَ**. (A, K.) Thus, sometimes, (S,) **أَجْهَشْتُهُ عَنْ كَذَا** (Mgh, TA,) signifies I hurried him so as to prevent him from doing such a thing, or the thing; (S, Mgh, TA;) and made him to quit it. (Mgh.) — You say also, **أَجْهَشَهُ عَنْ مَكَانِهِ** He roused him, or made him to rise, from his place. (A, *TA.) And [elliptically] **أَجْهَشْنَا الْعَدُوَّ** We roused the enemy, or made them to rise, from their places; and removed them therefrom, or made them to quit them. (Mgh.) — **أَجْهَشَتْ** She (a camel, AZ, Aq,

S, A, K) cast her young one: (S, A:) or cast her young one with its fur grown, (Aq, K,) before it was perfect: (Aq:) or cast her young one before its form was apparent: (AZ:) or in an imperfect state: (TA:) or **أَجْهَشَتْ وَلَدَهَا**, inf. n. **أَجْهَاشٌ**, she (a camel, and a woman,) cast her young one imperfect in form. (Msb.)

جَهْشٌ: see **جَهْشٌ**, in two places.

جَهَاشٌ [The act of a camel's, and of a woman's, casting an imperfect foetus;] a subst. from **أَجْهَشَتْ** said of a camel and of a woman. (Msb.)

جَهْشٌ, applied to the young one, or foetus, of a camel, (S, A, Msb,) and of a woman, (Msb,) i. q. **مُجْهَشٌ** [pass. part. n. of **أَجْهَشَتْ**, q. v.]: (S, A, Msb:*) or, (K,) as also **جَهْشٌ**, on the authority of Fr, being, as he says, like **خَدَجٌ**, in the K, erroneously, **جَهْشٌ**, (TA,) an abortion: or a young one perfectly formed, and into which the spirit has been inspired, without its living: (K:) or **جَهْشٌ** signifies the young one of a camel that is cast before its form is apparent. (TA.)

مُجْهَشٌ: see the next preceding paragraph.

مُجْهَشٌ, applied to a she-camel, (S, Msb, K,) and to a woman, (Msb,) act. part. n. of **أَجْهَشَتْ** [q. v.]; (S, Msb, K;) as also with ٥: (Msb:) pl. **مُجَاهِشٌ**. (K.)

مُجْهَاشٌ A she-camel that is accustomed to cast her young (S, A) in an imperfect state. (TA.)

جبل

1. **جَبَلٌ**; (S;) and **جَبَلَةٌ**, (Sh, Msb, K,) and **جَبَلٌ** (JK) [and **جَاهِلٌ** (see **مَنْهٌ**); aor. ٢, (K,) inf. n. **جَبَلٌ** and **جَبَالَةٌ** (S, Msb, K) and **جَبُولِيَّةٌ**; (TA;) He was ignorant; (S;) he was characterized by **جَبَلٌ** in any of the senses assigned to this word below: (TA:) and he was ignorant of it; he did not know it; (Sh, JK, Msb, K;) contr. of **عَلِمَهُ**. (Msb, K.) You say, **مِثْلِي لَا يَجْبَلُ مِثْلَكَ** The like of me will not be ignorant of the like of thee. (Sh, TA.) And **جَبَلٌ عَلَى غَيْرِهِ** He acted in an ignorant or a silly or foolish manner towards another: and wrongly. (Msb.) And **جَبَلٌ فُلَانٌ رَأْيَهُ** [i. q. **سَفَهُ رَأْيَهُ**], He was ignorant, or silly, or foolish, in his opinion, or judgment. (Sh, TA.) And **جَبَلُ الْحَقِّ** He neglected the truth, or the right, or due; [or he ignored it;] syn. **أَضَاعَهُ**. (Msb.) See also 6. — **جَبَلَتِ الْقِدْرُ** The cooking-pot boiled vehemently; contr. of **تَحَلَّمَتِ**. (TA.)

2. **جَبَلَهُ** (Msb, K,) inf. n. **تَجْبِيلٌ** (S, K,) He attributed to him **جَبَلٌ** [or ignorance, &c.]. (S, Msb, K.) — And He caused him to fall into **جَبَلٌ**. (TA.)

3. **مُجَاهَلَةٌ** The acting with levity, and in an ignorant or a silly or foolish manner, with any one. (KL.) [You say, **جَاهَلُهُ**, meaning He so acted with him.]

6. **تَجَاهَلُ** He feigned, or made a false show of,

جَبَلٌ [or ignorance, &c.]. (S, K.) And **جَبَلٌ عَلَيْهِ** He feigned ignorance [to him]. (K.)

10. **اسْتَجَبَلَهُ** He reckoned him, or esteemed him, **جَاهِلٌ** [or ignorant, &c.]. (S, TA.) — He, or it, excited him to lightness, or levity, and unsteadiness. (S, K.) — **اسْتَجَبَلَتِ الرِّيحُ الْفُصْنَ** The wind put the branch into a state of commotion. (K, TA.)

جَبَلٌ an inf. n. of 1: Ignorance; contr. of **عَلِمَ**: (S, Msb, *K:*) [and silliness, or foolishness: and wrong conduct: (see 1:)] it is of two kinds; namely, simple, which is the non-existence of knowledge of that which should be known; and compound, which is a decisive belief not agreeable with the fact, or reality: so accord. to Ibn-El-Kemāl: or, accord. to Er-Rāghib, it is of three kinds; namely, the mind's voidness of knowledge, which is the primary meaning; and the believing a thing to be different from what it is; and the doing a thing in a manner different from that in which it ought to be done: or, accord. to El-Harāllee, the proceeding in dubious affairs without knowledge. (TA.) It is said in a prov., **كَفَى بِالْشَّكِّ جَبَلًا** [Doubt is sufficient ignorance]. (Msb.) And it is said in a trad., **إِنَّ مِنَ الْعِلْمِ جَبَلًا** [Verily there is, among the kinds of knowledge, what is ignorance]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

الْجَاهِلِيَّةُ: see **جَهْلَةٌ**.

جَبُولٌ: see what next follows.

جَاهِلٌ and **جَبُولٌ**, [but the latter has an intensive signification,] Ignorant: (Msb, K:) and silly, or foolish, in conduct: and wrong in conduct: (Msb:) [characterized by **جَبَلٌ** in any of the senses assigned to this word above:] pl. **جَبَالٌ** (K, KL) and **جَبَلٌ** and **جَبَلٌ** and **جَبَلَةٌ**: (K:) see **جَاهِلِيٌّ**. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], **يَخْسِبُهُمُ الْجَاهِلُ أَغْنِيَا** i. e., The ignorant of their [real] state [would reckon them possessed of competence]. (TA.) **هُوَ جَاهِلٌ مِنْهُ** means **جَاهِلٌ** **بِهِ** (K, TA,) i. e., He is ignorant [of him, or it, or] of his, or its, state, or condition. (TA.) — **الْجَاهِلُ** The lion (K, TA) that is ignorant of the prey. (TA.) [In the CK, **الْجَاهِلُ وَالْأَسَدُ** is a mistake for **الْجَاهِلُ الْأَسَدُ**.]

جَبِيلٌ: see **جَبِيلَةٌ**. — Also Great as an epithet applied to a smooth rock (**صَفَاةٌ**). (K.)

مَجْبِيلٌ and **جَبِيلٌ** and **جَبِيلَةٌ** (IDrd, JK, K) and **مَجْبِيلَةٌ** (K) A piece of wood with which one stirs live, or burning, coals (**جَمْرٌ**), (JK, K, TA,) or wine (**خَمْرٌ**); (so in some copies of the K;) of the dial. of El-Yemen. (TA.)

جَاهِلِيٌّ [A pagan; a pagan Arab; one of those who are called collectively **الْجَاهِلِيَّةُ**; and

sometimes **الجاهل**, pl. of **الجاهل**: and particularly, a pagan poet;] a poet of the first, or earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the **مُخَضَّرُونَ**. (Mz, 49th نوع.) [See also **شاهد**.]

الجاهلية: see what next precedes. — [Also, or] **الجاهلية الجاهلة**, (JK, S, K,) in which the latter word is a corroborative, (S, K,) as in **لَيْلَةُ لَيْلَةٍ** &c., (S,) [The time, or state, of ignorance, or paganism; or of intense ignorance;] the time of the **قُتْرَة** [or cessation of the mission of apostles, and of the effacement of the signs of their religion]. (JK.) One says, **كَانَ ذَلِكَ فِي الْجَاهِلِيَّةِ** [That was in the time, or state, of paganism, or of intense ignorance]. (S.)

مَجْهَلٌ An affair, or an event, or a case, and a land, and a habit, a property, a quality, a practice, or an action, that induces a man to believe a thing to be different from what it is. (Er-Rághib, TA.) A desert (**مَفَازَة**) in which are no signs of the way. (S.) And **أَرْضٌ مَجْهَلٌ** A land in which are no signs of the way: (TA:) or in which one will not go aright (K, TA) unless by means of the [signs of the way called] **آرَام**: (TA:) pl. **مَجَاهِلٌ**, which is the contr. of **مَعَالِمٌ**: (TA:) accord. to the K, it has neither dual nor pl.; but it has both, as 'Iyáq and others have affirmed. (MF, TA.)

مَجْهَلٌ: see **جَهْلَةٌ**.

مَجْهَلَةٌ [A cause of, or an incitement to, ignorant, silly, foolish, or wrong, conduct;] a thing that incites one to the **جَهْل**. (S, K.) Hence the saying, **الْوَلَدُ مَجْهَلَةٌ** [Children are a cause of silly, or foolish, conduct]. (S.)

مَجْهَلَةٌ: see **جَهْلَةٌ**.

مَجْهَلٌ † A she-camel light, brisk, or agile, in her pace, or going. (TA.)

مَجْهُولٌ [Unknown]. You say, **رَكِبْتُ الْمَفَازَةَ مَجْهُولًا** [I ventured upon traversing the desert notwithstanding its unknown character]. (S, TA.) — [A man of unknown origin. A book of unknown authorship. — In grammar, The passive voice.] — **نَاقَةٌ مَجْهُولَةٌ** † A she-camel that has never been milked: or that has no brand upon her: (K, TA:) and † a she-camel that has never conceived. (Z, TA.)

مُسْتَجْهَلٌ Making himself like the **جاهل** [or ignorant; feigning himself ignorant]: or reckoning, or esteeming, **جاهل**. (Har p. 572.)

جهر

1. **جَهَرٌ**, aor. **جَهَرْتُ**, inf. n. **جَهْرَةٌ** (S, K) and **جَهَامَةٌ** (K,) He (a man) became frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S:) or he was, or became, coarse, or rough, and contracted, and ugly, in face. (K.) — Also, said of the pubes, **It was coarse, rough, or big**. (TA.) — **جَهْرَةٌ**, (S, K,) and **جَهْرَةٌ**, aor. **جَهَرْتُ**, in

both instances; (K;) and **جَهْرَةٌ**, (S, K,) and **جَهْرَةٌ** (JK, K;) He grinned, frowning, or looking sternly, austere, or morose, in his face: (S:) or he met him, or regarded him, with a displeasing, (JK, K, TA,) frowning, or grinning and frowning, (TA,) face: (JK, K, TA:) or **جَهْرٌ** signifies he showed a sour, a crabbed, or an austere, face. (TK in art. عيس.) A poet says,

• **وَبَلَدَةٌ تَجْهَرُ الْجَهْرَ**
• **زَجَرْتُ فِيهَا عَيْنًا رَسُومًا**

(S, TA.) i. e. [Many a region] that exhibits to the impotent that which he dislikes, [or that frowns upon the weak, or impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.] (S.) You say also, **الدَّهْرُ يَجْهَرُ الْكَرَامَ** † [Fortune frowns upon the generous]. (TA.) And **تَجْهَرُنِي أُمْلِي** † [My object of hope frowned upon me] is said when one has not attained his object of hope. (TA.)

4. **أُجْهِنَتِ السَّمَاءُ** The sky had clouds such as are termed **جَهَامٌ**. (K.)

5: see 1, in six places.

8. **اجْتَهَرَ** He entered upon, (K,) or journeyed in, (A, TA,) the portion of the night termed **جَهْرَةٌ**. (A, K, TA.)

جَهْرٌ A coarse, or rough, and contracted, and ugly, face; as also **جَهْرٌ**; (K;) or, as in some of the lexicons, **جَهْرٌ**. (TA.) And **جَهْرٌ الْوَجْهَ** Frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S, Mgh:) or coarse, or rough, in face: (JK, TA:) applied to a man: (JK, S, Mgh, TA:) and to a lion. (JK, TA.) And [hence,] **الْجَهْرُ** The lion. (K.) = See also **جَهْرٌ**.

جَهْرٌ: see **جَهْرٌ**.

جَهْرَةٌ: see **جَهْرَةٌ**, in two places. = Also A big cooking-pot. (K.)

جَهْرَةٌ and **جَهْرَةٌ**, (JK, S, K,) both mentioned by Fr, (S,) A portion of the night: (JK:) the first of the last portions of the night, (JK, S, K, TA,) extending [app. from midnight] to near the period a little before daybreak: (TA:) or the remaining portion of the darkness of the last part of the night: (K:) or the former signifies, [or each,] the beginning of the night, extending to a fourth part: or, as some say, the middle of the night: (KL:) pl. of the former **جَهْرٌ**. (JK.) You say, **جَهْرَةٌ** and **مَضَى مِنَ اللَّيْلِ جَهْرَةٌ** [app. meaning A portion, or a portion at the commencement of the latter part, of the night passed]. (A'Obeid, TA.) = Also the former, **Eighty camels: or the like**. (K.)

جَهَامٌ Clouds in which is no water: (JK, S, K:) or that have poured forth their water (K, TA) with the wind. (TA.)

جَهْرٌ, applied to a man, (JK, S,) Impotent; (JK, S, K;) weak; as also **جَهْرٌ**. (K.) See an ex. in the first paragraph.

جَهْرٌ: see **جَهْرٌ**.

جهر

جَهْرٌ [Hell; or Hell-fire;] (T, S, K, &c.) a name of the fire with which God will punish, (T, S,) in the life to come, (T,) his [disobedient and unrepentant and unbelieving] servants; (S;) a proper name of the abode of punishment: (Bd, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (S:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with **النَّارُ** [fire, or the fire]; (Bd in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, S:) accord. to others, it is an arabicized word, (T, S, Bd ubi supra,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (S;) others, from the Hebrew **גֵּיהֶנֶם**, (TA,) [or as Golius says, **גֵּיהֶנֶם** "the Valley of Hinnom," where children were burned alive as sacrifices to the idol Moloch.] — See also **جَهَنَّمَ**.

جَهَنَّمِيٌّ Of, or relating to, **جَهَنَّمَ**, i. e. Hell, or Hell-fire.]

جَهَنَّمَ (S, K, Ham p. 817) and **جَهَنَّمَ** and **جَهَنَّمَ**, with each of the three vowels (K, TA) to the ج, (TA,) [but accord. to the K it would rather seem to be **جَهَنَّمَ** and **جَهَنَّمَ**] and **جَهَنَّمَ**, (K,) applied to a well (**رَكْبَةٌ**, S, K, or **بئر**, Ham), Deep; (S, K, Ham;) in which he who falls into it perishes. (Ham.)

جو

جَوٌ The air: (K:) or [the atmosphere; i. e.] what is between the heaven, or sky, and the earth; (S, Mgh;) the air [or the region] between the heaven, or sky, and the earth: pl. **أَجْوَاءُ**. (TA.) **فِي جَوِ السَّمَاءِ**, in the Kur [xvi. 81], means In the air between the heaven, or sky, and the earth: (Jel:) or in the middle of the sky: (Kutādel, TA:) or in the air that is remote from the earth. (Bd.) — A low, or depressed, part of the ground; (M, K;) as also **جَوْءٌ**: (K:) or a wide part of a valley: (S, Mgh:) pl. (in the latter sense, Mgh, or in the former, K, TA) **جَوَاءُ** (Mgh, K) and [of pauc.] **أَجْوَاءُ**. (TA.) It has the latter meaning in the saying of Tarafah, [addressing a lark,]

• **خَلَا لَكَ الْجَوُ فَبِضِي وَأَصْفِرِي**
[The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle]. (AA, S.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] **دَحْلٌ**, in El-Khalsā, and when we came to the water, he said, **هَذَا جَوٌّ مِنَ الْمَاءِ لَا يُوقَفُ** [This is an abyss of water: one knows not the utmost extent of it]. (TA.) — A vacant, void, or desolate, place, in which is no one to cheer by his company. (Ham p. 203.) — The inside, or interior, of a house or tent; (K;) and of anything; of the dial. of Syria; also termed **جَوْءٌ**, (TA,) and **جَوَانِيٌّ**; (K;) [in the CK

كجَوَانِيَه is erroneously put for كَجَوَانِيَه in which last, the *ل* and *ن* are augmentatives for the purpose of corroboration. (TA.) — [Hence,] *أُرِيدُ جَوًّا وَبُرْدًا* I desire concealment, or secrecy, and he desires publicity. (A in art. بر.)

جَوَّة: see جَو, in two places.

جَوَانِي: see جَو. Hence the saying of Selmán, *مَنْ أَصْلَحَ جَوَانِيَه أَصْلَحَ اللَّهُ بَرَانِيَه* [explained in art. بر]. (TA.) [It generally signifies Inner, inward, or interior; and secret, or private; opposed to بَرَانِي; and is now vulgarly pronounced جَوَانِي.] It is a rel. n. [irregularly formed] from جَو signifying "any low, or depressed, part of the ground." (T in art. بر.)

جوا

1. *يَجُوءُ* is a dial. var. of *يَجِيءُ* [aor. of *جَاءَ* and meaning *He comes, or will come*]: (K:) mentioned by Sb, who gives as an ex. *أَنَا أَجُوءُكَ وَأَنْبُؤُكَ* [for *أَنَا أَجِيءُكَ وَأَنْبُؤُكَ*, I will come to thee and inform thee]. (TA.)

جوالق

جَوَالِق: see art. جلق. and جَوَالِق and جَوَالِق.

جوب

1. *جَابَهُ* (S, TA.) aor. *يَجُوبُ* (S, TA.) inf. n. *جُوبٌ* (S, A, K, TA) and *نَجُوبٌ* (Har p. 336,) *He made a hole in it; or rent, or tore, it*; (S, A, K, TA;) as also *اجْتَابَهُ* (K, TA:) *he made a hole through, or in, or into, it; perforated, pierced, or bored, it*: (TA:) *he cut it*: (S, A, K, TA:) *he cut it in like manner as one cuts a shirt &c.*: (L, TA:) *he made, or cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out; or excavated it*. (TA.) You say, *جَابَ الصَّخْرَةَ* *He made a hole in the rock*; (A, TA;) *perforated, pierced, or bored, it*. (TA.) Hence, in the Kur [lxxxix. 8], *وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ*, *And Thamood, who made holes in the rocks*, (Fr, S, TA) *or cut the rocks*, (Bd, Jel,) [or hollowed them out, and made them dwellings, in the valley, (Fr, Bd, Jel, TA,) i. e., in Wádi-l-Kurà. (Bd, Jel.) You say also, *جَابَ الْقَمِيصَ* (S, A, K,) aor. *يَجُوبُ* [inf. n. *جُوبٌ*]; (S, K, and Mgb in art. جيب;) and aor. *يَجِيبُ* (S, K,) [inf. n., app., *جِيبٌ*, originally *جُوبٌ*; see a verse cited below, and a remark of Sh thereon;] and *جُوبَهُ* (A, K;) *He hollowed out, or cut out in a round form, the shirt*: (S, and Mgb in art. جيب:) or *he cut the shirt*: (A:) or *he made a shirt to the shirt*; (K;) as also *جِيبَهُ* (S, and Mgb in art. جيب,) inf. n. *تَجِيبُ*. (S.) And *جَابَ الثَّوْبَ* *He cut the garment, or piece of cloth; [or cut it out;]* as also *اجْتَابَهُ* (A.) And *جَابَ الثَّغْلَ*, inf. n. *جَابَ*, *He cut out the sandal*. (TA.) And *جَابَ الْقَرْنَ* [i. e. *الْقَرْنُ*] *The horn cut the flesh and came*

forth. (TA.) — [Hence, also,] *جَابَ* (S, A, Mgb, TA,) aor. *يَجُوبُ* (S, Mgb, TA) and *يَجِيبُ* (S, TA,) inf. n. *جُوبٌ*; (TA;) and *اجْتَابَ* (S, A, TA;) *He traversed, or crossed*, (S, A, Mgb, TA,) or *cut through by journeying*, (TA,) a country, (S, TA,) or a land, (Mgb,) and a desert, and the darkness: (A, TA:) and *جُوبٌ* signifies likewise the pouncing down of a bird. (TA.) A rájiz says,

بَاتَتْ تَجِيبُ أَدْعَجَ الظَّلَامِ

جِيبَ الْبَيْطَرِ مَدْرَعَ الْهَامِ

+ [She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom]: (S:) [but in one copy, instead of *جِيبَ*, I here find *جِيبٌ*; and in art. بَطَر, *بَطَرٌ*]; and Sh remarks that this [verb *تَجِيبُ*, or the inf. n. *جِيبُ*,] is not from *الْجِيبُ* [meaning "the opening at the neck and bosom" of a shirt &c.], because its medial radical is *و*, and that of *الْجِيبُ* is *ي*: (TA:) [i. e., *جَابَ*, aor. *يَجِيبُ*, is originally *جُوبٌ*, aor. *يَجُوبُ*.] One says also, of news, *يَجُوبُ الْأَرْضَ مِنْ بَلَدٍ إِلَى بَلَدٍ* [It traverses the earth from country to country, or the land from town to town]. (S, TA.) And of proverbs, *تَجُوبُ الْبِلَادُ* They are current in the countries, or towns. (TA.) — It is said in a trad., *جِيبَتِ الْعَرَبُ عَنَّا كَمَا جِيبَتِ الرَّحَا عَنْ قُطْبِهَا* The Arabs were rent from us, like as the mill-stone is rent from its pivot; we being in the midst, and they around us. (TA.) = *جَابَتِ الدَّعْوَةُ*: see *أَجُوبُ*.

2. *جُوبٌ*: see 1. — Also, said of the light of the moon, *It illumined, and rendered clear, [by penetrating,] a dark night*. (TA.) = *جُوبَ عَلَيْهِ* [from *جُوبٌ* "a shield"] *He shielded him*. (TA: so accord. to an explanation of the act. part. n.)

3. *مُجَابَوَةٌ*, inf. n. *جَابَوَةٌ*, *He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; bandied words with him*.] See 6, in two places.

4. *إِجَابَةٌ* (S, A, Mgb, TA,) inf. n. *إِجَابٌ* (S, Mgb, K, TA) and *إِجَابٌ* (K, TA) and *اجَابَةٌ* (Kr, TA,) or this last is a simple subst., (AHeyth, S, TA,) like *طَاعَةٌ* and *طَائِفَةٌ* (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and *اسْتَجَابَهُ* (A, K, TA) and *اسْتَجَابَتْهُ* (K, TA;) [for *إِجَابَةٌ* and *اسْتَجَابَةٌ* are syn.]; (S, TA;) *He answered him, replied to him, responded to him*, (Mgb, TA,) either affirmatively or negatively. (Mgb.) And *اجاب قَوْلَهُ* *He answered, or replied to, his saying*. (Mgb.) And *اجاب عَنْ سؤَالِهِ* (S, TA) *He answered, or replied to, his question*. (TA.) And *اجاب دُعَاةَهُ* (Mgb, TA,) and *استجاب له* (S, A, TA,) and *دُعَاةَهُ* (Mgb,) and *استجاب منه* (Har p. 307,) said of God, (S, A, Mgb, TA,) [He answered his prayer;] *He accepted his prayer*; (Mgb;) *He recompensed his prayer by gift and acceptance*. (TA.) It is said in the Kur [iii. 182], *أَجِبْ دَعْوَةَ الدَّاعِي إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي*

him who prayeth to me;] therefore let them answer me; (TA;) i. e., *let them answer my call by obedience*, (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is *تَلْبِيَةٌ* [q. v. in art. لَبى]: (TA:) [or let them give me their assent, or consent, to my call; or let them obey my call: for you say, *اجابه إلى شئ*; and *على شئ*; for the latter of which there is authority in this art. in the TA, but the former is more common,] and] *استجاب له*, *He obeyed him, or complied with his desire, in doing a thing, [or consented to do it,] when summoned, or invited, to do it*. (Mgb.) — *اجابت الأرضُ* The land produced plants, or herbage. (Har p. 94.) — *دَمَعٌ يُجِيبُ* Tears running, or flowing; as though called for and answering the call. (Har p. 71.) — The forms *أَجُوبُ* and *أُجُوبُ* [as verbs of wonder] are not used: therefore you say, *مَا أَجُودَ جَوَابَهُ* and *مَا أَجُودَ جَوَابِهِ* [How good is his answer, or reply!]; not *أَجُوبُهُ* nor *أُجُوبُ بِهِ*: nor do you say, *هُوَ أَجُوبٌ مِنِّي* [meaning *He is better in answering, or replying, than thou*: but see *أَجُوبُ*, below]. (Sb, TA.)

6. *جَاوَبَ* بَعْضُهُمْ بَعْضًا *i. q. تجاوبوا* [They returned one another answer for answer, or answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation, or debate, together; bandied words, one with another]: (K:) *تَجَاوَبَ* and *مُجَابَوَةٌ* both signify *i. q. تَحَاوَرَ*. (S, TA.) In like manner one says of turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) — [Hence,] *يَتَجَاوَبُ أَوَّلُ كَلَامِهِ وَآخِرُهُ* The first and the last parts of his speech correspond, or are consistent. (A, TA.)

7. *انْجَابَ* [It (a garment) became rent, or slit: see *مُنْجَابٌ*]. — Said of a cloud, or a collection of clouds, *It cleared away [so as to leave an open space]*. (S, Mgb.) It is said in a trad., *وَانْجَابَ السَّحَابُ عَنِ الْمَدِينَةِ حَتَّى صَارَ كَالْإِثْلِيلِ* And the clouds became gathered and drawn together, and cleared away from the city [so that they became like a crown]. (TA.) — [It (a place) was, or became, clear, open, or unobstructed.] See *جُوبَةٌ*. = *انْجَابَتْ* She (a camel) stretched forth her neck, to be milked; (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from *أَجَابَ*. (TA.)

8. *اجْتَابَ*: see 1, in three places. — *He dug a well*. (K.) And *اجْتَابَتْ*, said of a wild cow, *She hollowed out, or excavated, a place to shelter herself from the rain*. (TA.) — *He put on*, i. e. clad himself with, (T, S, K,) a garment, (T,) or a shirt; (S, K;) *he entered into a shirt*: and in like manner, *the darkness*. (TA.)

10. *اسْتَجَابَةٌ*, inf. n. *اسْتَجَابٌ* and *اسْتَجَابَةٌ*: see 4, nine places.

جَاب: see جَاب, in art. جَاب.

جُوبٌ [an inf. n. (of 1, q. v.,) used in the sense of a pass. part. n. Hence,] a tribe is said to be *أَجِبَ* as meaning *Cut [as it were] from one*

father; [sprung from the loins of one father;] occurring in a trad. (TA.) — A fire-place; [so called because hollowed out;] syn. كَانُونُ. (K.) — A large دُو [or bucket; because of its hollow form]. (Kr, K.) — A shield; (S, K;) as also جَوْبَةٌ (TA) and مَجُوبٌ (K;) [see a verse cited voce يَلْبُ: pl. of the first أَجَوَابُ. (TA.)] — A garment like the بَقِيرَةُ [so called because it has a slit in the middle, through which the head is put:] (S;) or a woman's shift. (K.) — See also جَوْبَةٌ. [A kind, or sort.] You say, فَلَانٌ فِيهِ جَوْبَانِ مِنْ خُلُقٍ [In such a one are two kinds of temper, or disposition]; i. e., he does not remain in one temper, or disposition. (TA.) And Dhu-Rummeh says,

جَوْبَيْنِ مِنْ هَمَاهِمِ الْأَغْوَالِ

meaning Thou hearest two kinds of the sounds, or voices, [or mutterings,] of the ghouls. (TA.)

جَنْبٌ, meaning The [part called] طَوَقُ of a shirt, (see art. جَبِبَ,) is, accord. to some, from the root جَوِبَ, because the middle of it is cut out: accord. to others, from the root جَبِبَ. (TA.)

جَابَةٌ is an inf. n. of أَجَابَ, (Kr, TA,) or a simple subst. (AHeyth, S, TA) used in the place of an inf. n. (AHeyth, TA. See 4.) Hence, أَتَاهُ سَمْعًا فَاسَاءَ جَابَةٌ [He heard ill, and therefore answered ill]: (S, A, K;) a prov., and therefore not to be rehearsed otherwise than in the original way, as above: [not to be altered by the substitution of إِجَابَةٌ or إِجَابًا for جَابَةٌ: its origin is said to have been this: Sahl [or Subeyl] Ibn-'Amr had an insane son; and a man said to him, أَيْنَ أُمُّكَ, i. e. "Whither is thy tending?" to which he (thinking that he said, أَيْنَ أُمُّكَ ["Where is thy mother?"]), answered, "She is gone to buy flour:" whereupon his father uttered the words of this prov. (TA. [See also Freytag's Arab. Prov. i. 603.]) See also جَوَابٌ. — جَابَةُ الْبِدْرَى is a dial. var. of جَابَةُ الْبِدْرَى (K: [see art. جَابُ:]) accord. to AO and Sh, it is without: accord. to the former, it means A doe-gazelle when her horn has come forth; and accord. to the latter, when her horn has cut the skin and come forth: (T, TA:) or it means having smooth horns; and if so, it has no [known] derivation. (TA.) [See also art. دَرَى.]

جَوْبَةٌ A depressed place amid the houses of a people, into which the rain-water flows: (TA:) a pit, an excavation, or a hollow, (T, K, TA,) round and wide: (T, TA:) a gap, or an opening, in the clouds; and in mountains: and a clear space (مَوْضِعٌ بَنِيَابٌ) in a [stony tract such as is called] خَرَّةٌ: (S:) a place (AHn, K) that is clear, (AHn,) plain and smooth, (AHn, K,) such as is termed دَارَةٌ, with few trees, like a round غَائِطُ [or wide and depressed tract], (AHn,) in a tract that is hard, or hard and level, or level but rough, (AHn, K,) and such as is of large extent, not in sands nor in a mountain; so called because [for the most part] clear of trees: (AHn:) and an intervening space between houses; (K;) as also جَوْبٌ (TA:) and a wide, or spacious, and smooth tract, between two lands: (K:) any

wide gap, or opening: any gap, or opening, without buildings: (TA:) pl. جَوْبٌ (S, K) and جَوْبَاتٌ. (TA.) — The former of these pls. also signifies The pudenda of women; syn. فُرُوجٌ. (TA.) — See also جَوْبٌ.

جَوَابٌ i. q. جَوَابٌ q. v. (S, K.) So in the phrase, إِنَّهُ لَحَسَنُ الْجَبِيَّةِ [Verily he is good in respect of answer or reply or response: or here it seems rather to signify, agreeably with analogy, the mode, or manner, of answering or replying or responding]. (S.)

جَوَابٌ An answer, a reply, or a response, (Msb, TA,*) to a letter, or writing, and to a saying, or question; and this is either affirmative or negative: (Msb:) [accord. to some, it is only after a question or demand; but this is not correct; for it is often a reply to an affirmation:] جَوَابٌ [q. v.] is syn. therewith; (S, K;) and so are جَابَةٌ [q. v.] and مَجُوبَةٌ (K:) the pl. of جواب is أَجَوِبَةٌ and أَجَوَابَاتٌ. (Msb.) [Hence, in grammar, حَرْفُ جَوَابٍ A responsive, or replicative, particle. And جَوَابُ شَرْطٍ An apodosis; the complement, or correlative, of a condition; as أَكْرَمْتُكَ in the saying, إِنْ جِئْتَنِي أَكْرَمْتُكَ; also called جَوَابُ قَسَمٍ. And جَوَابُ جَزَاءٍ, and جَزَاءُ شَرْطٍ The complement of an oath.] — Also The sound of a bird pouncing down from the sky. (TA from a trad.)

جَوَابٌ [An excellent well-digger:] a surname given to Málík Ibn-Kaṣb El-Kilábee, (AO, Isk, S, K,*) because he dug not a well nor bored a rock without making it to yield water. (AO, Isk, S.) — †A traverser of countries; one who travels much. (TA.) Hence, جَوَابٌ لَيْلٍ سَرْمِدٍ †One who travels all the night without sleeping. (TA.) And جَوَابٌ جَانِبٍ †One who traverses the countries and gains wealth. (TA.) And جَوَابٌ الْفَلَاةِ †The guide of the desert. (TA.)

الجَائِبُ الْعَيْنِ The lion. (K.)

جَائِبَةٌ خَبَرٌ †News that traverses the earth, from country to country, or town to town: (S, A:*) or i. q. طَرِيقَةٌ خَارِقَةٌ [app. a mistranscription for طَرِيقَةٌ خَارِقَةٌ, meaning recent news that traverses the land]. (K.) And [the pl.] جَوَائِبُ †Tidings from afar. (K.) And جَوَائِبُ الْأُمُثَالِ †Current proverbs; such as traverse the countries. (TA.)

أَجُوبٌ, [see 4.] in the following question, put to Mohammad, (TA,) أَيُّ اللَّيْلِ أَجُوبُ دَعْوَةَ (K, TA) "I traversed the land," (TA,) and signifies †More, or most, penetrating to the places whence the answer is imagined to proceed; (K, TA;) or [it signifies more, or most, quick in being answered,] from جَابَتْ, of the measure فَعَلَتْ, [i. e., originally جَوِبَتْ "the prayer became answered," which, however, is a verb not in use, like as أَفْقَرٌ and أَفْقَرٌ are imagined to be derived from أَفْقَرٌ and أَفْقَرٌ (Z, TA:) or it signifies more, or most, quick of answer, [from أَجَابَ] and is [anomalous, and] similar to أَطُوعُ ["more obedient"],

from الطَّاعَةُ, [i. e. from أَطَاعَ "he obeyed,"] (M, L, TA,) and to أُعْطِيَ ["more, or most, excellent in giving," from أَعْطَى "he gave"], and لَوَائِحُ [pl. of لَوَاحَةٌ a "fecundating" wind, (in the Kur xv. 22,) from أَتَّقَحَ "he, or it, fecundated"], (M, L, K, TA,) and the like; (M, L, TA;) and if so, the word is anomalous because a word of the measure أَفْعَلُ of this kind is not derived from a verb of more than three letters, except in certain cases of deviation from the constant course of speech: (L, TA:) the meaning is, †What part of the night is that [in which prayer most quickly penetrates? or] in which prayer is most quick in being answered? (Mgh:) or what part of the night is that in which God is most quick in answering prayer? (L, TA.)

مَجُوبٌ [pass. part. n. of ل, q. v.:] Anything cut in the middle, or of which the middle is cut out; as also مَجُوبٌ; (T, TA;) and the latter, anything hollowed out in the middle. (TA.)

مَجُوبٌ An iron instrument with which one cuts [or perforates or hollows out]. (S, TA.) — See also جَوْبٌ.

المَجِيبُ one of the names of God; The Answerer of prayer; He who recompenses prayer and petition by gift and acceptance. (TA.)

مَجُوبَةٌ: see جَوَابٌ.

أَرْضٌ مُجُوبَةٌ — [Hence,] مَجُوبٌ — †A land of which one part has been rained upon (K, TA) and not another. (TA.)

مَجُوبٌ An instrument with which palm-sticks and canes &c. are bored by the maker of cages or crates or the like. (TA in art. نَطَبُ.)

مَتَجَاوِبٌ †Speech, or language, of which the several parts correspond, or are consistent. (A, TA.)

مَنْجَابٌ A garment rent, or slit. (Ham p. 338.)

جوح

جَوْحٌ (S, A,) aor. يَجُوحُ, (S,) inf. n. جَوْحٌ, (S, K,) He (a man, S) extirpated, or exterminated, (S, A, K,) a thing: (S:) He (God, S) destroyed (S, A, K) a man's property, or cattle, (S,) by what is termed جَائِحَةٌ: (S, A:) as also اجتاح, (S, A,) inf. n. إِجَاحَةٌ; (K;) and اجتاح, (S,) inf. n. اجْتِيَاخٌ. (K.) You say [also], جَاحَتِ الْهَالُ, i. e. الجَائِحَةُ, aor. تَجُوحُهُ, inf. n. as above; and اجتاحته; and اجتاحته; The bane, or pest, or the like, destroyed the property, or cattle; as also تَجِجُهُ, aor. جَاحَتُهُ, inf. n. جَاحَةٌ: (Msb:) and one says of anything, such as drought, or dearth, and civil war, or conflict and faction, &c., جَاحَ الْهَالُ and اجتاحه, meaning it extirpated, or exterminated, the property, or cattle. (TA.) And جَاحَتُهُمُ الْجَائِحَةُ (S,) or السَّيْئَةُ, inf. n. جَوْحٌ, and اجتاحته; (TA;) and اجتاحته; (S, A, TA;) i. e. [The calamity, bane, pest, or the like, or drought, or dearth, destroyed or] extirpated [them, or] their property, or cattle.

(TA.) And **اجتاح** العَدُوَّ مَانَهُ The enemy destroyed, or made an end of, his property, or cattle; syn. **أَتَى عَلَيْهِ**. (TA.) — Also **جاح**, aor. **يَجُوحُ**, inf. n. **جَوْحٌ**, He destroyed the property, or cattle, of his relations. (IAqr, TA.) = And, aor. **يَجُوحُ**, He deviated from the road, or beaten track. (IAqr, K.)

4: see 1, in three places.

8: see 1, in five places.

جَوَحَةٌ: see **جَانِحَةٌ**.

آفَةٌ جَانِحَةٌ [act. part. n. of 1]. You say **جَانِحَةٌ** A destructive bane or pest or the like: (Msb.) and **سَنَةٌ جَانِحَةٌ** a year of drought or dearth or sterility: (Mgh:) pl. **جَوَانِحٌ**. (Mgh, Msb.) — [And hence,] The locust. (IAqr, T in art. **جَحَى**.)

جَانِحَةٌ [fem. of **جَانِحٌ**, q. v.: and hence, as a subst.,] A bane, a pest, (Msb.) a calamity, or the like, (S, Msb, K,) or a great calamity, (Mgh, TA,) that destroys, or extirpates, men's property, or cattle; (S, Mgh, Msb, K, TA;) as drought, or dearth; or civil war, or conflict and faction, and the like: (S, TA:) drought, or dearth, that destroys, or extirpates, men's property, or cattle; as also **جَوَحَةٌ**: (Wüsil, TA:) or a calamity that befalls a man, and destroys all his property, or cattle: (A'Obeyd, T:) or severe drought or dearth, that destroys, or extirpates, men's property, or cattle: (Isl:) sometimes it is the effect of large hail; and sometimes, of excessive cold or heat: (T:) or (accord. to Esh-Sháfí'ec, Mgh, Msb) a blast, or blight, or calamity arising from the atmosphere, that destroys the fruits, (Mgh, Msb, TA,) or some thereof; (Mgh;) only relating to fruits: (TA:) pl. **جَوَانِحٌ**. (A, Mgh, Msb.) It is said in a trad., **أَمَرَ بِوَضْعِ الْجَوَانِحِ**, which is an elliptical phrase, meaning *He commanded to remit the poor-rate in respect of things affected by a blast, or blight*, (Mgh, Msb,) namely, property, (Mgh,) or fruits, (Msb,) so affected; (Mgh, Msb;) i. e., that no portion thereof, (Mgh,) or of the remains thereof, (Msb,) should be taken for the poor-rate. (Mgh, Msb.)

مَجَانِحٌ: see what next follows.

مَجُوحٌ Property, or cattle, destroyed by a bane, or pest, or the like; as also **مَجِيحٌ** [belonging to art. **جَحِجٌ**], and **مُجَانِحٌ**. (Msb.)

مَجُوحٌ [A person or thing] that destroys, or extirpates, everything. (K, TA.)

جود

1. **جَادَ**, aor. **يَجُودُ**, inf. n. **جُودَةٌ** and **جَوْدَةٌ**, It (a thing, S, or a commodity, an article of household-goods, or the like, Msb, and a work, or performance, TA) was, or became, **جَيِّدٌ** [i. e. good, goodly, approvable, or excellent; the verb being the contr. of **رَدُوْ**, as is implied in the A and K]: (S, A, Msb, K:) in this sense, accord. to some, of the class of **قَالَ**; accord. to others, of the class of **قَرَّبَ**. (Msb.) [Also said of a man, meaning

Bk. I.

He was, or became, excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.] — And **جَادَ**, (S, A, Msb, K,) of the class of **قَالَ**, (Msb,) aor. as above, (S, Msb,) inf. n. **جُودٌ**, (S, A, Msb, K,) with damm, (S, Msb,) He was liberal, bountiful, munificent, or generous: (K:) or he affected, or constrained himself, to be generous: (Msb:) or he gave without being asked, to preserve the receiver from the ignominy of asking: (MF:) or he gave what was meet to him to whom it was meet: (El-Karmánee, TA:) or he gave what was meet to him to whom it was meet, not for a compensation; so that it has a more special signification than **أَحْسَنَ**. (MF.) You say, **جَادَ بِمَالِهِ** [He was liberal, &c., with his property]: (S:) or **جَادَ بِأَمَالِهِ** he affected, or constrained himself, to be generous with the property. (Msb.) — Hence, (Msb,) **جَادَ بِنَفْسِهِ**, (S, Msb, K,) aor. as above, (S, A,) inf. n. **جُودٌ** (TA) and **جَوْدٌ**, (S, TA,) He gave up his spirit, (A, Msb, TA,) at death; (S, Msb;) like as one gives away his property; said of one in the agony of death: (TA:) and **†** he gave away his life, in war. (Msb.) And you say also, **جَادَتْ نَفْسُهُ** [His soul, or spirit, resigned itself, or departed]. (Msb in art. **نَفْسٌ**.) — **جَادَ الْبَطَرُ**, inf. n. **جُودٌ**, The rain was, or became, copious, or abundant. (S.) And **جَادَتِ السَّمَاءُ**, (A, Msb,) inf. n. **جُودٌ**, with fet-h, The sky rained. (Msb.) And **جَادَتِ الْعَيْنُ**, inf. n. **جُودٌ** and **جَوْدٌ**, The eye shed many, or abundant, tears. (Lh, K.) — **جَادَ** said of a horse, (S, A, L, Msb, K,) aor. as above, (S,) inf. n. **جُودَةٌ** (S, L, Msb, K) and **جَوْدَةٌ**; (Msb, and some copies of the K;) and **جُودٌ**, (A, L, K,) inf. n. **تَجْوِيْدٌ**; (TA;) and **جَادٌ**, (L,) and **أَجُودٌ**; (L, K;) He became fleet, or swift, and excellent, (L,) **صَارَ رَائِعًا**, (S, L, K,) in his running. (A, L, K.) [See an ex. in a verse cited voce **دَامَ**, in art. **دَوِمَ**.] — See also 4, in two places. — **جَادَ إِلَيْهِ** He inclined to him, or it. (TA.) = **جَادَهُ** He overcame him in liberality, bounty, munificence, or generosity. (K.) See 3. — **جَادَهُمُ**, aor. **يَجُودُ**, inf. n. **جُودٌ**, It (rain) rained, or descended, upon them copiously, or abundantly. (L.) And **جِيدُوا** They were rained upon with a copious, or an abundant, rain. (L.) And **جِيدَتِ الْأَرْضُ**, (S, L, K,) inf. n. **جُودٌ**; (As, TA;) and **أُجِيدَتْ**; (K;) The earth, or land, was rained upon with a copious, or an abundant, rain: (S, L, K:) or, so that the moisture of the rain met that of the soil. (As, TA.) — **جِيدَ**, (S, A, K,) aor. **يُجَادُ**, (S, K,) inf. n. **جُودٌ**, (S, K, TA,) + He (a man, S, A) thirsted, or became affected by thirst: (S, A, K:) or thirsted vehemently: (accord. to an explanation of **جُودٌ** in the K:) or was at the point of death, or destruction; (K;) as though destruction rained upon him. (TA.) — [Hence,] **إِنِّي أَجَادُ إِلَى لِقَائِكَ** [I am affected with a longing desire to meet thee: (A:) or **إِنِّي لَأَجَادُ إِلَيْكَ** (K, TA) [in the CK, erroneously, **لَأَجَادُ**] + Verily I am affected with a longing desire for thee, (K, TA,) i. e., to meet thee, (TA,) and am impelled towards thee:

(K:) and **يُجَادُ إِلَى فُلَانَةٍ**; He is affected with longing desire for such a female; like as you say **يُحِبُّهَا**. (A.) One says also, **جَادَهُ الْبُؤَى**; Love affected him with longing desire, (شَاقَهُ, L, K, in the CK شَاقَهُ,) and overcame him. (K.) — [Also, app., **جِيدَ**, aor. **يُجَادُ**, inf. n. **جُودٌ**, (as in a sense explained above,) + He became affected, or overcome, or distressed, (see **مَجُودٌ**), by drowsiness, or slumber: for] **جُودٌ** is syn. with **نُعَاسٌ**: (L, TA:) and you say, **جَادَهُ النُّعَاسُ** + Drowsiness, or slumber, overcame him; (L;) as though sleep rained upon him. (TA.)

2: see 4: — and see also 1.

3. **جَادُوهُ** He vied with him, or contended with him for superiority, in liberality, bounty, munificence, or generosity. (S, TA.) You say, **جَادُوهُ** He vied with him, or contended &c., in liberality, &c., and overcame him therein. (TA.)

4. **جَادُهُ** He made it good, goodly, approvable, or excellent; (S, A, K;) as also **أَجُودُهُ**, (S, K,) like as they said **اطال** and **اطول**, and **احال** and **الين** and **الان**, and **اطيب** and **احول**; (S;) and **جُودُهُ**, (S, A,) inf. n. **تَجْوِيْدٌ**. (S.) [Hence,] **جَادَهُ الثَّقَدُ** He gave him the cash, or ready money, good. (S, K.) And **أَجَدْتُكَ ثَوْبًا** I gave thee a garment, or piece of cloth, that was good, goodly, or excellent; or in a good state. (A, TA.) — He gave him a dirhem, or piece of silver. (K.) — **أَجِيدَتِ الْأَرْضُ**: see 1. = He, or it, slew him, or killed him. (L.) = **اجاد**, (inf. n. **اجَادَةٌ**, Msb,) He said, gave utterance to, uttered, or expressed, what was good, approvable, or excellent; he said, or did, well, or excellently; (Msb;) **مِنْ قَوْلٍ أَوْ فِعْلٍ** (L, Msb, K) **أَتَى بِالْجَيِّدِ** as also **أَجُودٌ**; (L;) and **جَادَ**, inf. n. **جُودَةٌ**. (L.) [You say, **قَالَ فَأَجَادَ** He said, and said well: and **فَعَلَ فَأَجَادَ** He did, and did well.] And **اجاد فِي** **عَمَلِهِ**, and **اجود**, He did well, or excellently, in his work. (L.) — Said of a horse, and **اجود** likewise: see 1. — Also He had with him a horse such as is termed **جَوَادٌ** [i. e. fleet, or swift, and excellent]: (S:) or he became possessed of such a horse; (A, K;) as also **اجود**. (K.) — **أَجَادَتْ** She brought forth a child, or children, of liberal, bountiful, or generous, disposition. (A.) And **اجاد بالولد** He begot the child, or children, of liberal, bountiful, or generous, disposition; (K;) and in like manner, **جَادَ بِهِ أَبَوَاهُ** [His two parents so engendered him]. (TA.)

5. **تَجَوَّدَ** He chose what was good, goodly, approvable, or excellent, among all things. (Ham p. 299.) He affected nicety, or refinement; he was, or became, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best, to be done; and exceeded the usual bounds; **فِي صَنْعَتِهِ** in his work of art, or his manufacture; syn. **تَنَوَّقَ**. (A, TA.) And **تَجَوَّدَ** [He was dainty, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best; and exceeded the usual bounds; in his food and his

apparel]; (JK and K in art. نوق;) he was studious of his diet and apparel, always eating exquisite food and wearing sumptuous clothing. (TK in that art.) = تجودتها لك : see 10. تجودتها لك : I chose, or selected, the best, or most excellent, thereof for thee. (TA.)

6. تجاودوا They considered [or tried] which of them had the best argument, or plea, or allegation: (K, TA:) so says Abou-Sa'eed on the authority of an Arab of the desert. (TA.) And يتجاودون They consider, or see, [or try,] which of them will be best in narration, or talk, or discourse. (A.) — [Also They vied, or contended together for superiority, in liberality, bounty, munificence, or generosity.]

10. استجاره He reckoned it, or esteemed it, good, goodly, approvable, or excellent: (S:) or he found it to be so: (K:) or he desired, or sought, that it might be so, (A, K,) and chose it, or selected it; (A:) as also تجوده. (A.) You say also, استجود رأيه [He esteemed his judgment, or opinion, good: or found it to be so]. (TA in art. جزل.) — He desired, or sought, or demanded, his liberality, bounty, munificence, or generosity. (K.) — He desired, or sought, that he (a horse) might be such as is termed جواد [i. e. fleet, or swift, and excellent]. (K.) = استجاد It came or happened, well. (KL.)

جود Copious, or abundant, rain; (S, L, K;) as also جائد: (S:) or rain that thoroughly irrigates everything: (M:) or rain that is not exceeded: (M, L, K:) accord. to some, who observe that the phrase, mentioned by Sb, أَخَذَتْهَا بِالْجَوْدِ وَفَوْقَهَا [Thou hast assailed us with a storm of reproach or the like not to be exceeded, and with that which is above it,] is one of hyperbole and reproach. (M, L.) It is an inf. n. thus used as an epithet [and therefore applicable without variation to a fem. as to a masc. n., and to a dual and a pl. as to a sing. n.]: (L:) and is also pl. [or rather a quasi-pl. n.] of جائد, (S, L, K,) like as صَحْب is of صاحب. (S, L.) You say جود مطر جود [A copious, or an abundant, rain; &c.]: (L:) and سحابة جود [A cloud yielding a copious, or an abundant, rain; &c.]: (IAar, L:) and هاجت لنا سماء جود [A copious, or an abundant, rain, &c., became stirred up for us]: (S, K:*) and you also say, [contr. to the usage mentioned above, or as though جود were an epithet from جاد, and this originally جود, like ضخم from مضخم, but used as a subst.], مطرتان جودان [Two showers of rain, copious, or abundant, &c.]. (S, K.) تجاويد, [app. signifying the same as جود used as a pl.,] occurring in the following verse of Sakhr El-Ghei,

* يَلَاعِبُ الرِّيحُ بِالْعَصْرِينَ قُصْلَهُ
* وَالْوَابِلُونَ وَتَهْتَانُ التَّجَاوِيدِ

[Its dust makes sport with the wind in the morning and evening, or night and day, and so do the violent showers of big drops, and the pouring of copious, or abundant, rains, &c.], (L, K,*) is a pl. having no sing.; (K;) or it may be so, like تَعَايِبُ and تَعَايِبُ and تَبَايِيرُ; or it may

be pl. of تَجَوَّادُ [an inf. n.]. (L.) You say also, أَصَابَتْهُ تَجَاوِيدُ الْمَطَرِ [Copious showers of rain fell upon him, or it]. (A.) — See also جَوَاد.

جَوْدَة [an inf. n. of J, (q. v.) in two senses; as also جَوْدَة: and an inf. n. of un., signifying] A single affection of thirst; a thirsting. (S, K.) — See also جَوَاد.

جَادِي Saffron. (S, K.)

جَوَاد, used alike as masc. and fem., (S, K,) Liberal, bountiful, munificent, or generous: (S, K:) or one who affects, or constrains himself, to be generous: (Msb:) or who gives without being asked, to preserve the receiver from the ignominy of asking: (MF:) or who gives what is meet to him to whom it is meet: (El-Karmānee, TA:) or who gives what is meet to him to whom it is meet, not for a compensation; so that it has a more special signification than مُخْسِن: (MF:) pl. [of pauc., masc.,] أَجَوَاد and (of mult., TA) جَوْد, (S, A, K,) like as قَذَال is pl. of قَذَال, but the و is made quiescent because it is an unsound letter, (S,) [in some copies of the K جَوْد,] and أَجَاوِد, (S, K,) contr. to analogy, (TA,) or أَجَاوِيد, [reg., as pl. of أَجَوَاد,] (A,) and جَوْدَة (S, K) and جَوْدَة, (CK, [in some copies of the K omitted,]) or جَوْدَة, or جَوْدَة, [written in the latter manner in a MS. copy of the K,] with ة added to the [proper] pl. form جَوْد or جَوْد, accord. to the doctrine of Sb: (TA:) جَوْد is used as a fem. pl., (S, Msb,) and is like نَوْر pl. of نَوَار. (S.) — Also, applied alike to the male and the female, (S,) A courser; a fleet, or swift, and excellent, horse; (L;) a horse fleet, or swift, in running; or excellent in running, or in the motion of his legs; as also جَوْد: (Bd in xxxviii. 30:) or that outstrips others: (Jel ib. :) i. q. رَائِع: (S, L, K:) pl. جَيَاد, (S, A, Bd, L, Msb, K,) which by rule should be جَوَاد, like طَوَائِل, but this latter form has not been heard from the Arabs; (L;) or جَيَاد is pl. of جَوْد, or of جَيَد: (Bd ubi supra:) and جَوَاد has also for its pl. أَجَيَاد, [a pl. of pauc., and irregular, or this is pl. of جَيَد, and therefore, though irregularly, retains the ي substituted for و,] (S, L,) and أَجَوَاد, [also a pl. of pauc., but agreeable with rule, or this is pl. of جَوْد,] (L,) and أَجَاوِيد (S, L) is pl. of أَجَوَاد. (L.) Hence, أَقْبَلَ جَوَادًا † He came on, or advanced, like a horse that is termed جواد: and سَرَتْ إِلَيْهِ جَوَادًا † I went to him, or it, like a horse that is so termed. (Mgh in art. غد.) You say also, عَدَا عَدْوًا جَوَادًا, He ran a long run. (A, TA.) And سَرْنَا عَقْبَةً جَوَادًا, and عَقْبًا جَيَادًا, and عَقْبَتَيْنِ جَوَادَيْنِ, جَوَادًا, and أَجَوَادًا, (A, TA,) We journeyed a long march or stage, and two long marches or stages, and long marches or stages. (S, A, TA.)

جَوَاد [accord. to the TA inf. n. of جَيَد, which see in two places,] † Thirst: (S, K:) or vehemence of thirst. (K.) — Also, [accord. to the K جَوْدَة, but this is corrected in the TA,] † Drowsiness, or slumber. (TA.)

جَوْد: see جَائِد.

جَائِد, originally of the measure فَيْعَل (S, Msb,) as the Basreees say, i. e. جَيُود, (Msb, TA,) the و being changed into ي because of its being meksoor and preceded by ي, and the augmentative ي being then incorporated into it; (TA;) or, as the Koofees say, of the measure فَيْعَل, like عَيْطَل &c., because there is found no sound word of the measure فَيْعَل except صَيْقَل, a woman's name, and the unsound is accorded to the sound; or, as others say, of the measure فَيْعَل, [and so I find in one copy of the S,] originally جَوِيد, the kesreh of the و being, accord. to them, suppressed because difficult of pronunciation, and the quiescent و and ي thus coming together, [the latter receives the rejected kesreh, and] the و is changed into ي and incorporated into the [augmentative] ي; (Msb;) Good, goodly, approvable, or excellent; contr. of رَوِي; (A, K;) applied to a thing, (S,) or a commodity, an article of household-goods, or the like, (A, Msb,) and a work, or performance: (TA:) pl. جَيَاد (S, A, Msb, K) and جَيَادَات (K,) the latter a pl. pl., [i. e. pl. of جَيَاد,] (TA,) and جَيَائِد, (S, K,) with hemz, [and, accord. to some,] contr. to analogy. (S.) [It is also applied to a man, meaning Excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.]

أَجُود [Better, and best; more, and most, goodly or approvable or excellent]: see 5. — [More, and most, liberal, bountiful, munificent, or generous. Hence,] أَجُودٌ مِنْ حَاتِمٍ [More liberal, &c., than Hātim]: a prov. (Meyd.) — [More, and most, fleet, or swift, and excellent; relating to a horse. Hence,] أَجُودٌ مِنَ الْجَوَادِ [More fleet, &c., than the courser that surpasses others]: a prov. (Meyd.)

تَجَاوِيد: see جَوْد, in two places.

مَجُود A field, or garden, rained upon: (A:) [or rained upon copiously, or abundantly.] And أَرْضٌ مَجُودَةٌ Land rained upon with a copious, or an abundant, rain. (S, L, K.) — † A man (S, A) affected with thirst: (S, A, K:) [or, with vehement thirst: (see جَوَاد:)] or at the point of death, or destruction. (K.) — And [hence,] † Affected with longing desire. (L.) — Also † Overcome by drowsiness, or slumber: (TA:) or distressed by drowsiness, or slumber, &c. (Lh, L.)

مَجِيد: see مَجُود. — Also A man possessing a horse such as is termed جواد [i. e. fleet, or swift, and excellent]: pl. مَجَاوِيد [by rule pl. of مَجُود,] (A, TA.) — † حَتَفٌ مَجِيدٌ † Present death. (K, TA.)

مَجُود One who says, utters, or expresses, or who does, (K, TA,) much, or often, (TA,) what is good, goodly, approvable, or excellent; (K, TA;) as also مَجِيد: (TA:) [or rather the latter is a simple, not an intensive, epithet:] the former is applied to a poet, (S, A, K,) as syn. with the latter, (K,) or as meaning who says, or utters, much, or often, what is good, or excellent:

(S:) and both are applied to a workman, or an artificer: pl. of the former مَجَاوِدُ. (A.)

جَوَاب

جَوَابُ: see art. جَذَب.

جور

1. جَارٌ, aor. يَجُورُ, (TA,) inf. n. جَوْرٌ, (S, A, K,) *He declined, or deviated, from the right course; (S, A;) and so جَارَ عَنِ الْقَصْدِ: (A:) he wandered from the right way: (TA:) he pursued a wrong course: (K:) or he left the right way in journeying: and it (anything) declined. (TA.)* You say also, جَارَ عَنِ الطَّرِيقِ *He declined, or deviated, from the road, or way. (S, Mgh, Msh.)* — And جَارَ, (S, Mgh, Msh,) aor. as above, (Msh,) and so the inf. n., (Mgh, Msh, K,) *He acted wrongfully, unjustly, injuriously, or tyrannically, (S, Mgh, Msh, K,) عَالِيَهُ against him, (S, TA,) فِي فِي الْحُكْمِ in his judgment, (Msh,) or فِي الْحُكْمِ in judgment. (S, TA.)* — جَارَتِ الْأَرْضُ: *The plants, or herbage, of the land grew tall: (A, TA:) and so جَارَتْ. (TA.)* — See also 10.

2. جَوْرُهُ, (S, A, K,) inf. n. تَجْوِيرٌ, (S,) *He attributed, or imputed, to him, or charged him with, or accused him of, wrongful, unjust, injurious, or tyrannical, conduct; (S, K;) contr. عَدَتْهُ. (A.)* — *He prostrated him (S, K) by a blow, (S,) or by a thrust of a spear or the like; from جَارَ "he, or it, declined;" (A;) like كَوْرَهُ. (S.)* — *He threw it down, (TA,) and overturned it; (K, TA;) namely, a building, and a tent, &c.: (TA:) he took it to pieces; namely, a tent. (A.)*

3. جَوَارُهُ, inf. n. مَجَاوَرَةٌ and جَوَارٌ, (S, Msh, K) and جَوَارٌ, (S, M, and some copies of the K,) or the last is a simple subst., (Msh,) and جَوَارٌ, (M, and so in some copies of the K instead of جَوَارُ,) of which forms the second (جَوَارٌ) is more chaste than the third (S, TA) and than the fourth, as relating to the verb in the sense here following, though some disapprove of it, and assert the third and the fourth to be more chaste; (TA;) *He became his جَار [or neighbour]; (K;) he lived in his neighbourhood, or near to him: (Msh, TA:) or he lived in a dwelling contiguous to his. (Msh.)* — Also جَوَارُهُ, (TA,) inf. n. جَوَارٌ, (K,) and جَوَارٌ, is said to be a quasi-inf. n., and more chaste than جَوَارٌ as relating to the verb in the sense here following; (TA;) *He bound himself to him by a covenant to protect him. (K, TA.)* — And جَوَارُهُ, inf. n. مَجَاوَرَةٌ, *He protected himself by a covenant with the sons of such a one; from مَجَاوَرَةٌ signifying the "living near." (TA.)* — And جَوَارٌ, inf. n. مَجَاوَرَةٌ, i. q. اِغْتَنَفَ فِي مَسْجِدٍ [*He confined himself in a mosque, or place of worship, during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and*

not pressing]. (S, K.) But جَوَارٌ بِمَكَّةَ, and بِالْمَدِينَةِ, signifies absolutely *He abode in Mekkeh, and El-Medeneh; not necessarily implying conformity with the conditions of اِغْتَنَاف required by the law [though generally meaning for the purpose of study: and so in the neighbourhood of the great collegiate mosque called the Azhar, in Cairo: so that the term مَجَاوِرٌ means a student of Mekkeh &c.]. (TA.)*

4. اِجَارَهُ, (S, A, &c.,) inf. n. اِجَارَةٌ, (Mgh, K) and جَارَةٌ, (Kr, K,) [or the latter is rather a quasi-inf. n., like اُطَاعَهُ from طَاعَهُ] *He protected him; granted him refuge; (K;) preserved, saved, rescued, or liberated, him; (S, A, Msh, K;) from (مِنْ) wrongful, unjust, injurious, or tyrannical, treatment; (S, K;) from punishment; (S, A;) or from what he feared: (Msh:) he aided him; succoured him; delivered him from evil: the latter having a privative effect. (Mgh.)* It is said of God, يَجِيرُ وَلَا يَجَارُ عَلَيْهِ *He protects, but none is protected against him. (TA.)* And in the Kur [lxxii. 22], قُلْ إِنِّي لَنْ يَجِيرَنِي مِنَ اللَّهِ أَحَدٌ *Verily none will protect me against God. (TA.)* — اِجَارَ الْمَتَاعَ *He put the household-goods, or commodities, into the repository, (K, TA,) and so preserved them from being lost. (TA.)* — It is said [of God] in a trad., يَجِيرُ بَيْنَ الْبَحْرَيْنِ *He makes a division between the seas, and prevents one from mixing with another and encroaching upon it. (TA.)*

5. تَجَوَّرَ *He became prostrated; (S;) he fell down; (K;) by reason of a blow. (S, TA.)* — It (a building, TA) became thrown down, or demolished. (K.) — *He (a man, TA) laid himself down on his side (K) upon his bed. (TA.)*

6. اِجْتَوَرَا and تَجَاوَرَا, (S, K) are syn., (S,) signifying *They became mutual neighbours; they lived near together: (K, TA:) the [radical] و in the latter verb remaining unaltered because this verb is syn. with one in which the و must preserve its original form on account of the quiescence of the preceding letter, namely, تَجَاوَرَا, (S, TA,) and to show that it is syn. therewith: but اِجْتَوَرَا also occurs. (TA.)* — [Also *They bound themselves by a covenant to protect one another.*]

8: see 6.

10. اِسْتَجَارَ and جَارَ, (K,) the latter like جَارٌ as syn. with اِسْتَجِيرَ, (TA,) *He sought, desired, or asked, to be protected; to be granted refuge; to be preserved, saved, rescued, or liberated. (K.)* And اِسْتَجَارَهُ *He desired him, or asked him, to preserve, save, rescue, or deliver, him, (S, A, Msh,) مِنْ فُلَانٍ from such a one. (S.)* And اِسْتَجَارَ بِهِ *He had recourse to him for refuge, protection, or preservation; he sought his protection. (TA.)*

جَارٌ *A neighbour; one who lives near to another; (S, Mgh, Msh, K;) one who lives in the next tent or house: (IAqr, Th, T, Msh:) pl. [of mult.] جِيرَانٌ (Msh, K) [and جَوَارٌ (a pl. not of unfrequent occurrence, and mentioned by Freytag as used by El-Mutanabbee,)] and [of pauc.] جِيرَةٌ*

and أَجْوَارٌ; (K;) like قَاعٌ, pl. قِيَعَانٌ and قَيْعَةٌ and أَقْوَاعٌ, the only similar instance: (TA:) fem. with ة. (Mgh.) الْجَارُ ذُو الْقُرْبَى [in the Kur iv. 40] is *The relation, or kinsman, who is abiding in one's neighbourhood: or who is abiding in one town or district or the like while thou art in another, and who has that title to respect which belongs to nearness of relationship: (TA:) or the near neighbour: (Bd, Jel:) or the near relation: (Jel:) or he who is near, and connected, by relationship or religion. (Bd.)* جَارُ الْجَنْبِ: and جَارُ الْجَنْبِ and الْجَارُ الْجَنْبِ: see art. جَنْب. جَارٌ نَفِيجٌ *A stranger [who has become one's neighbour]. (TA.)* — *A person whom one protects from wrongful, unjust, injurious, or tyrannical, treatment. (S, Mgh, Msh, K.)* — *One who seeks, or asks, protection (Msh, K) of another: جَارُكَ signifying he who seeks thy protection. (TA.)* — *A protector; (A, Mgh, Msh, K;) one who protects another from that which he fears; (Msh;) one who grants refuge, or protects, or preserves. (AHcyth.)* هُمْ جَارَةٌ مِنْ ذَلِكَ الْأَمْرِ *They are protectors from that thing, is a phrase mentioned by Th, respecting which ISd says, I know not how this is, unless the sing. be supposed to be originally جَائِرٌ, so as to have a pl. of the measure فَعَلَةٌ [as جَوْرَةٌ is originally جَوْرَةٌ]. (TA.)* — *An aider, or assister. (IAqr, Msh, K.)* — *A confederate. (IAqr, Msh, K.)* — *A woman's husband. (Msh, K.)* — *A man's wife; (Msh;) as also جَارَةٌ: (S, M, A, Mgh, Msh, K;) or the latter, the object of his love: (M;) and the latter also, a woman's fellow-wife; (Mgh, Msh, TA;) so called because the term صَوْرَةٌ is disliked, (Mgh, Msh,) as being of evil omen. (Mgh.)* — *A partner who has not divided with his partner: so in the trad. الْجَارُ أَحَقُّ بِصَقِيهِ [explained in art. صَقَب]; as is shown by another trad. (Az, Msh.)* — *A partner, or sharer, (Msh, K,) in immovable property, such as land and houses, (Msh, TA,) and in merchandise, (K, TA,) whether he divide the property with the other or not, (Msh,) or whether he be partner in the whole or only in part. (TA.)* — *One who divides with another. (IAqr, K.)* — *The فَرْج [or pudendum] of a woman: and † the anus; as also جَارَةٌ. (IAqr, K, TA.)* — *The part (IAqr, K) of the sea-shore (IAqr) that is near to the places where people have alighted and taken up their abode. (IAqr, K.)*

جَوْرٌ, an inf. n. used as an epithet, (TA,) i. q. جَائِرٌ; (K, TA;) i. e. *Declining, or deviating, from the right course: and acting wrongfully, unjustly, injuriously, or tyrannically: (TA:) pl. [of the latter], applied to men, جَوْرَةٌ, (K,) in which the و remains unaltered contr. to rule, (TA,) and جَارَةٌ, (A, K,) as in all the copies of the K, but some substitute for it, as a correction, جَوْرَةٌ, [found in a copy of the A,] which, however, requires consideration, (TA,) and جَائِرُونَ. (K.)* You say طَرِيقٌ جَوْرٌ *A road, or way, deviating from the right course. (TA.)* And هُوَ جَوْرٌ *He is declining, or deviating, from our way. (TA.)* — Also, for ذُو جَوْرٍ, meaning *Wronged, or unjustly treated, by the judge.*

(Mgh from a trad.) — **عِنْدَهُ مِنَ الْمَالِ الْجَوْرُ** *He possesses, of property, an extraordinary abundance.* (A, TA.) See also **جَوْرٌ**.

جَارَةٌ: see **جَارٌ**, in three places: — and **جَوْرٌ**: — and see also 4.

جَوْرَةٌ and **جَوْرَةٌ**: see **جَوْرٌ**.

إِنَّهُ لَحَسَنُ الْجِيرَةِ *Verily he is good in respect of the mode, or manner, of جَوَارٍ [i. e. living as a neighbour, or binding himself by covenant to protect others].* (TA.)

جَوْرٌ A rain accompanied by vehement thunder: (K:) or by a vehement sound of thunder: (S:) or a copious rain; as also **جَارٌ** and **جَوْرٌ**; (K in art. **جَارٌ**;) and, accord. to Ag, **جَوَارٌ**: (TA:) and an exceedingly great torrent. (TA. [In this last sense written in a copy of the A **جَوْرٌ**, and there said to be tropical.]) See **جَوَارٌ**: and see also art. **جَر**. — You say also **بَارِلٌ جَوْرٌ** (S) [app. meaning A camel nine years old that brays loudly: or] hard and strong: and **بَعِيرٌ جَوْرٌ** a bulky camel. (TA.)

جَوَارٌ: see 3. — Also The part of the exterior court or yard of a house that is coextensive with the house. (K, TA.) — **أَبْوَاطُهَا جَوَارٌ** Abundant and deep water. (K.) Whence **جَوْرٌ** applied to rain. (TA.) — **شُيُوبٌ جَوَارٌ** a dial. var. of **جَوَارٌ**; on the authority of Šā'id, (K,) surnamed Abu-l-'Alā: (TA:) said in the K to be strange; but similar instances are well known. (MF.)

جَوَارٌ: see 3, in two places. — Also, and **جَوَارٌ**, or the latter is only an inf. n., The covenant between two parties by which either is bound to protect the other. (TA.)

جَوَارٌ: see what next precedes. — [Also a pl. of **جَارٌ**.]

جَائِرٌ: see **جَوْرٌ**. — Also: Wide and big; applied to a [bucket of the kind called] **غُرْبٌ**: and so, with ة, applied to a [skin of the kind called] **قُرْبَةٌ**. (A, TA.)

مُجَوَّرٌ [as meaning Thrown down, or overturned,] occurs in the following prov.:

* **يَوْمَ يَوْمِ الْحَلِصِ الْمَجَوَّرِ** *

[A day for a day of the household-goods (or, accord. to the TA, the hair-cloth tent) thrown down, or overturned]: applied in the case of rejoicing at a calamity befalling another: a man had an aged paternal uncle, and used continually to go into the latter's tent, or house, and throw down his household-goods, one upon another; and when he himself grew old, sons of a brother of his did to him as he had done to his paternal uncle; wherefore he said thus, meaning, this is for what I did to my paternal uncle. (K.)

مُجَوَّرٌ: see 3, last sentence.

جور

1. **جَارُ الْمَوْضِعِ**, (S, K,) or **الْبَكَانُ**, (A, Mgh, Mgh,) aor. **يَجْوِرُ**, (S, Mgh,) inf. n. **جَوَارٌ** (S, Mgh,

K,) and **مَجَارٌ** and **جَوْرٌ** and **جَوْرٌ**, (K,) *He went, or passed, in, or along, the place, and left it behind*; (Mgh, K;) [whether this be meant for one signification or two, does not appear; but in either case it is evident that one signification is *he passed through, or over, or along, and beyond, the place*; and this signification is of frequent occurrence;] as also **جَارَ بِهِ**; (K;) and **اجازَهُ**; (Mgh;) and **جَوَارَ**, (Mgh, K,) inf. n. **جَوَارٌ**; (K, TA; in the CK **جَوَارٌ**;) and **تَجَاوَزَهُ**; (Mgh;) lit, *he traversed, or crossed, its جَوْرٌ*, i. e., middle, and passed through it: (Mgh;) or *he went, or passed, in, or along, the place*; (Ag, S, A, Mgh, TA;) as also **جَارَ بِهِ**, and **اجازَهُ**, (TA,) and **اجتازَهُ**: (S: [so it appears from its being said that **اجتيازٌ** is syn. with **سُلُوكٌ**]) and in like manner, **الطَّرِيقُ** the road: (TA:) and **جَوَارَ** and **جَوَارَ** signify the same: (TA:) or **اجازَهُ** (Ag, S, Mgh, K) and **تَجَاوَزَهُ** (A) signify *he left it behind him*, (Ag, S, A, K,) and *traversed, or crossed, it*; (Ag, S, A, Mgh;) and **جَوَارَ بِهِ** and **اجازَهُ** also signify *he left it behind*. (TA.) You say, **جَرْتُ الدِّيَارَ**, which is like **جَسْتُ** [I passed amid, or among, the houses: (see the remarks on the letter ز:) or I went to and fro amid, or among, the houses, in a hostile attack upon them: or went round about them]. (Ibn-Umm-Kásim, TA.) And **جَارَ عَلَيْهِ** *He passed by him, or it; syn. مَرَّ بِهِ*, and **امْتَرَّ بِهِ** and **عَلَيْهِ**. (M and K in art. **مَرَّ**.) And **جَارَهُ** *He passed, or crossed, over it*. (L.) **جَارَ** and **اجازَ** are syn. [in this last sense]. (TA.) You say, **أَعَانَكَ اللَّهُ عَلَى إِجَارَةِ الصِّرَاطِ** (A, TA) *May God aid thee [to pass, or cross, over, or] to pass along, and to leave behind thee, the Širát*. (TA.) And it is said in a trad. respecting the Širát, **فَأَكُونُ أَنَا، وَتَمَّتِي أَوَّلَ مَنْ يُجِيزُ عَلَيْهِ** [And I, with my people, shall be the first who will pass over it]: **جَزْتُ** being here syn. with **يَجْوِرُ**. (TA.) — **جَارَ الدَّرْهَمُ قَتَجَوْرَةً**: see 3. — **الشَّيْءُ إِلَى غَيْرِهِ** [The piece of money passed, or was current, and he accepted it as current: in the TA written **جَارَ** **الدَّرْهَمُ**, and without any syll. signs; but that the reading which I have adopted is right appears from what immediately follows:] a poet says,

* **دَرَاهِمُ مِنْهَا جَائِرَاتٌ وَزَيْفٌ** *

[Pieces of money whereof there are current and bad]: and Lh mentions the saying, **لَمْ أَرِ النَّفَقَةَ** [I have not seen money for expenses pass away in a place as it passes away in Mekkeh]: ISd says, He has not explained it, but I think that the meaning is **تَنَفَّقَ**. (TA.) — **جَوَارُ**, inf. n. **جَوَارٌ**, *The thing was, or became, allowable; it passed for lawful*: as though it kept the middle (جَوْرٌ) of the road. (TA.) You say, **جَارَ الْبَيْعِ**, and **الْبَيْعُ**, (A, Mgh,) and **العَقْدُ وَغَيْرُهُ**, (Mgh,) [The sale, and the marriage, and the contract, or other thing, was, or became, allowable; or] *passed as right, sound,*

valid, or good [in law:] (Mgh:) or *had effect*. (Mgh.) [And **جَارَ لَهُ أَنْ يَفْعَلَ كَذَا** *It was allowable to him to do so. And **يَجْوِرُ أَنْ يَكُونَ كَذَا** *It may be so; or such a thing may be.*] — **جَارَهُ** in the sense of **اجازَهُ**: see 4, second sentence, in two places.*

2: see 4, in nine places.

3. **جَوَارَ** and **جَوَارَ بِهِ**, inf. n. **جَوَارٌ**: see 1, in six places. — **مَجَاوَزَةٌ**, and **الْقَدْرُ**, inf. n. **مَجَاوَزَةٌ**; and so **تَجَاوَزَ**, alone; *He exceeded, or transgressed, the proper bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: he, or it, was, or became, excessive, extravagant, exorbitant, or immoderate.* (The Lexicons &c. passim.) — **جَوَارُتُ الشَّيْءِ إِلَى غَيْرِهِ** (S, Mgh) *I passed from the thing [to another thing]*; (Mgh;) as also **تَجَاوَزْتَهُ**; (S, Mgh;) i. q. **جَزَيْتَهُ**. (S.) — **جَوَارَ عَنْ ذَنْبِهِ**: see 6. — [Hence, app.,] **كَانَ مِنْ خُلُقِي الْجَوَارُ** *It was of my disposition to be easy, or facile, in selling and demanding.* (TA from a trad.) — **جَوَارَ بِهِ**: see 4, in two places.

4. **اجازَهُ** and **اجازَهُ**: see 1, in six places. — **اجازَهُ** *He made him to go, or pass along*; as also **جَارَهُ**: (TA:) *he made him to pass through, or over, or along and beyond*: (S, IF, Mgh, K;) as also **جَوَارَ بِهِ**, as will be shown by an ex. below, and **جَوْرَهُ**, and] **جَارَهُ**, for which we find **جَوَارَهُ** incorrectly substituted in the K. (TA.) A rájiz says,

* **خَلُّوا الطَّرِيقَ عَنْ أَبِي سَيَّارَةَ** *

* **حَتَّى يُجِيزَ سَالِمًا جِهَارَةً** *

[Leave ye the road to Abou-Seiyarah until he make his ass to pass through, or over, safely]. (S.) And it is said in the Kur [vii. 134, and x. 90], **وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ** [And we made the Children of Israel to pass through the sea]. (TA.) You say also **نَهْمُ إِبْنِهِمْ**, inf. n. **نَجْوِيزٌ**, *He led for them their camels one by one until they passed*. (K.) — [He made it to pass, or be current; as also **جَوْرَهُ**: as in the following phrases.] **جَعَلْتُهُ جَائِرًا** i. q. **أَجَزْتُ عَلَى آسِهِ** [I made his name to pass, or be current, by stamping money with it]: (ISk, S, TA:) and **ضَرَبْتُ** [I coined, or minted, money in his name]. (ISd, TA.) And **جَوَارُ الصَّرَافِ الدَّرَاهِمِ**, inf. n. **جَوَارٌ**, *The coiner, or minter, made the dirhems, or pieces of money, to pass, or be current*. (Mgh.) — **He made it, or held it, to be allowable, or to pass for lawful; he allowed it, or permitted it**; (S, K, TA;) as also **جَوْرَهُ**: (S, TA:) syn. **سَوَّغَ**: (S, K:) and syn. of **اجازَهُ**, [the inf. n. of the former verb,] **إِذْنٌ**. (K, TA: omitted in the CK.) You say, **اجازَ لَهُ مَا صَنَعَ**, (S, K,*) and **له**, (S,) *He made, or held, what he did to be allowable, &c.* (S, K.) And **الْعَقْلُ** **يَجْوِرُهُ** **هَذَا مِمَّا لَا يَجْوِرُهُ** [This is of the things which reason will not allow]. (A, TA.) — [He granted him the authority or degree of a licentiate in some one or more of the various departments of learning, for the instruction of others therein;] he

granted him a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) You say also, *اجاز لفلان جميع مسموعاته من مشايخه* [He granted him a license with respect to all the matters which he had heard from his sheyhhs, to teach the same to others]. (TA.) The licentiate is termed *مُجَازٍ*: and the matters which he relates are termed *مُجَازَات*. (TA.) — *اجاز البيع*, (A, Mgh, K,) and *العقد*, (Msb,) *He* (the judge, A, Mgh) *made the sale*, (A, Mgh, K,) and the marriage, (A, Mgh,) and the contract, (Msb,) to have effect; he executed or performed it; (Mgh, Msb K;) *له* for him: (K:) he decreed it. (Mgh.) And [in like manner] *اجاز رأيه*, and *جوزوه*, *He made his judgment, or opinion, to have effect; he executed or performed it.* (K.) Hence the saying, in a trad. of Abou-Dharr, *قيل أن يجيزوا عليّ*, i. e., *Before they slay me, and execute your order upon me.* (TA.) — *أجازني* (S, K*) *He gave me water for*, (S,) or *he watered [for me]*, (K,) *my land, or my beasts.* (S, K.) And *جوز*, (K,) inf. n. *تجوز*, (TA,) *He watered his camels.* (K.) And *اجاز الوفد* *He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another.* (TA.) And *اجاز به الطريق* *He gave him water wherewith to travel the road.* (A.) And *أجيزني ماء* *Give thou me some water that I may go my way, and pass from thee.* (Abou-Bekr, TA.) — Hence, (Abou-Bekr, TA,) *اجاز به جائزته*, (Abou-Bekr, TA,) and *اجاز به جائزته سنبة*, (S, A,) *He (the Sultan) gave him a gift, or present,* (Abou-Bekr, TA,) and *he gave him a gift, or present, of high estimation.* (S, A.*) Or the origin of the expression was this: Kaṭan the son of 'Owf, of the tribe of Benoo-Hilāl-Ibn-'Amir-Ibn-Saṣa'ah, gave the government of Fāris to 'Abd-Allah Ibn-'Abbās; and El-Aḥnaf passing by him with his army on an expedition to Khurāsān, he waited for them upon a bridge, and said, *أجيزوهم* [Make ye them to pass over]; and he began to mention the lineage of each man and to give him according to his rank: (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, *من جاز هذا النهر فله كذا* [Whoso passeth this river shall have such a thing]; and whenever one passed over, he received a *جائزته*. (TA.) You say also, *أجازته*, meaning *He gave him.* (TA.) And it is said in a trad., *أجيزوا الوفد بنحو ما كنت أجيزهم به* *Give ye to the party who come as envoys, or the like, a similar جائزته to that which I used to give them.* (TA.)

5. *تجوز الليل* *The darkness of the night cleared away.* (A.) — *تجوز في صلاته* *He relaxed, or remitted, in his prayer;* (S, A, Mgh, Msb, K, TA,) and so in other things; (A;) and *abridged it; and was quick in it:* said to be from *الجوز* "the act of traversing, and going, or passing along:" (TA:) or *did less than was sufficient in it.* (Msb.) — Hence, *تجوز في أخذ الدراهم*, (A,

Mgh,) or *تجوز الدراهم*, (K,) *He accepted the dirhems, or pieces of money, as current; did not reject them:* (A, Mgh:) see 1: or *he accepted them as they were, or notwithstanding what was in them:* (Lth, TA:) or *he accepted them notwithstanding what was intermixed with them,* (K, TA,) [of bad money,] *concealed therein, and notwithstanding their fewness.* (TA.) In the phrase *التجوز بدون الحق* [The accepting less than what was due], the inf. n. is made trans. by means of *ب* because it implies the meaning of *الرضا* [which is made trans. by the same means]. (Mgh.) *تجوز* also occurs in the sense of *تجاوز* in a trad. of Ibn-Rawāḥah: *هذا لك وتجاوز في القسر* *This is thine, or for thee, and be thou remiss, or not extreme, in, or with respect to, the division: and is allowable, though we have not heard it.* (Mgh.) You say also, *تجاوز في الأمر ما لم يتجاوز في غيره* *He bore patiently, or with silence and forgiveness, and with feigned neglect, or connivance, in this affair, or case, what he did not so bear in another.* (K, TA.) — See also 6, in three places. — *تجوز في كلامه* *He made use of a trope, or tropes, in his speech.* (S, K.) [See *مجاز*, below.]

6. *تجاوز*: see 1, first sentence: and see also 3. — *تجاوز* *أقرط*, [i. e., *جاوز الحد*, explained above,] *فيه* in it, or with respect to it. (K. See 3.) — *تجاوز عنه*, (S, A, Mgh, Msb,) and *تجاوز*; (S, A, Mgh;) and *تجاوز عن ذنبه*, (A, K,) and *تجاوز*, and *جاوز*; (K;) *He (God, S, A, or a man, Msb) passed him by, or over, without punishing him; or forgave him;* (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and *He passed by, or over, without punishing, or forgave, his sin or offence.* (A, K.*) You say, *تجاوز عني*, and *تجاوز عني*, *O God, pass me by, or over, without punishing me; or forgive me.* (S, A.) *تجاوز عنه*, followed by a noun in the accus. case, also signifies *He forgave him a thing.* (L.) And the same alone, *He feigned himself neglectful of it; he connived at it.* (K.) — [Also, this last phrase alone, *He transcended it.*] — *تجاوز* *في القسر*: see 5.

8. *اجتاز به*: and *اجتازه*: see 1.

10. *استجاز* *He asked, or demanded, of him permission.* (K, TA.) — *He asked, or demanded, of him [the authority or degree of a licentiate; i. e.,] a license with respect to the matters that he had related and heard [from other learned men, to teach the same].* (TA.) [See 4.] — *He asked, or demanded, of him (S, K) water for*, (S,) or *to water [for him]*, (K,) *his land, or his beasts.* (S, K.) — *He approved it.* (Har p. 326.)

جوز *The middle (S, K) of a thing, (K,) or of anything; (S;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the main part of a thing, (K,) or of the night: (TA:) pl. أجواز; (Sb, S, A;) beside which it has no other. (Sb.) — [The walnut; or walnuts;] a well-known fruit, (K,) which is eaten: (Msb:) a Persian word, (S,) arabicized; (S, Msb, K;) originally *كُوز*: (Mgh, Msb, K:) n. un. *جوزة*: (S, TA:) pl. *جوزات*: (S, K, TA: in the CK *جوزان*:) *the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawāt (السروات) are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength.* (AḤn, TA.) — *جوز بوى*, (K,) or *جوز بوا*, with the short alif, as heard from the physicians, in Persian *كُوز بویا*, (Mgh, under the letter *ب*.) [vulgarly called *جوز الطيب*, *The nutmeg;*] a certain medicine; (K;) it is of the size of the gull-nut (*عقوص*), easily broken, with a thin coat, (Mgh, TA,) having a pleasant odour, (Mgh,) or a pleasant and sharp odour; and the best kind is the red, with a black coat, and heavy: (TA:) it is good for the [affection of the face termed] *تقوة*, strengthens the stomach and heart, and removes colic. (Mgh.) — *جوز مائل* [The datura stramonium, or thorn-apple;] also a certain medicine; (K;) having the property of producing torpor; resembling the *جوز القى* (see what follows); having upon it small, thick thorns; and its seed is like that of the *أترج* [or citron]. (TA.) — *جوز القى* [*Nux romica*;] also a certain medicine, (K,) having a power similar to that of the *خرق* [or heliophore]. (TA.) — *جوز الهند* [*The cocoa-nut*;] what is commonly called the *نارجيل*. (TA.)*

جوزة: see *جائزته*, in four places. — Also n. un. of *جوز* [q. v.].

جيزة: see *جائزته*.

الجوزة (نجم) (S;) a certain sign of the Zodiac; (K;) [namely, Gemini;] said to cross the *جوز* (i. e. the middle, TA) of the sky; (S, TA;) for which reason it is [asserted to be] thus called. (TA.) — Also i. q. *الجبار* [The constellation Orion]: (A and K in art. *جبر*;) it has three very bright stars disposed obliquely in the midst thereof, called by the Arabs *نطاق الجوزة*, and *فقار الجوزة*. (Har p. 456.)

جواز † The act of watering, or giving to drink: (S;) or a single watering of, or giving drink to, camels. (TA.) [See also *جائزته*.] A rijiz says,

يَا صَاحِبَ الْمَاءِ فَدَدْكَ نَفْسِي
عَجَلْ جَوَارِي وَأَقِلْ حَبْسِي

[O master of the water (may my soul be thy ransom) hasten the watering of my camels, and make my detention little]. (TA.) — † The water with which beasts are watered, or with which seed-produce is watered: (AA, S, K:) [and] water which is given one that he may travel with it the road. (A, Mgh.) [See also *جائزته*.] — Hence, (Mgh,) † The traveller's pass, (A, Mgh, K,) given him to prevent any one's offering opposition to him: (A, Mgh:) pl. *أجوزة*. (A, TA.) — The office, or authority, of a guardian and affiancer. (TA.)

جَائِز [act. part. n. of جَزَّ, in all its senses]. — *Passing, or current, money.* (Mgh.) See an ex. above, voce جَزَّ. [And hence,] جَوَائِز الأَشْعَارِ, and الأَمْثَالِ (K, TA,) for the former of which we find, in some copies of the K, الشَّعْر, which is incorrect, (TA,) *Verses, or poems, and proverbs, current from country to country, or from town to town.* (K, TA.) — Applied to a contract, [and a sale and a marriage,] *Allowable; passing for lawful; passing as right, sound, valid, or good [in law]; having effect.* (Msb.) = [The beam of a house, or chamber, upon which rest the عَوَارِض, or rafters;] *that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber;* (AO, TA;) *the palm-trunk,* (S,) *or piece of wood, which passes across between two walls,* (K,) *called in Persian تَبَر, (S, K,) which is the سِمَر of the house or chamber:* (S:) pl. [of pane.] أَجَوِزَة, (S, CK, TA,) in [some of] the copies of the K, incorrectly, أَجَوِز, (TA,) [and both these are given in the CK,] and [of mult.] جَوَزَانِ (S, K) and جِزَانِ (CK, but omitted in my MS. copy of the K and in the TA,) and جَوَائِز. (Seer, K.)

جَائِزَة + *A draught of water;* (S, K;) as also جَوِزَة: (K:) or † the latter signifies *a single watering, or giving of water to drink;* (S, K; [see an ex. in art. اَذِن, conj. 2;]) *or such as a man passes with from one person to another:* and † both signify *the quantity of water with which the traveller passes from one watering-place to another;* as also جِيزَة. (TA.) It is said in a prov., لِكُلِّ جَابِهٍ جَوِزَة † ثُمَّ يُوَدَّنُ, i. e., † *For every one that comes to us for water is a single watering, or giving of water to drink; then he is repelled from the water:* or, as in the M, *then his ear is struck, to indicate to him that he has nothing more than that to receive from us.* (TA.) — Hence, (A, Mgh,) accord. to Abou-Bekr, (TA,) [but see 4,] † *A gift, or present:* (Abou-Bekr, S, Mgh, K:) pl. جَوَائِز. (S, A, Mgh.) — Hence also, (Mgh,) † *Kindness and courtesy:* (K:) *or kindnesses and courtesy shown to those who come to one as envoys or the like:* (Mgh:) *or provisions for a day and a night given to a guest at his departure after entertainment for three days.* (Mgh, TA.) It is said in a trad., الصَّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا زَادَ فَبِهِ صَدَقَةٌ, meaning, [The period of] the entertainment of a guest is three days, during the first of which the host shall take trouble to show him large kindness and courtesy, and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; then he shall give him that wherewith to journey for the space of a day and a night; and what is after that shall be as an alms and an act of favour, which he may do if he please or neglect if he please. (TA.)

جَزَّ *A way, road, or path,* (S, K, TA,) *which one travels from one side [or end] to the other;* (K, TA;) as also † جَزَّازَة. (TA.) You say, † جَعَلَ فُلَانٌ ذَلِكَ الْأَمْرَ مَجَازًا إِلَى حَاجَتِهِ *one made that thing a way to the attainment of his want.* (S, TA.) نَهَرَ مَجَازَة signifies *A bridge.*

(A.) And † مَجَازَة alone [also] signifies *A rool (طَرِيقَة) in a سَبْخَة [or salt tract].* (K.) — *A privy, or place where one performs ablution; syn. مَبْتَرِز.* (TA.) = *A trope; a word, or phrase, used in a sense different from that which it was originally applied to denote, by reason of some analogy, or connexion, between the two senses;* as, for instance, أَسَدٌ, properly signifying “a lion,” applied to “a courageous man;” (KT, &c.) *what passes beyond the meaning to which it is originally applied;* (TA;) [being of the measure مَفْعَل in the sense of the measure فاعِل;] *contr. of حَقِيقَة.* (K.) [This is also called مَجَازٌ لغوي, and مَجَازٌ لغة; to distinguish it from what is termed مَجَازٌ عرفي, and مَجَازٌ عرفي, which is *A word, or phrase, so little used in a particular proper sense as to be, in that sense, conventionally regarded as tropical;* as, for instance, دَابَّةٌ in the sense of “a man,” or “a human being;” it being commonly applied to “a beast,” and especially to “a horse” or “a mule” or “an ass.”] *A حَقِيقَة, when little used, becomes what is termed مَجَازٌ عرفي.* (Mz, 24th نوع.) The مَجَاز is either what is termed اِسْتِعَارَة [i. e. *a metaphor*] (as اَسَدٌ used as meaning “a courageous man”), or مَجَازٌ مُرْتَلٍ [a loose trope] (as يَدٌ used as meaning “a benefit,” “benefaction,” “favour,” or “boon”). (KT, &c.) مَجَازٌ also signifies *A tropical meaning.*

مَجَاز: and مَجَازَات: see 4, in the middle of the paragraph.

مُجَبَّرٌ *A commissioned agent of another; an executor appointed by a will; syn. وَكِيل, and وَصِي; because he executes what he is ordered to do: so in the conventional language of the people of El-Koofeh: (Mgh:) or a slave who has received permission to traffic.* (Mgh, K.) — The guardian and affiancer [of a woman]; syn. وَلِي. (K.) You say, هَذِهِ أَمْرَاءَةٌ لَيْسَ لَهَا مُجَبِّرٌ [This is a woman who has no guardian and affiancer]: and Shureyh is related to have said, إِذَا أُنْعِمَ الْمُجَبَّرَانِ فَاثْتِمَارُ لِلأَوَّلِ [When the two guardians and affiancers give a woman in marriage, the marriage is the former's]. (TA.) — The manager of the affairs of an orphan. (K.)

أَرْضُ مَجَازَة: see مَجَاز, in three places. — مَجَازٌ (S, A) *A land containing trees of the جوز [or walnut]:* (S:) *or a land (in the K, مَكَان [a place], which is wrong, TA) abounding with جوز.* (A, K.)

[مَجَازِي Tropical]

مَجْتَازٌ *Going, or passing along.* (K.) — *One who travels, or penetrates, along a road.* (K.) — *One who loves to hasten, or outstrip.* (K, TA.)

جوش

جَوَّشَ, aor. يَجْجُوشُ, (S, TA,) inf. n. جَوَّشٌ, (A, K,) *He sought for, or after,* (Zj, S, A, K,) *a thing,* (Zj, A, K,) *or news, or tidings,* (S,) *with the utmost of his endeavour.* (Zj, A, K.) —

[Hence,] جَاسُوا خِلَالَ الدِّيَارِ (S, A,) in the Kur [xvii. 5], (TA,) inf. n. as above, (S, A, K,) *They went through the midst of the houses (تَخَلَّلُوا), and sought for what was in them, as a man seeks for news, or tidings;* as also † اجْتَسَاوا: (S:) *or they went to and fro among the houses, in a sudden attack:* (A, K:) *or the meaning in the Kur is, they slew you amid your houses;* and جَاسُوا signifies the same; *going and coming:* (Fr, TA:) and, inf. n. as above, (K,) and جَوَّشَانِ (S, K,) *they went round about (Zj, S, A, K) by night, (S,) among the houses, (Zj, A, K,) looking if any remained whom they had not slain, (Zj, TA,) or doing mischief:* (A:) and † اجْتَسَاوا signifies the same as جَوَّشَانِ, (K, TA,) *the going round about by night.* (TA.) — جَوَّشٌ also signifies *It (anything) was trodden:* جَوَّشٌ is said to be like دَوَّسٌ: (TA:) and you say, جَاءَ فُلَانٌ يَجْجُوشُ النَّاسَ *Such a one came stepping over the people;* syn. يَتَخَطَّأُهُمْ. (A, TA.) And accord. to A'Obeid, جَوَّشٌ and جَوَّشَةٌ both signify *I came into it, and trod it;* (جَوَّشَتْهُ وَوَطَّئَتْهُ) meaning, any place. (TA.) You say also, جَاسَهُمُ الْأَسَدُ *The lion trod upon them: or came into the midst of them, and did mischief among them.* (TA; [in which the inf. n. of the verb in this sense is said to be جَوَّشٌ and جَوَّشَةٌ: but the latter is probably a mistranscription for جَوَّشَانِ.]

8: see 1, in two places.

جَوَّاشٌ *One who treads upon everything: or who comes into the midst of a people, and does mischief among them.* (TA.) — Hence, (TA.) *The lion.* (K, TA.) And in like manner it is applied to a man. (TA.)

جوشق

جَوْشَقٌ i. q. قَصْرٌ [A palace: or a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building]: (S, K, and Ham p. 823:) *or a fortress;* syn. حَصْن: (M, IB, TA:) *or [a building] resembling a حَصْن:* (M:) an arabicized word, (Lth, JK, S, M,) from the Persian كُوشَك: (TA:) its primary meaning is *a حَصْن in a state of demolition; and a ruined قصر* pl. جَوَّاشِقٌ and جَوَّاشِقٌ; the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi suprâ.) There were, in the Karáfah, [the great burial-ground of the Egyptian metropolis,] numerous جَوَّاشِق, i. e., what are called جَوَّاشِق, having belvederes (مَنَاطِر) and gardens: but most of the جَوَّاشِق were without gardens and without a well; being lofty belvederes: all of them were called قُصُور. (El-Makreezee's “Khitâf,” ii. 453.)

جوش

جَوْشُوشٌ *The breast;* (S, A, K;) as also جَوْشُوشٌ (S) and جَوْشَن: (S, A:) and [particularly] *that*

of a man; as also جُوشُ: (K:) and the middle of a man. (K.)—Also †The fore part (صَدْر) of the night; like جُوشُ; (S;) and so جُوشُ: (TA:) or the middle thereof; (K;) as also جُوزُ: (AA:) and a great portion thereof: or of the latter part thereof: (K:) or a portion of the latter part thereof: (TA:) or from the time of a quarter to a third thereof. (T, TA.) You say, مَضَى جُوشُ مِنَ اللَّيْلِ †[A portion of the fore part, &c., of the night passed]. (S.)

جُوشُ: see above, in two places.

جوشن

جُوشَنُ The breast: (IDrd, S, Mgh, K:) or the broad part of the middle of the breast: and the fore part of the body of a locust. (TA.)—A coat of mail: (S, Mgh, K:) or mail with which the breast and the خِزْمَر [or parts adjoining the breast] are clad. (M, TA.)—The middle of the night: (S, K:) and (so in the S, but in the K “or”) the fore part thereof: (S, K:) pl. جُوشَانُ. (S.) You say, مَضَى جُوشَنُ مِنَ اللَّيْلِ An early portion of the night passed: (S:) or [simply] a portion of the night. (M, TA.) It is a dial. var. of جُوشُ, [in the first of the meanings explained above, and also as relating to the night,] although augmented. (TA.)

جُوشَنِي A manufacturer of coats of mail. (K.)

جوع

1. جَاعَ, (S, Mgh, K,) aor. يَجُوعُ, (S,) inf. n. جُوعٌ, (Mgh, K,) or جُوعٌ, (S, so in two copies,) or this is a simple subst., (Mgh, TA,) and مَجَاعَةٌ, (S, K,) He was, or became, hungry; or empty in the belly; (TA;) contr. of شَبِعَ. (S, K, TA.) [See also جُوعٌ below.]—[Hence,] جَاعَ إِلَيْهِ, (K,) or جَاعَ إِلَى لِقَائِهِ, (M, TA,) †He desired, (M, K,*) and longed, (K,) [as though hungering,] to meet with him; like عَطَشَ. (M, K,*) And جَاعَ إِلَى مَالِهِ †He longed for his property. (AZ.)

2: see 4, in two places.

4. اجَاعَهُ, (S, Mgh, K,) inf. n. اِجَاعَةٌ; (Mgh;) and تَجَوَّعَ, (S, Mgh, K,) inf. n. تَجَوُّعٌ; (Mgh;) He constrained him to be hungry, or empty in the belly: (S, K, TA:) or he debarred him from food and drink. (Mgh.) It is said in a prov., أَجْعُ كَلْبَكَ يَتَّبِعَكَ [Make thy dog to be hungry and he will follow thee]; (S, K;) meaning †constrain thou the ignoble to have recourse to thee, by want, in order that he may continue by thee; (K, TA;) for if he be in no need of thee, he will leave thee: and for أَجْعُ, some say جُوعٌ. (TA.)

5. تَجَوَّعَ He made himself hungry, or empty in the belly, intentionally, or purposely. (S, K.) You say, تَجَوَّعَ لِلدَّوَاءِ and تَوَحَّشَ لِلدَّوَاءِ, [Make thyself hungry, or make thy stomach empty of food and beverage, (see art. وَحَشَ) or] abstain thou from eating the full quantity of food, for the purpose of taking medicine. (TA.)

10. استجاعَ He showed hunger. (KL, PS.)—[Hence,] اِسْتِجَاعَةُ الْعِلْمِ †The being insatiable of knowledge. (TA.)

جُوعٌ, a subst., (Mgh, TA,) signifying Hunger; or emptiness of the belly; (TA;) contr. of شَبِعَ; (S, K, TA;) as also مَجَاعَةٌ, [properly an inf. n.,] and مَجُوعَةٌ, (K, TA,) and مَجُوعَةٌ. (TA.) You say, جُوعًا لَهُ وَنُوعًا [May God decree hunger to him]: accord. to Sb, an instance of inf. ns. in the accus. case by reason of a verb understood: it is a form of imprecation: and the latter noun may not be put before the former, because it is a corroborative to it: (TA:) or, accord. to some, نُوعٌ means “thirst.” (S, &c., in art. نُوع.) And عَامُ مَجَاعَةٍ (S, K) and مَجُوعَةٌ (TA) A year in which is hunger, or emptiness of the belly: (K, TA:) and عَامُ الْمَجَاعَةِ and الْمَجُوعَةُ [the year of hunger, &c.]: (Mgh:) pl. مَجَائِعُ (K) and مَجَاوِعُ: as in the phrases أَصَابَتْهُمْ الْمَجَاوِعُ [Cases of hunger, &c., befell them] and وَقَعُوا فِي الْمَجَاوِعِ [They fell into cases of hunger, &c.]. (TA.) And الرِّضَاعَةُ مِنَ الْمَجَاعَةِ, meaning The sucking which occasions interdiction [of marriage with the woman whose milk is sucked and certain of her relations] is that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh.) [See also 1 in art. رَضِعَ.] And it is said in a prov., سَمِنَ كَلْبٌ بِجُوعِ أَهْلِهِ, i. e. [The dog's becoming fat is] by reason of [the hunger of his owners occasioned by] murrain befalling the camels; (K, TA;) his owners falling into hunger and distress and leanness: (TA:) or كَلْبٌ was the name of a certain man, who was an object of fear, wherefore he was asked for a pledge, and he pledged his family: then obtaining possession of the camels, or cattle, of the people to whom he had pledged his family, he drove them away, and left his family: (K, TA:) some relate this prov. differently, saying سَمِنَ كَلْبٌ “a dog,” or “Kelb,” “became fat,” and] بِبُؤْسِ أَهْلِهِ [“by reason of the distress of his owners,” or “his family”]. (TA.) [See Freytag's Arab. Prov. i. 615.]

جُوعَةٌ A single temporary affection of hunger. (S, TA.) A state of destitution and hunger of a tribe. (TA.)

جُوعَانُ: see the next paragraph.

جَائِعٌ and جُوعَانُ, (Mgh, K, TA,) but not جَائِعَانُ, [as the vulgar say,] for this a mistake, (TA.) Hungry; or empty in the belly: (K, TA:) or debarred from food and drink: (Mgh:) the fem. [of the former] is جَائِعَةٌ and [of the latter] جُوعَى: (Mgh, K:) and the pl. [of the former] is جُوعٌ (S, Mgh, K) and جُجَعٌ, with the و changed into ي, (L,) and [of the latter, or perhaps of both,] جَائِعٌ (S, K) and جَاعَةٌ (K* in art. سَوَعَ) and جَائِعَى [with the و changed into ي contr. to rule, if this be not a mistake for جَائِعٌ, in which the و is changed into ي by rule].

(Mgh.) You say جَائِعٌ نَائِعٌ; the latter word being an imitative sequent; (TA;) or, accord. to some, signifying “thirsty.” (S, &c., in art. نُوع.)—رَجُلٌ جَائِعُ الْقَدْرِ †A man whose cooking-pot is not full. (TA.)—أَمْرَأَةٌ جَائِعَةُ الْوِشَاحِ †A woman slender in the [waist, or] belly. (K, TA.) [See art. وَشَحَ.]

مَجَاعٌ [The space in which one becomes hungry]. You say, هُوَ مِتَّى عَلَى قَدْرِ مَجَاعِ الشَّبْعَانِ, i. e., عَلَى قَدْرِ مَا يَجُوعُ الشَّبْعَانُ [He, or it, is distant from me as far as the space in which he who is satiated with food becomes hungry]: (O, K:*) and in like manner, عَلَى قَدْرِ مَعْطَشِ الرَّيَّانِ [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.)

مَجَاعَةٌ: see جُوعٌ, in four places.

مَجُوعَةٌ and مَجُوعَةٌ: see جُوعٌ, in five places.

مُسْتَجِيعٌ A man (S) who always shows himself, or is seen, to be hungry: (S, A, O, K:) or, accord. to Abou-Sa'eed, who is always eating one thing after another. (Sgh, L.)

جوف

1. جَوَفٌ The being [hollow, or] wide and hollow within: (PS:) or the being empty, vacant, or void: an inf. n. of which the verb is of the class of تَعَبَ [i. e. جَافَ, originally جَوَفَ, like خَافَ, sec. pers. جَفَّتْ, aor. يَجَافُ]: (Mgh:) the being wide, spacious, or ample: (K:) the inf. n., or source, whence أَجُوفٌ شَيْءٌ. (S.) [See also 10.] = جَانَهُ, [aor. يَجُوفُ,] inf. n. جَوَفٌ, It reached his جَوَفُ [or inside, or interior, &c.]. (TA.) It (medicine) entered his جَوَفُ. (TA. [See also 8.]) And جَانَتِ الْجِرَاحَةُ The wound reached his جَوَفُ. (Mgh.)—طَعَنَهُ نَجَانَهُ, and اجَانَهُ, He pierced him and pierced his جَوَفُ: (Mgh, Mgh:) and تَجَوَّيَفَ, inf. n. تَجَوُّيَفٌ, he pierced him in his جَوَفُ. (TA.) أَجَفَّتْهُ الطَّعْنَةُ, and جَفَّتْهُ بِالطَّعْنَةِ, I made the spear-wound, or the like, to reach his جَوَفُ. (Ks, A'Obeyd, S, K.) جَافَ الصَّيْدَ He made the arrow to enter the جَوَفُ of the object of the chase. (TA.)

2. تَجَوَّيَفَ The making [a thing] hollow, or empty in the middle. (KL, PS.) You say, جَوَفَهُ, inf. n. تَجَوُّيَفٌ, [He made it hollow; hollowed it out;] he made it to have a جَوَفُ. (Mgh.) And of a thing that is مُجَوَّفٌ, (S, K,) i. e. أَجُوفٌ, (S,) you say, فِيهِ تَجَوُّيَفٌ [In it is a hollowing out; meaning a hollow, in which sense تَجَوُّيَفٌ has a pl., namely, تَجَوُّيَفٌ]. (S, K.)—See also 1.

4: see 1, in two places.—اجاف البابُ †He shut, or closed, the door. (S, K, TA.) Hence, in a trad., وَأَجِفُّوا الْبَابَ وَأَطْفِئُوا الْمَصَابِيحَ [And shut ye the doors, and extinguish the lamps]. (TA.)

5. تَجَوَّفَ It was, or became, hollow, or empty within. (KL.) = تَجَوَّفَتِ الْخُوصَةُ: see 8.

العَرْجَجِ *The leaf was in the جَوْف [or inside] of the [plant called] عَرْجَج, not having yet come forth.* (S.)

8. اجْتَاَفَهُ *He entered its جَوْف [or inside, or interior; he entered into the midst of it]; as also تَجَوَّفَهُ.* (S, K.) [See an ex. in a verse of Lebeed, voce أَصْل: and see also 1.]

10. اسْتَجَوَّفَ and اسْتَجَوَّفَ *It (a thing) became wide, spacious, or ample.* (S, K.) [See also 1, first sentence.] — *استَجَوَّفَهُ He found it (a place) to be أَجَوَّف [i. e. hollow, or empty within; or wide, spacious, or ample].* (O, L, K.)

جَوْف [A hollow; an interior empty, vacant, or void, space;] a vacancy: pl. أَجَوَّاف: this is the primary signification: then it was used in relation to a thing capable of being occupied and of being unoccupied; so as to be applied in the sense next following. (Msb.) — The inside, or interior, (Msb, KL,) of a house [etc.]. (Msb.) — [The midst, or middle, of a thing.] — A low, or depressed, (S, K, TA,) and wide, (TA,) tract, or portion, of land, or ground: (S, K, TA:) what is wider than the شَعْب; the [water-courses termed] جَرْفَة, and the valleys, flow into it; and it has جَرْفَة [or abrupt, water-worn, banks]: sometimes it is wider than a valley, and deeper: and sometimes it is a plain, or soft, tract, that retains water: and sometimes it is completely round, so that it retains water: accord. to JApr, it signifies a valley: or, as some say, the interior (بَطْن) of a valley. (TA.) — The belly, or abdomen, of a man: (S, K:) or, accord. to ISd, the interior of the belly: and the part upon which close the shoulder-blades and the upper arms and the ribs and the two flanks (الصُّفْلَان): (TA:) the chest, or thorax; i. e., the part of the body that is separated from the بَطْن [or belly, or abdomen,] by the حِجَاب [or diaphragm, or midriff]; containing the heart and its appertinances: (Zj in his "Khalk el-Insán:") pl. as above. (TA.) See also جَانَف. It is one of the words that are not used adverbially except with prepositions. (Sb, TA.) It is said in a trad., جَوْفُ الْجَوْفِ لَا تَنْسَوُ الْجَوْفِ *Forget not ye the جَوْف and what it hath collected*; meaning what enters into it, of food and beverage: but some say that الجَوْف here means the belly and the فَرج [or vulva, or pudendum muliebre], together, which are also called الأَجَوَّاف: and some say that the meaning is, the heart and what it hath retained, and hept in memory, of the knowledge of God. (A 'Obeyd, TA.) — الأَجَوَّاف is also applied by the people of El-Ghowr (K) and of El-Yemen (TA) to *The tents (فَسَاطِيط) of their عَمَل [or governors, or collectors of the poor-rates].* (K.) — جَوْفُ اللَّيْلِ *جَوْفُ اللَّيْلِ, occurring in a trad., means † The last third of the night: [or] the fifth of the sixths of the night:* (K:) not the half, as some assert. (TA.)

أَجَوَّف: see جَوْفِي.

أَجَوَّف: see جَوْفِي. — Also, and without tash-

deed, (S, K,) [app. meaning, when 'with the article ال, written and pronounced الجَوْفِي,] in the accus. case جَوْفِيَا, by poetic license, (S,) A species of fish; and so جَوَّاف. (S, K.)

جَوَّافُ *The penis of an ass:* (El-Muarriz, K:) and of a man. (TA.)

جَوْفِي: see جَوَّاف.

جَانَفَ *Reaching the جَوْف.* (Msb.) [Hence,] جِرَاحَةٌ جَانَفَةٌ, (S, Mgh, K, &c.,) or طَعْنَةٌ جَانَفَةٌ, (Msb,) A spear-wound, or the like, that reaches the جَوْف, (S, Mgh, Msb, K,) by which is here meant [the interior of the body or head, or], accord. to IATH, any vital part, as the belly and the brain: (TA:) and sometimes, that penetrates into the جَوْف: (A 'Obeyd, S, Mgh:) and that passes through also: (A 'Obeyd, S:) and said to be such as is in the pit between the collar-bones, and in the pubes; but not in the neck, nor in the throat, nor in the thigh, nor in the leg: (Mgh:) not if it reaches the interior of the bone of the thigh: (Msb:) opposed to جَالَفَةٌ. (S in art. جَلَف.) — Hence, جَانَفَةٌ is applied to † A great fault or imperfection or vice. (TA from a trad.) — تَلَعَةٌ جَانَفَةٌ A deep [water-course, &c.: see تَلَعَة]: pl. جَوَائِف. (K, TA. [In the CK, قَصِيرَةٌ is erroneously put for قَصِيرَةٌ.]) — جَوَائِفُ النَّفْسِ *The deep recesses of the جَوْف [or chest] in the places where the soul has its seat; expl. by مَا تَقَعَرُ مِنَ الْجَوْفِ فِي مَقَارِ الرُّوحِ.* (L, K.) So in the phrase, used by El-Farazdaq, [And he drove back the soul into the midst of the deep recesses of the chest]: (L, TA:) but some read الشَّرَافِيف. (TA.) — الْجَانَفُ [The cephalic vein;] a vein that runs along the upper arm to the [cartilage called] نَغْضُ of the shoulder-blade; it is the فُلَيْق. (TA.)

أَجَوَّفَ *Having a جَوْف; (TA;) [i. e.,] hollow, or empty within; (KL, PS;) having in it a تجويف [or hollowing out, meaning a hollow], (S,) and so مُجَوَّف: (S, K: [but the latter is more properly rendered hollowed, or hollowed out:]) empty, vacant, or void: (Msb:) wide, spacious, or ample; (S, K:) as also مُسْتَجَوَّف, (S, TA,) and جَوْفِي, with damm, (K,) thus correctly written, being a rel. n. altered from the original form, like سَهْلِي and دَهْرِي, (Sgh, TA,) but meaning wide in the جَوْف [or belly, &c.], written by J [in the S] جَوْفِي, with fet-h: (TA:) great in the جَوْف; (TA:) as also مُجَوَّف; (AO, S, K:) each applied to a man: (TA:) [fem. تَجَوَّفَتْ: pl. جَوَّاف. (TA.) You say أَجَوَّفَ and مُجَوَّف, [Hollow, and hollowed, pearls; or] قَنَاقَةٌ جَوَّافَةٌ, both signify the same. (TA.) And أَجَوَّفَ An empty [or a hollow] cane, or reed: (K:) and in like manner, شَجَرَةٌ جَوَّافَةٌ [a tree]; (S, K:) having a جَوْف. (S.) And دَلْوَةٌ جَوَّافَةٌ A wide, or an ample, bucket: (K:) and دَلْوَةٌ جَوَّافَةٌ wide, or ample, buckets: (S:) and قَدْرٌ جَوَّافَةٌ a wide, capacious,*

cooking-pot. (Ham p. 719.) And الأَجَوَّف *The lion that is great in the جَوْف [or belly, &c.].* (K.) And الأَجَوَّاف *The belly and the فَرج [or vulva, or pudendum muliebre]; (S, K;) because of their width. (TA.) See also جَوَّف. Hence the trad., إِنَّ أَخَوْفَ مَا أَخَافَ عَلَيْكُمُ الْأَجَوَّافَانِ [Verily what I most fear for you are the belly and the vulva]. (TA.) — † A cowardly man; as also مُجَوَّف, and مُجَوَّف; the last explained in the K as meaning having no heart: pl. [of the first] جَوَّاف. (TA.) — A horse white in the جَوْف [or belly] as far as the part where the sides terminate, whatever be the colour of the rest of him; (AO, TA;) as also مُجَوَّف. (TA.) [See also مُجَوَّف.] — In the conventional language of the science of inflection, † [A hollow word; i. e.] a word having an infirm letter for its medial radical; (K, TA;) as قَالَ and بَاع. (TA.)*

مُجَوَّف: A shut, or closed, door. (TA.)

أَجَوَّف: see جَوْفِي.

مُجَوَّف: see أَجَوَّف, in two places.

مُجَوَّف: see أَجَوَّف, in three places. — Also A beast whose بَلَقَ [q. v.] reaches up to his belly: (As, S, K:) or a horse whose بَلَقَ reaches to his sides is said to be مُجَوَّف بَلَقًا. (AA, TA.) [See also أَجَوَّف, last meaning but one.] — And an epithet applied to the bird called صُرْد, because it is white in the belly. (Mgh and Msb in art. صُرْد.)

أَجَوَّف: see مُسْتَجَوَّف.

جول

1. جَال, (S, K, &c.,) nor. يَجُول, (S,) inf. n. جَوْل, (S, K) and جَوْلَان (Az, S, ISd, Z, Sgh) and جَوْلُ (ISd, K) and جَوْلَان, (Ibn-'Abbād, K, TA,) in some copies of the K جَوْلَان; (TA;) and in like manner, اجْتَال and اجْتَالَان; (S, K;) *He went round, or about, or round about; as also جَوْل, inf. n. تَجَوَّل: (K:) or جَوْل signifies he went round, or about, or round about, much, or often; agreeably with what Sb says of the measure تَفَعَّل; but accord. to the O, تَجَوَّل is an inf. n. of جَال. (TA.) You say, جَال فِي الْبِلَادِ He went about, or round about, in the countries, or districts, not remaining fixed, or settled: (Msb:) and جَوْلُ الْبِلَادِ, (T, TA,) or جَوْل فِي الْبِلَادِ, (S,) inf. n. تَجَوَّل, (T, TA,) or تَجَوَّلَان, (S,) he went about, or round about, much, or often, in the countries, or districts. (T, S, TA.) And جَال فِي الْمِيْدَانِ, nor. as above, inf. n. جَوْلَة and جَوْلَان, *He (a horse) traversed the sides, or lateral parts or tracts, of the horse-course; which are termed أَجَوَّاف, pl. of جَوْلَة.* (Msb.) And جَال فِي الْحَرْبِ, inf. n. جَوْل, *He wheeled round, or about, in battle.* (K.) And تَجَاوَلُوا, (Msb,) or جَاوَلُوا, (S, K,) means جَال بَعْضُهُمْ عَلَى بَعْضٍ*

(K,) i. e., *They assailed, or assaulted, one another*, (TA,) *فِي الْحَرْبِ* [in battle]; (S, Mṣb, K;) [and so, app., *جَاوَلُوا*, inf. n. *مُجَاوَلَةٌ*:] and *كَانَتْ بَيْنَهُمْ* *مُجَاوَلَاتٌ* (S, K*) *There were between them mutual [assailings, or assaults, and] defendings*. (Ibn-'Abbād, TA.) And *جَالِ الْقَوْمِ*, inf. n. *جَوْلَةٌ*, *The company of men were routed, defeated, or put to flight, (انكشَفُوا), and then returned to the fight, or charged, or assaulted*. (K.) And *أَصَابَ جَوْلَةَ الْمُسْلِمِينَ* *Defeat befell the Muslims: a metonymy; used only in relation to the favourites of God; from الجَوْلَانُ*. (Mgh.) — *جَالُوا فِي* (Mgh.) — *جَالُوا فِي* (A, TA,) *إِلَى الصَّلَاةِ* (Sgh, TA,) or *إِلَى الصَّلَاةِ* (A, TA,) *† They became excited to lightness, or levity, and unsteadiness, and carried away, and driven*, (Sgh, TA,) or *they became fascinated, and turned away*, (A, TA,) by the influence of devils, (A, Sgh, TA,) from their religion, (Sgh, TA,) or from the right course, (A, TA,) to error. (A, Sgh, TA.) — *جَالِ الثَّرَابِ* (ISd, K,) inf. n. *جَوْلٌ*, (TA,) *The dust went away, and rose; as also* *انجَالٌ*: (ISd, K:) or the latter signifies *became removed, or cleared away [by the wind]; syn. انكشط*. (T, TA.) — *إِنِّي أَفْعَلُهُ* *† [It is resolved in my bosom, or mind, that I should do it]*. (TA.) — See also 4, in two places. — *جَالِ الشَّيْءِ* (K,) inf. n. *جَوْلٌ*, (TA,) *He chose, or selected, the thing*. (K.) You say, *جَلْتُ هَذَا مِنْ*, *I chose, or selected, this from this*. (AA, S.) And *اجْتَلْتُ مِنْهُمْ جَوْلًا* *I chose, or selected, from them [a choice portion]; (S, K, TA;) and separated some of them from others*. (TA.) And *جَوْلًا مِنْ مَالِهِ* *جَوْلًا*, and *اجتال*, and *جَوْلًا*, *He chose, or selected, from his property, or cattle, a choice portion*. (TA.)

2: see 1, in two places.

3. *كَانَتْ بَيْنَهُمْ* *مُجَاوَلَةٌ*: and *جَاوَلُوا*: see 1.

4. *اجال* (Mṣb, K,) and *اجال به* (K,) inf. n. *اجَالَةٌ* (S,) *He, or it, made, or caused, him, or it, to go, move, or turn round, or about, or round about; to circle, or revolve; (S, Mṣb, K;) as also* *جال به* (Zj, K.) One says in the game called *النَّبِير*, [see this word,] *أَجَلِ السَّهَامِ* [Turn thou round about, i. e., shuffle, the arrows in the *رَبَابَة*]. (S, TA.) And *اجال السَّهَامَ بَيْنَ الْقَوْمِ* *He moved about the arrows, [i. e., shuffled them in the *رَبَابَة*]*, (Az, ISd, TA,) and then distributed them among the people, or party. (Az, TA.) And *اجال سيفه* *He brandished, flourished, or played with, his sword, turning it round about*. (Mṣb.) And *الريح تجول بالثراب* (Lth, TA,) and *بالحصى* (K, TA,) [The wind makes the dust, and the pebbles, to turn round about, to circle, or to revolve.] — *أَجَالُوا الرَّأْيَ فِيمَا بَيْنَهُمْ* *† They turned about, or revolved, [in their minds, the idea, or opinion, respecting the matter that was between them]*. (TA.) And *اجالوا الفكر* *† [They turned about, or revolved, thoughts, ideas, schemes, or contrivances, in their minds]*. (Jel in ix. 48.) — *اجال خَمْسَهُ فِي وَعَائِهِ*, in the 7th

Maḳámeh of Har, (p. 76 of the sec. ed.,) is explained in a MS. of that work as meaning *ادخل*, (De Sacy's Chrest. Ar., sec. ed., p. 185,) i. e., *He inserted: but the proper meaning is, he turned about, or round about, his five fingers in his bag.* — *أَجَلْ جَانْتِكَ* *† Accomplish, or finish, the affair in which thou art engaged*. (M, K, TA.)

6: see 1.

7: see 1, in two places.

8: see 1, first sentence. — *اجتالهم* *He turned them from their course*. (K.) *He* (the devil) *caused them to leave, or forsake, the right way*. (T, TA.) *اجتالهم الشياطين عن دينهم* *The devils excited them to lightness, or levity, and unsteadiness, so that they turned away from their religion, to error; i. e., they carried them away and drove them [from their religion]*. (Sgh, TA.) [See also 10.] — See also 1, last two sentences.

10. *استجالتهم الشياطين* *The devils turned them from the right course, to error; fascinated them so that they turned with them*. (A, TA.) And *استجاله الشيء* *The thing excited him to lightness, or levity, and unsteadiness*. (TA.) [See also 8.] — *استجالت الخيل ما مرّت به* *The horses removed, or displaced, that by which they passed*. (O, TA.) — *استجبل الرباب* *The [or white clouds] were driven together after a state of dispersion, and became ready to rain*: (M, TA:) or it means *جاءته الريح فاستجالتهم*, i. e., *the wind came to them, and removed them, or displaced them, and dissuandered them, and drove them away*. (TA.) — *استجلنا الجبار* *† We saw the rainless clouds going about, or round about, in the horizon*, (A, TA,) or *in the sky*. (TA.)

جال: see *جول*, in five places: — and *مجول*.

جالل: see *جائل*.

جول: see *جولان*, in two places. — Also *A large army, or military force, or troop of horse*: (Sgh, K:) pl. *جول*. (Sgh, TA.) *A herd of camels: and a troop of خيل [meaning horses or horsemen]: as also جول in both these senses*: (K:) or the latter, which is also explained in the K as signifying *a herd of camels, and a flock of ostriches and of sheep or goats*, is pl. of the former: (TA:) or the former signifies *thirty [horses or horsemen]: or forty: (K:) or less: or more: (TA:) or the choice, or best, of camels: and [in like manner] جول signifies the choice and best; as in the saying, أَخَذَ جَوْلَةَ مَالِهِ [He took the choice and best of his cattle, or property]*. (K.) [See also 1, last two sentences: and see *جولان*.] And *Many great sheep or goats*. (K.) — Also *A male mountain-goat that is old, or advanced in age*: (M, K:) pl. *أجوال*. (M, TA.)

جول *The wall [that surrounds the interior] of a well: accord. to A'Obeyd, every side of a well, from its top to its bottom: and جال signifies the same: (S:) or the former, the side, or lateral part, (M, Mṣb, K,) of a well, and of a grave, and of the sea, and of a mountain; as also جال*

(M, K) and *جبل*: (K, TA; in the CK *جبل*;) or the *surrounding parts [or sides] of a grave*: (M, TA:) and *جالا الوادي* *the two sides of the water of the valley: and جالا البحر* *the two shores of the sea, or great river*: (T, TA:) pl. [of pauc.] *أجوال*, (Az, S, Mṣb, K,) pl. of *جول* and *جال*, (TA,) and [of mult.] *جوال* and *جوائة*; (so in copies of the K, and in the M, but in some copies of the K *جوال* and *جوائة*;) and *أجاول* is pl. of *أجوال*. (TA.) Also, as in the T and the Moḥeṭ, (TA,) *The portion of rock that is at the bottom of the water, (K, TA,) upon which is the casing of the well; so that if it quit its place, the well falls to ruin: this is [said to be] the primary meaning of the word: and hence the saying, هَذَا مَاءٌ لَا يَدْرُكُ جَوْلَهُ [This is water of which the rock beneath it is not to be reached]*. (TA.) — [And from this word as signifying the casing of a well, or the portion of rock above mentioned,] *† Intelligence; (S, K, TA;) judgment, and intelligence, or full intelligence, or intelligence to which one has recourse; (T, TA;) understanding of the heart; (TA;) and resolution, or fixed purpose of mind; (S, M;) and prudence: (T, TA:) in the K is erroneously put for *العزم*. (TA.) You say, of a man, *ما له جول* *He has not intelligence and judgment, or fixed purpose of mind, to withhold him, or protect him; like the جول of a well; (S, M, TA;) because a well, when cased with stone or the like, is stronger*. (TA.) And *رجل له زبر وجول* *† A man having judgment and intelligence, or full intelligence, or intelligence to which recourse is had; whose جول does not become demolished: and in like manner, هُوَ مَرْبُورٌ مَا فَوْقَ الْجُولِ مِنْهُ وَصَلَبٌ مَا تَحْتَ الزَّبْرِ* *هو مَرْبُورٌ مَا فَوْقَ الْجُولِ مِنْهُ وَصَلَبٌ مَا تَحْتَ الزَّبْرِ* *† He is not intelligent nor prudence; i. e., his جول is demolished, therefore one is not sure that the زبر [that rests upon it] may not also fall: and ليس له جول, and جال, † He has not prudence*. (T, TA.) — *فعلته من جوله* *I did it on account, or for the sake, or because, of him, or it*. (Ibn-'Abbād, TA.) — See also *جول*: — and *جولان*.*

جول: see *جبل*.

جولان *Dust; as also جول and جولان*, (K,) both mentioned by Az, (TA,) and *جبلان*, (K,) mentioned by ISd: [or] all signify *dust which the wind makes to turn about or round about, to circle, or to revolve, upon, or from, the surface of the earth*. (TA.) And *Small pebbles which the wind makes to turn about or round about, to circle, or to revolve; (K, TA;) as also جول and جبلان*. (TA.) — *جولان*: see *جولان*.

جولان الهوم *† The first, or beginning, [lit. the revolving, (see 1,)] of anxieties*. (Ibn-'Abbād, K, TA. [In the CK, erroneously, *جولان*].) You say, *في قلبه جولان الهوم* *† In his heart are revolving anxieties*. (A, TA.) — *جولان النبال* *The small, or young, and bad, of cattle: (Fr, S, K:) so in the M and O; but in a copy of the M, written جولان; which is app. a mistake*. (TA.) Accord. to Ibn-'Abbād, *The choice, or*

best, of cattle: the contr. of what is said by Fr. (TA. [See also جَوْلَ])

جَوْلَان: see جَوْلَان, in two places. — جَوْلَان: see أَجُول.

جَوْلَانِي: see أَجُول. — Also † A man whose benefits are common to the near and the distant; (K, TA;) whose benefits go round to every one. (Sgh, TA.)

جَوْلَانِي: see أَجُول.

جَوْلَان What the winds sweep away (AHn, M, K) and round about, (AHn, M,) of fragments of plants and of the fallen leaves of trees; (AHn, M, K;) as also جَوْلَانِي. (M, TA.)

جَوْلَانِي: see أَجُول.

جَوْلَانِي † The turns (دَوَائِر) of an affair, or event. (TA.)

جَوْلَان One who goes about, or round about, much, or often, in the countries, or districts, (Mgh, TA,) not remaining fixed, or settled; (Mgh;) as also جَوْلَانِي [but in a more intensive sense, meaning who does so very much, or very often]. (TA.) — A horse having a flexible head: (TA;) and أَجُولِي a swift horse, that turns about howsoever one turns him. (K, TA.)

جَوْلَانِي: see the next preceding paragraph.

جَوْلَانِي: see أَجُول. — Also Rainless clouds going round about. (A, TA.) — And, applied to a [woman's ornament of the kind termed] وَشَاح, and to a camel's belly-girth, Loose; not tight; unsteady; as also جَوْلَانِي. (T, TA.) [Hence,] اِمْرَأَةٌ جَوْلَانِيَّةٌ A woman slender in the waist. (Z, TA.)

جَوْلَانِي An affair in which one is engaged. (M, K.) See 4, last sentence.

أَجُول [More, and most, wont to go round, or about, or round about; to circle, or revolve;] is from the first of the verbs in this art.: and hence the prov., أَجُولٌ مِنْ قَطْرَبٍ [More wont to go about, or round about, or more restless, than a قطرب; a certain animalcule, or insect, that is constantly moving about: see art. قَطْرَب]. (Har p. 661.) — Also, [as meaning † More, and most, circulating,] applied to language, or discourse. (TA in art. جمع.) [See an ex. voce مَجْمَع.] — جَوْلَانِي, and جَوْلَانِي, and جَوْلَانِي, (Lh, M, K,) and جَوْلَانِي, and جَوْلَانِي, (M, K,) A day of much dust (T, M, K) and mind: (T, TA:) from جَوْلَان signifying “dust.” (TA.)

جَوْلَانِي: see أَجُول.

مَجَال A place in which one goes round, or about, or round about: (TA:) [a field of battle: a circus:] a place of exercise for horses. (Har p. 16.) — [Hence] one says, لَمْ يَبْقَ مَجَالٌ فِي الْأَمْرِ [There remained not any scope in the affair, or case]. (TA.)

مَجُول A certain garment for women, (M, K,) doubled, and sewed together at one of its two sides,

and having an opening made to it at the neck and bosom; in which a woman goes about: (M, TA:) or for a young girl; (K;) the ذِرْع being for a woman: (TA:) a small garment in which a girl goes about: (S;) or a garment which a girl wears before she is made to keep herself behind, or within, the curtain, and in which she goes about: (Z, TA:) accord. to IAp, i. q. صُدْرَةٌ. (TA.) Imra-el-Kays says,

إِنِّي مِثْلَهَا يَرْثُو الْحَلِيمُ صَبَابَةً
إِذَا مَا أَسْبَكَتْ بَيْنَ ذِرْعٍ وَمَجُولٍ

[At the like of her the staid would fixedly gaze with tenderness of desire, when she has become of erect and justly-proportioned stature, between such as wears a woman's shirt and such as wears a young girl's garment]. (S, TA.) — A woman's anklet. (Ibn-'Abbād, K.) — An amulet, a phylactery, or charm of the hind termed عَوْدَةٌ. (IAp, K.) — A crescent of silver in the middle of the necklace termed قَلَادَةٌ. (IAp, K.) — Silver [itself]. (Th, K.) — A good, or sound, ذَرْهَم [or silver coin]. (IAp, K.) — A shield; (S, O, K;) sometimes used in this sense; (S, O;) as also جَوْلَانِي. (Ibn-'Abbād, TA.) — A large wooden bowl. (IAp, TA.) — A white ثَوْب [or piece of cloth] that is put upon the hand of him to whom the players at the game called المَيْسَر commit the arrows [to be shuffled and distributed, in order that he may not be able to distinguish them by the feel,] when they have collected themselves. (Isd, K, TA.) [For the same purpose, a piece of thin skin was also used: see رِبَابَةٌ.] — A pool of water left by a torrent; because the water goes round about in it. (IF, TA.) — A wild ass. (IAp, K.)

مُسْتَجَال [pass. part. n. of 10, Turned from the right course, &c.:] excited to lightness, or levity, and unsteadiness: (TA:) being bereft of his reason, or intellect. (AA, TA.)

جوم

جَام A vessel, (K,) or فَائُور [i. e. a basin, or a table, or a tray used as a table], (IAp, TA,) of silver: (IAp, K, TA:) or a white dish or tray, of glass or of silver: (Mgh:) or a vessel (ظَرْف) of glass: (Har p. 200:) [a Persian word, i. e. جَام, arabicized; or] a genuine Arabic word: (TA:) pl. [of pauc.] أَجُوم, with , (IAp, K,) and أَجُوم, and (as some say, IAp, TA, [of mult.], جُوم, (K,) with damm, (TA, in the CK جُوم, and [of pauc. or mult.] جَامَات: (IAp, K:) but IB says that جَام is pl. of جَامَةٌ, as is also جَامَات: [instead of which he should rather have said that جَام is a coll. gen. n. of which the n. un. is جَامَةٌ, (though this requires consideration, as the former is commonly used as a sing.) and that the pl. of the latter is جَامَات:] that its diin. is جُومِيَّة: and that it, i. e. جَام, is of the fem. gender. (TA.)

جَامَةٌ: } see above.
جُومِيَّة: }

جون

1. جَان, (K, TA, [in the CK, erroneously, جَان], inf. n. جَوْن, (TA,) It (the face) became black. (K.)

جَوْن White: and black: (S, Mgh, K:) thus bearing two contr. significations: (S:) and جَوْنِي, also, has the latter signification: (IAth, TA in art. حَوْت:) or جَوْن signifies black tinged over with red: (T, M, TA:) and black intermixed with red; the colour of the قَطَا: (T, TA:) and also red: (K:) or of a pure red colour: (TA:) and, applied to a horse and a camel, of the colour termed اُدْهَم, (S, K,) intensely black: (S:) every camel, and every wild ass, seen from a distance, is of this colour: fem. with ة: (T, TA:) and, applied to a plant, or herbage, green, (K,) or intensely green, (TA,) inclining to blackness: (K, TA:) pl. جُون; (S, TA:) like as صُنْم is of صُنْم, (S,) and وَرْد of وَرْد. (M, TA.) You say also, الشَّمْسُ جُونَةٌ The sun is characterized by what is termed جُونَةٌ: (S:) or is intensely glistening and clear. (Az, TA.) [See also جُونَةٌ below.] See also جَوْنِي. Accord. to ISk, أَبُو الْجَوْن means The white man: opposed to أَبُو الْبَيْضَاء meaning the negro. (TA in art. بَيْض.) — Also † Day: (AO, S, K:) pl. as above. (K.) So in the saying,

غَيْرَ يَا بِنْتَ الْحَلِيسِ لَوْنِي
مَرَّ اللَّيَالِي وَأَخْبَلَانِ الْجَوْنِ

[The passing of the nights, and the alternating of the day, have changed. O daughter of El-Huleys, my colour]. (AO, S.) — And, accord. to certain of the lawyers, metaphorically, † The light: and the darkness. (Mgh.) — And accord. to IAp, † The فرق [app. فرق, meaning day-break]. (TA.) — الجَوْنَان The two extremities of the bow. (Fr, Az, K.)

جُونَةٌ The sun; (K;) [i. e.] the sun's disc; because it becomes black [or of a blackish colour tinged with red] at setting; (S;) or it may be because of its whiteness and clearness; but it is said to be only applied to the sun when it is setting; opposed to غَزَالَةٌ; as observed by MF: (TA:) [see also جَوْن:] the sun is also called جُونَةٌ, (K,) because of its becoming black [or of a blackish colour tinged with red] at setting. (TA.) — A [jar such as is called] خَابِيَةٌ (IAp, TA:) or a خَابِيَةٌ smeared with tar, or pitch. (S.) [See an ex. in a verse of Leboed cited in art. دُون.] See also جُونَةٌ. — And A bucket (دُون) that has become black. (IAp, TA.) — And i. q. فَحْمَةٌ [which may here mean either A piece of charcoal, or the blackness of night or the like]. (IAp, K.) — And i. q. أَحْمَرُ [perhaps as a subst., meaning A red thing]. (K.) — See also جَوْنِي.

جُونَةٌ The quality [i. e. colour], in horses, denoted by [the epithet] جَوْن; like غَبَسَةٌ and وَرْدَةٌ; (S;) in horses, i. q. دُهْمَةٌ: (K:) and in the sun, also, the quality denoted by جُونَةٌ [as fem. of جَوْن, q. v.]: and blackness; as in the saying, لَا أَفْعَلُهُ حَتَّى تَبْيَضَ جُونَةُ الْقَارِ [I will not

do it until the blackness of pitch, or tar, become white]: but if you say القَارِ جَوْنَةٌ, the meaning is the خَابِيَّة [smeared with tar, or pitch]. (S.) = A small basket (سُيْلَةٌ), (K,) or سَفَط, (K in art. جَان,) of a round form, (TA,) that is with the sellers of perfumes, (S, K,) used for containing their perfumes: (K in art. جَان:) called in Persian دَانِ شَيْشَه [a receptacle for bottles or the like]: (KL:) originally with ء: (K:) or sometimes pronounced with ء: (S:) El-Farisee approved the suppression of the ء: (M, TA:) pl. جُون. (S, M, K.) [See also رُبْعَةٌ.] = A small mountain. (K.)

جَوْنَةٌ: see جَوْنَةٌ — Also A cooking-pot; (K;) because it is black. (TA.) — And A she-camel such as is termed دَهْمَةٌ [of an intense, or a dark, gray colour, without any admixture of white]; from جَانِ suid of the face. (K.)

جُونِي: see جُون. — Also A species of the kind of bird called قَطَا, (S, K,) black in the belly and wings, larger than the [species called] كُدْرِي, one of the former species being equal to two of the latter: (S, TA:) or, accord. to Lsk, the قَطَا compose two species; one called جُونِي and كُدْرِي; and the other, غَطَاط; and the former is dusky, or dingy, or of a hue inclining to black and dust-colour, (أَكْدَر,) in the back, black in the inner side of the wing, yellow in the throat, short in the legs, having in the tail two feathers longer than the rest of the tail: (T, TA:) or, as some say, the كُدْرِيَّة and جَوْنِيَّة are one of the two species of the قَطَا, and the other is the غَطَاط; and the former are short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صَبَب) in the tertials: (TA voce غَطَاط, q. v.) [but see كُدْرِي: the جُونِي is described by De Sacy, on the authority of the book entitled دَرَّةُ الْمُنَقَّاةِ مِنَ الْعَجَائِبِ الْمَخْلُوقَاتِ وَغَرَائِبِ الْمَوْجُودَاتِ, thus: "le djouni a les barbes internes des ailes et les penes primaires noires; il a la gorge blanche, ornée de deux colliers, l'un jaune et l'autre noir; son dos est d'un gris cendré, moucheté, mêlé d'un peu de jaune: on appelle cette espèce djouni, parce que sa voix ne rend pas un son clair et sonore, mais qu'elle fait entendre seulement une sorte de gargouillement dans le gosier." (Chrest. Arabe, 2nd ed., ii. 369:)] it is stated in the handwriting of As, on the authority of the Arabs, that جُونِي, applied to the قَطَا, is with ء; app. meaning that it was pronounced جُونِي: (M, TA:) a single bird of this species is termed جَوْنِيَّة: (S:) and you say also قَطَاةٌ جَوْنَةٌ, with fet-ḥ: (TA:) [but جُونِي seems to be also used as a n. un., like رُومِي: for it is said that] جُون is pl. [or rather coll. gen. n.] of جُونِي, like as تَمَر is of تَمَرَةٌ. (Ham p. 605.)

جوى

1. جَاهَهُ بِالْمَكْرُورِ, (S,) or بِمَكْرُورٍ, (K,) [aor. جَاهَهُ, inf. n. جَوَّهَ, (S,) i. q. جَاهَهُ] [He met him, or encountered him, with, or he said to him,

or did to him, or he accused him, to his face, of, that which was, or a thing that was, disliked, or hated]. (S, K.) And [in like manner,] جَاهَهُ بِشَرٍّ He encountered him with evil [speech or conduct]; or confronted him therewith: whence جَاهَتْ, i. e. Mayest thou not be encountered with evil; said in chiding a he-camel: see جَاهَ below. (TA.) A woman of Ghatafān, being chidden by her son, and being asked why she did not reply against him, said, أَخَافُ أَنْ يَجُوفِنِي بِأَكْثَرِ مِنْ هَذَا, meaning I fear that he would encounter me with more than this. (JK.)

[2. جَوَّهَ and جَاهَهُ are rendered by Golius *Ad dignitatem erexit: spectabilem reddidit*: as on the authority of the S: but in my copies of the S the two verbs are اَوْجَهَ and وَجَّهَ; and belong to art. وَجْه, though mentioned in the present art.]

[4: see 2.]

5. تَجَوَّهَ He magnified himself; or was, or became, proud, haughty, or disdainful: or he affected rank, station, or dignity, not possessing it. (TA.)

جَاهَ Rank, station, or dignity, (S, K, TA, and JK in art. وَجْه,) with, or in the estimation of, the Sultān; (JK, TA;) as also جَاهَةٌ, (K,) on the authority of Lh, (TA, as from the K, [but not in my copies,]) or, accord. to Sgh, of Ka.: the former word [probably arabicized from the Persian جَاه; but] said to be formed by transposition from وَجَّهَ; this being first changed to جَوَّهَ; then, to جَوَّهَ; and then, to جَاهَ: or, accord. to Lh, it is not from وَجَّهَ, but from جَاهَتْ [app. جَاهَتْ, first pers. sing. of جَاهَ, q. v.]; though he does not explain what is جَاهَتْ. (TA.) You say, فَلَانٌ ذُو جَاهٍ [Such a one is possessed of rank, station, or dignity]. (S.) And لِفُلَانٍ جَاهٌ فِيهِمْ To such a one belongs rank, station, or dignity, among them. (Abou-Bekr, TA.) The dim. of جَاهَ [or of جَاهَةٌ] is جَوْنِيَّة. (TA.) = جَاهَ, indecl., with kesr for its termination; and, accord. to As, sometimes, جَاهَ, with tenween; (S;) or جَاهَ جَاهَ, (JK, K,) and جَاهَ جَاهَ, and جَاهَ جَاهَ, (Lh, K,) and جَوَّهَ, or جَوَّهَ جَوَّهَ, (accord. to different copies of the K, but) indecl., with kesr for the termination, [i. e. جَوَّهَ جَوَّهَ, or جَوَّهَ جَوَّهَ,] mentioned in the M, (TA,) and جَاهَ لَا جَاهَتْ, (IDrd, TA, [see 1,]) conjectures used for chiding a he-camel, not a she-camel: (As, JK, IDrd, S, K:) or one says to a she-camel, عَاجَ and جَاهَ. (A'Obeyd, TA in art. عَوَج: [or perhaps there is an omission here: I think it more likely that what A'Obeyd said was that one says to a she-camel, عَاجَ, and to a he-camel, جَاهَ.])

جَوَّهَ The face, or countenance; syn. وَجْهَ; as also جَاهَ: (Lh, K:) the latter with kesr: (TA:) so in the saying, نَظَرَ بِجَوَّهٍ سَوٍّ and بِجَاهِهِ سَوٍّ [He looked with an evil face or countenance]. (Lh, K.) = جَوَّهَ جَوَّهَ, or جَوَّهَ جَوَّهَ: see the next preceding paragraph.

جَاهَةٌ: }
جَوْنِيَّة: } see جَاهَ.

وجه. تَجَاهَ and تَجَاهَ and تَجَاهَ: see art. وجه.

جوفر

جَوْفَر: }
جَوْفَرِي: } see art. جهر.

جوى

1. جَوِي, (S, K,) aor. ءَ, (TA,) inf. n. جَوِي, (K,) He (a man, S) was, or became, affected with what is termed جَوِي, (S, K,) meaning ardour: and violence of amorous desire; or of grief, or sorrow: (S:) or inward love: (M, K:) and grief, or sorrow: (K, and so in a copy of the S:) and ardour: and violence of love; or of grief, or sorrow: (K:) [see حَبَّ:] — and also as meaning consumption; or an ulcer in the lungs: and long continuance, or oppressiveness, of disease: and a disease in the chest: (K:) or any inward disease during which one does not find food to be wholesome: (TA:) part. n. جَوِي, (S, K;) fem. جَوِيَّة. (TA.) — You say also, جَوَيْتُ نَفْسِي, meaning I found the country, or town, to disagree with me. (S.) And جَوَيْتُ نَفْسَهُ مِنْهُ and عَنَّهُ [He found it to disagree with him: a meaning indicated, but not expressed]. (K.) See also 8. — And جَوَيْتُ الْأَرْضَ The land stank. (TA.)

8. اجْتَوَاهُ He disliked residing in it, namely, a country, or town, even if in the enjoyment of ease and plenty: (S:) or he disliked it, (K, TA,) and found it to disagree with him; (TA;) as also جَوَيْتُ: (K, TA:) or he disliked it, namely, a city, and found it to be insalubrious: or, as AZ says, he disliked it, namely, a country, even if it agreed with him in respect of his body: and he says, in his Nawādir, that اجْتَوَاهُ signifies the yearning towards, or longing for, home, and disliking a place, even if in the enjoyment of ease and plenty: and disliking it without yearning towards, or longing for, home: and also the not finding the food nor the beverage in a land to be wholesome; but not when one likes the residing in it but its food and beverage do not agree with him. (TA.) = And اجْتَوَى His heart was burnt by the fire of enmity. (Ham p. 219.)

جَوِي: see 1: — and see what next follows, in two places.

جَوِي part. n. of 1, q. v.; (S, K;) and جَوِي signifies the same, being an inf. n. used as an epithet. (K.) — Hence, (S,) the former, (S, K,) as also جَوِي the latter, (K, and so in a copy of the S,) signifies Stinking water; (K;) or water that has become altered and stinking. (S, TA.) — أَرْضٌ جَوِيَّةٌ and جَوِيَّةٌ A land that disagrees with one. (K.)

جَوِي Contracted in the bosom, (K, TA,) by reason of disease therein, (TA,) so that his tongue cannot explain for him, (K,) or so that his tongue can hardly, or not at all, explain for him. (TA.) — جَوِي: see جَوِيَّة.

جى

3. جَايَاهُ, inf. n. مُجَايَاةٌ, *He faced him, fronted him, was opposite to him, or was over against him*: a dial. var. of جَايَاهُ. (IAqr, K.) You say also, مَرَّبَى مُجَايَاةٌ *He passed by me being in front, or opposite.* (TA.)

جيا

1. جَاءَ, aor. يَجِيئُ, inf. n. مَجِيئُ (S, Mṣb, K, &c., [the most common form, but] deviating from the general rule [respecting inf. ns. of this class], for the inf. n. of a verb of the form فَعَلَ having its aor. of the form يَفْعُل is [accord. to the general rule, if commencing with an augmentative مَر,] مَفْعُل, though some words, beside مَجِيئُ, deviate from this rule by being of the measure مَفْعُل, [for مَكِيلُ and مَعِيشُ, as مَجِيئُ is originally مَجِيئُ,] and مَمِيلُ and مَحِيدُ and مَسِيرُ and مَصِيرُ and مَحِضُ and مَبِيعُ and مَعِيلُ and مَزِيدُ and مَقِيلُ and مَحِضُ and مَبِيعُ, S, *TA) and جِيئَةُ (S, K, of the form of an inf. n. of un., but used as an inf. n. in an absolute sense, like رَجْفَةٌ and رَحْمَةٌ, S, TA) and جِيئُ, (K,) *He, or it, came; or was, or became, present; syn. أَتَى*; (S, K;) or حَضَرَ, said of a man [&c.]; (Mṣb;) or حَصَلَ [meaning *it came, came to pass, happened, took place, betided, befell, or occurred; it resulted; it ensued; &c.*]; and it is used in relation to ideal, as well as real, substantives; so that إِذَا جَاءَ نَصْرُ اللَّهِ [When the assistance of God shall come (in the Kur ex. 1)] is [not a figurative but] a proper phrase. (Er-Rāghib, TA.) Sb mentions, on the authority of certain of the Arabs, هُوَ يَجِيئُكَ [for هُوَ يَجِيئُكَ *He comes, or will come, to thee*], with the hemzeh suppressed: (TA:) and he also mentions يَجِيئُ as a dial. var. of يَجِيئُ. (Id. in art. جَوَا, q. v.) [As shown above,] جَاءَ is used intransitively and transitively. (Mṣb, MF.) You say, جَاءَ زَيْدٌ *Zeyd came; or was, or became, present.* (Mṣb.) And جِئْتُ مَجِيئًا حَسَنًا [I came with a good coming; or in a good manner]. (S.) And جِئْتُ زَيْدًا *I came to Zeyd.* (Mṣb.) And sometimes one says, جِئْتُ إِلَيْهِ meaning *I went [as well as I came] to him, or it.* (Mṣb.) And جِئْتُ مِنَ الْبَلَدِ [I came from the town, or country]: and مِنَ الْقَوْمِ, meaning *from the presence of the people, or company of men*. (Mṣb.) And جَاءَ الْغَيْثُ *The rain [came, or] descended.* (Mṣb.) And جَاءَ أَمْرُ السُّلْطَانِ *The order, or command, of the Sultān came, or arrived.* (Mṣb.) And جِئْتُ بِهِ (S, Mṣb, K) and أَجَاتُهُ, both signifying the same, (S, K,) [I came with him, or it;] I brought him, or it, with me. (Mṣb.) And الْحَمْدُ لِلَّهِ الَّذِي جَاءَ بِكَ [Praise be to God who brought thee]; and الْحَمْدُ لِلَّهِ إِذْ جِئْتُ [Praise be to God because, or that, thou camest, or hast come]; but not جِئْتُ الْحَمْدُ لِلَّهِ الَّذِي جِئْتُ: (S, TA:) and [in like manner] you say, الْحَمْدُ لِلَّهِ إِذْ كَانَ كَذَا; but

not بِهِ الْحَمْدُ لِلَّهِ الَّذِي كَانَ كَذَا unless you say بِهِ or مِنْهُ or عَنْهُ [after الَّذِي]. (ISk, TA.) [Henec, أَتَى *He begot a child, or children; like أَتَى بِوَلَدٍ. And جَاءَتْ بِهِ She brought him forth; gave birth to him; like أَتَتْ بِهِ. And جَاءَ بِمَعْنَى It (a word) conveyed, or imported, a meaning.*] — [جَاءَ also signifies *He brought to pass, did, executed, performed, or effected, a thing*: and he said, gave utterance to, or uttered, a thing: like أَتَى in both these senses.] And جَاءَ كَذَا *He did thus, or such a thing.* (TA.) Henec, [in the Kur xix. 28,] لَقَدْ جِئْتُ شَيْئًا قَرِيبًا (TA) [Verily, O Mary, thou hast done] *a thing hitherto unknown; a thing deemed strange.* (Bḏ.) [See another ex. voice إِفْر, likewise from the Kur.] And جِئْتُ شَيْئًا جَاءَ بِالْبَدِيعِ (Mṣb.) And جِئْتُ شَيْئًا *He produced a new saying, or new poetry, not after the similitude of anything preceding.* (TA in art. بَدَعَ.) And جَاءَ جَرِيًّا بَعْدَ جَرِيٍّ (K in art. بَدَعَ.) or [more commonly] جَاءَ بَعْدَ جَرِيٍّ (M in that art.) [He (a horse) performed, or fetched, run after run]. — جَاءَ is also syn. with جَاءَ الْبِنَاءُ مُحْكَمًا, as أَتَى, like صَارَ, *The building became, or came to be, firm, strong, or compact.* (Kull p. 11.) [And hence the phrase,] مَا جَاءَتْ حَاجَتُكَ (M, K,) thus in all the copies of the K, with the noun in the accus. case; i. e. *What became, or has become, thy want?* syn. مَا صَارَتْ (M, K;) or *What was thy want?* syn. مَا كَانَتْ (Er-Rāde, TA:) مَا being here an interrogative, and the [implied] pronoun [in the verb] being made fem. because its predicate is fem.: but some say حَاجَتُكَ, in the nom. case, [as it is in the CK, meaning *What did, or has, thy want become?*] regarding حَاجَتُكَ as the subject of جَاءَتْ, and مَا as the predicate of this verb. (TA.) — See also 3.

3. جَايَا [inf. n. of جَايَا] signifies *The act of facing, or fronting; being opposite, or over against*: (IAqr, K:) and the act of coinciding; as also جِيَاةٌ. (AZ, K.) You say of a man, جَايَانِي *He faced me, fronted me, was opposite to me, or was over against me, at a short distance.* (TA.) And مَرَّبَى مُجَايَاةٌ *He passed by me being in front, or opposite.* (TA.) And جَايَانِي فَلَانًا *I coincided with such a one in his coming.* (TA.) And هَذَا الْمَكَانَ لَجَايَاتُ الْغَيْثِ *Hadst thou passed beyond this place, thou hadst met with rain, or coincided with rain in its coming.* (TA.) — جَايَانِي فَجِئْتُهُ, [so in copies of the S, and in copies of the K, as from the S, but in the TA, as from the S, جَايَانِي, and said to be with two hemzels, though this is evidently wrong,] aor. أَجِيئُهُ, the former verb of the measure فَاغْلَبْنِي (S,) is [said to be] a mistake for جَايَانِي فَجِئْتُهُ, since the former verb has an infirm letter [ي] for its medial radical and, for its final, not the reverse, (Sgh, K,) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Sgh as the correct form] is that

which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, *He vied with me, or strove to surpass me, in frequency of coming, and I surpassed him therein.* (S, K.)

4. أَجَاةٌ *He made him, or it, to come.* (Kull p. 11.) — [Henec,] جِئْتُ بِهِ i. q. أَجَاتُهُ: see 1. (S, K.) — أَجَاتُهُ إِيَّاهُ *I compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; (Fr, S, K;) or made him to want it, or be in need of it:* (S:) in the dial. of Temeem, أَشَاتُهُ. (TA in art. شَا.) It is said in a prov., شَرُّ مَا يُجْبِئُكَ إِلَى مُخَةٍ عَرْقُوبٍ [It is an evil thing that compels thee to have recourse to the marrow of a hock]; for, as Aṣ says, the عَرْقُوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (S.) And it is said in the Kur xix. 23, فَأَجَاةَا الْمَخَاضِ إِلَى جِذْعِ النَّخْلَةِ *And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree.* (Bḏ.)

جِيئَةُ [A coming;] a subst. from جَاءَ (S, K,) of the measure فَعْلَةٌ, with kesr to the ج. (S.)

جَاءَ and جِيئُ: see what next follows.

جِيئَةُ (K,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فَعْلٌ, and جِيئُ, also written جِيئُ, (K,) with the y changed into hemzeh, (TA,) and جِيئُ, (K,) [originally جِيئُ, of the measure فَعْلٌ, denoting intensiveness, in the CK written جِيئُ, mentioned by IJ as anomalous, A frequent comer. (TA.) One says, إِنَّهُ لَجِيَاءٌ بِخَيْرٍ *Verily he is a frequent bringer of good.* (TA.)

جَايِي, originally جَايِي, then جَايِي, then جَايِي, and then جَايُ, *Coming; act. part. n. of 1.*

جيب

1. جَابَ, aor. يَجِيبُ: see 1 in art. جَوِب, in two places.

2. تَجِيبُ, inf. n. تَجِيبُ: see 1 in art. جَوِب.

جَيْبُ The طَوْقُ [or opening at the neck and bosom] (K) of a shirt (S, K) and the like; (K;) as, for instance, of a coat of mail: (TA:) or the opening of a shirt at the uppermost part of the breast: (Mṣb, MF:) or the opening in a garment for the head to be put through: or such an opening as a sleeve and a طَوْقُ: (MF:) pl. [of mult.] جُيُوبُ, (Mṣb, K,) also pronounced جُيُوبُ, (TA,) [like جُيُوبُ for جُيُوبُ] and [of pause.] أَجْيَابُ: (Mṣb:) this is said to be its proper art. (K, TA,) not جَوِب, because its pl. is جُيُوبُ. (TA.) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to A pocket.] — † The heart; the bosom. (K.) So in the saying, هُوَ نَاصِحُ الْجَيْبِ † [He is pure, or sincere, of heart or bosom]: (K:) or trusty, trustworthy, or faithful. (S. [See also art. نَصَح.]) A poet says,

* وَخَشَنَتْ صَدْرًا جَبِيَّةً لَكَ نَاصِحٌ *

† [And thou hast exasperated a bosom the heart of which was faithful to thee]. (TA.) You say also, **هُوَ ذَنْسُ الْجَبِيبِ** † [He is a person of foul heart]. (A in art. ذنس.) And **رَدَعَ جَبِيَّةً عَنْهُ** † He cleared his heart, or bosom, of it. (K in art. ردع, q. v.) — **جَبِيبُ الْأَرْضِ** † The place of entrance of the land, or country: (K:) pl. **جَبِيبَاتُ**. (TA.)

جَبِيَّةٌ: see art. **جوب**.

يَأْفُوتُ مُجَبِّبٌ Hollowed [sapphires]: occurring in a trad. describing the banks of the river of Paradise: but accord. to one reading, it is **لَوْنُو**; accord. to another, **مُجَبِّبٌ** or **مُجَوِّبٌ**; and accord. to another, **مُجَبِّبٌ** or **مُجَوِّبٌ**. (TA.)

جيج

1. **جَيَّاحَةٌ**, aor. **تَجِيحُهُ**, inf. n. **جَيَّاحَةٌ**, [perhaps a mistranscription for **جَائِحَةٌ**]: i. q. **جَائِحَةٌ** of which the aor. is **تَجَوُّحُهُ**: see art. **جوح**. (Msb.) And **جَاحَهُرُ اللَّهِ**, inf. n. **جَجِجَ** and **جَائِحَةٌ**, the latter an inf. n. like **عَافِيَةٌ**, God afflicted them with a calamity. (TA.)

جَجِجَ i. q. **مَجْجُوحٌ**: see art. **جوح**. (Msb.)

جيد

1. **جَيْدٌ**, (Lh, L,) or **جَادٌ**, of the same class as **نَعَبٌ**, nor. **يَجَادُ**, (Msb,) inf. n. **جَيْدٌ**, (Lh, S, A, L, Msb, K,) He had a long neck: (A, Msb, K:) or a long and beautiful neck: (S, L:) or a slender and long neck. (L, K.)

جَيْدٌ, of the measure **فَعْلٌ**, (Sh, Akh,) or it may be originally of the measure **فُعْلٌ**, (Sh, TA,) The neck: (S, L, Msb, K:) said by Sh to be used only in praise; and **عُنُقٌ**, in dispraise; the use of the former in the Kur xxi. being ironical; (TA;) but accord. to Esh-Shihab, the contr. is often the case: (MF:) generally applied to that of a woman: (L:) or the part of the neck upon which the necklace lies: or its fore part: (L, K:) pl. [of pauc.] **أَجْيَادٌ** (S, L, Msb, K) and [of mult.] **جُيُودٌ**. (L, K.) **لَيْتَةُ الْأَجْيَادِ** means A female soft in respect of the neck; as though the term **جَيْدٌ** applied to each distinct part of the neck, and the pl. denoted the whole neck. (L.)

أَجْيَدَانَةٌ: see **أَجِيدٌ**.

جَيْدٌ: see art. **جود**.

أَجِيدٌ Having a long neck: (A, Msb, K:) or having a long and beautiful neck: (S, L:) or having a slender and long neck: (L, K:) or it is not applied to a man: (T, TA:) fem. **جَيْدَاءُ**, (S, L, Msb, K,) with which **أَجِيدَانَةٌ** is syn.; (K;) or this signifies having a beautiful neck: (L:) pl. **عُنُقٌ** [originally **جُيُودٌ**]. (S, A, K.) And **عُنُقٌ أَجِيدٌ** A long and beautiful, or slender and long, neck. (L.)

جير

2. **جِيرَ** He plastered a watering-trough or tank with **جَبَّارٌ**. (TA.)

جِيرَ, with kesr to the ر, (S, Mughnec, K, &c.,) like **أَمَسَ**; (Mughnec;) and **جِيرَ**, like **أَيْنَ**; and sometimes **جِيرَ**; (Mughnec, K;) or this, where it occurs, is for **جِيرَ** **إِنْ**, and is properly written **جِيرَ** **إِنْ** in the sense of **نَعَمَ** being a corroborative of **جِيرَ**, and its hemzeh and sheddeh and final vowel being here suppressed: (Mughnec:) a form of oath, (S, K,) or put in the place of an oath, (IAmb, TA,) meaning *Verily, or truly*; syn. **حَقًّا**: (S, K:) or a responsive particle, (Mughnec,) meaning *yes*; syn. **نَعَمَ** [which is most approved as responsive to an interrogation], (Mughnec, K,) or **أَجَلَ** [which is most approved as responsive to an affirmation]; (Sharh et-Tesheel, K;) not a noun in the sense of **حَقًّا**, for were it so it would be an inf. n.; nor in the sense of **أَبَدًا**, for were it so it would be an adv. n. of time; and if it were a noun it would be decl., and would admit the article **ال**, and would not have **إِنْ** for a corroborative, nor have **لَا** opposed to it, as it has in the saying,

إِذَا تَقُولُ لَا أَبْنَةَ الْعَجِيرِ

تَصَدَّقْ لَا إِذَا تَقُولُ جِيرَ

[When the daughter of El-'Ojeyr says **لَا**, she speaks truly: not when she says **جِيرَ**]: (Mughnec:) or it is a verbal noun, meaning *I know*; syn. **أَعْرِفُ**; as is mentioned by Ibn-Abi-r-Rabeca, and by Er-Raddee on the authority of 'Abd-El-Kâhir. (MF.) You say, **جِيرَ لَا آتِيكَ** *Verily, or truly, [&c.] I will not come to thee.* (S.) And **جِيرَ لَا أَفْعَلُ ذَلِكَ** *Verily, or truly, [&c.] I will not do that.* (K, TA.) And **لَا جِيرَ لَا أَفْعَلُ** *No, verily, or truly, [&c.] I will not do [that].* (K.)

جِيرَ Gypsum; syn. **جِصٌّ**. (IAqr, TA.) [In modern Arabic, *Lime*: see also what next follows.]

جَبَّارٌ Quick lime, and the mixtures thereof, with which are plastered watering-troughs or tanks, and baths; syn. **صَارُوحٌ**: (S, K:) quick lime and gypsum mixed with ashes: (IAqr, TA:) or quick lime alone. (TA. [See also **جِيرَ**].) = [A lime-burner: so in the present day: see **أَتُونٌ**] = *Heat in the chest, by reason of rage or hunger*; as also **جَانِرٌ**: (S, K:) or *cough, or the like.* (Ham p. 56.) It is app. of the measure **فُعَالٌ**; or it may be of the measure **فُعَالٌ**; [originally **جَوَّارٌ**]. (IJ, TA.) — *Strength, or vehemence.* (TA.)

جَبَّارٌ: see **جَبَّارٌ**.

مَجِيرٌ A watering-trough or tank made small: or made deep: or plastered with gypsum. (K.)

جيش

1. **جَاشَ**, (S, A, Msb, K,) nor. **يَجِيشُ**, (S, Msb, K,) inf. n. **جَيْشٌ** (Msb, K) and **جَيْشَانٌ** (T, K)

and **جَبُوشٌ**, (K,) said of a cooking-pot (T, S, A, Msb, K) &c., (T, A, K,) *It boiled, or estuated*: (T, S, A, Msb, K:) or *began to do so, not yet boiling or estuating*; this latter being said by some to be the correct meaning. (IB, L, TA.) — † *It (the sea) estuated* (A, K, TA) with the waves, (A, TA,) so that it was unnavigable. (TA.) — † *It (a valley) flowed with much water, its water, or waves, rising high.* (S, K,*) — † *It (a water-spout, or pipe,) poured forth water*: (TA:) and [in like manner] you say of the eye, **جَاشَتْ**, meaning, † *it flowed, or overflowed, with tears.* (K.) — † *He (a horse) reared, and became excited.* (TA.) — **جَاشَتْ نَفْسُهُ**, (S, K,) or **جَاشَتْ**, (A,) *His soul [or stomach] heaved*; or *became agitated by a tendency to vomit*; syn. **غَثَّتْ**, (S, K, TA;) or **فَارَتْ**; (T in art. ثور; see **ثَارَتْ** in that art.) *as though what was in his belly rose to his fauces*: (TA:) or *his soul [as it were] turned round, [i. e., he became giddy,] with the tendency to vomit*: (S, K:) as also **تَجِيشَتْ**; (K;) which occurs in the former of these senses in a trad.: (TA:) and **جَاشَتْ نَفْسُهُ** also signifies *his soul [or stomach] heaved, by reason of grief or fright*; (K;) [as also **جَاشَتْ**]; or when this last signification is meant, you say **جَاشَتْ**: (S:) and *his (a coward's) soul purposed flight*: or *was frightened*: as also **جَاشَتْ**, in either of these two senses: (TA:) and **جَاشَتْ** **إِنِّيهِ النَّفْسُ** *his heart quitted its place by reason of fear.* (EM p. 79.) — **جَاشَ صَدْرُهُ** *His bosom boiled with wrath, or rage.* (TA.) You say also, **جَاشَ صَدْرُهُ يَجِيشُ عَلَيَّ بِالْغَلِّ** *His bosom boils against me with rancour, malevolence, malice, or spite*; or *with latent rancour, &c.* (A.) — **جَاشَ الْهَرَمُ** *Anxiety boiled in the bosom*: and in like manner, **جَاشَتِ الْغَضَّةُ فِي الصَّدْرِ** † [Choking wrath or rage boiled in the bosom]. (T, TA.) — **جَاشَتِ الْحَرْبُ بَيْنَهُمْ** (A, L) *War, or the war, [boiled, or raged, or] began to boil [or rage,] between them.* (L, TA.) — In the following words of a poet, cited by IAqr,

قَامَتْ تَبْدَى لَكَ فِي جَيْشَانِهَا

† [She arose, shewing herself to thee] in her strength and youth, [تَبْدَى being for تَبَدَّى], **جَيْشَانِ**, [the inf. n.,] meaning as rendered above, is with sukoon [to the ي] by poetic license. (ISd, TA.)

2. **جَيْشَ**, [from **جَيْشٌ**], *He collected, or assembled, armies, or military forces.* (S.) And **جَيْشَ جَيْشًا** [He collected, or assembled, an army, or a military force]. (A.)

5. **جَيْشَتْ نَفْسُهُ**: see 1. = [تَجِيشُوا, from **جَيْشٌ**], *They became collected, or assembled, as an army, or a military force: or they formed themselves into an army, or a military force.*]

10. **جَاشَ**, [from **جَيْشٌ**], *He demanded, or summoned, armies, or military forces, مِنْ مَحَلٍّ كَذَا* from such a place. (A.) And **جَاشَهُ** *He demanded of him an army, or a military force.* (S.)

جَاشَ: see **جَاشَ**, in art. **جَاشَ**, in two places; and see **الْجَاشَةُ**, below.

جَيْش *An army; a military force:* (A, K:) or *a body of men in war:* (TA:) or *men going to war or for some other purpose:* (T, K, TA:) pl. **جَيْشَات**. (S, A, Mṣb, K.)

جَيْشَة *A single rising, or heaving, or the like:* pl. **جَيْشَات**: hence the phrase **جَيْشَاتُ الْإِبَاطِيلِ** [app. meaning *The risings of false or vain things in the mind, or the like.*] (TA.)

جَيْشَاء *[A cooking-pot boiling, or boiling much].* (A.) — **فَرَسٌ جَيْشَاءٌ** † *A horse that rears and is excited when thou puttest him in motion with thy heel.* (K, *TA.)

الْجَائِشَة *The soul;* syn. **النَّفْس**; (K;) [as also **الْجَاش**, sometimes written **جَاش**, without ة;] mentioned by some in art. **جَاش**. (TA.)

Quasi جيع

جوع, in art. **جَاعَ**, and **جَبَعَ** and **جَمَاعَى**.

جيف

1. **جَافَتِ الْجَيْفَةُ**, aor. **تَجِيفَ**; (K;) and **جَيْفَتَ**, (S, *K,) inf. n. **تَجِيفٌ**; (S;) and **اجتافت**, (K,) [and **تَجِيفَتَ**, Golius, as from the K, but not found by me in any copy thereof,] and

انجافت; (TA;) *The dead body stank, or became stinking.* (S, *K, TA.)

2. **جَيْفَ** *He became a stinking dead body.* (Mgh, KL.) — See also 1.

5: }
7: } see 1.
8: }

جَيْفَة *[A carcass, or corpse, i. e.] a dead body [of a beast or a man], that has become stinking;* (S, Mgh, K;) or, as some say, *in a general sense; [whether stinking or not:]* (TA:) or, of beasts and cattle, *an animal that has died a natural death, or been killed otherwise than in the manner prescribed by the law, and has become stinking:* (Mṣb:) [and the corpse of a man: (see **جَيَّافٌ**)] pl. [of mult.] **أَجْيَافٌ** (S, Mgh, Mṣb, K) and [of pauc.] **أَجْيَافٌ**. (S, K.) [Hence,] **جَيْفَةً لَيْلٍ فَطَرُبَ نَهَارٌ** *One who sleeps all the night, and labours all the day.* (TA from a trad. [See also art. **قطرب**.]) IDrd mentions this word in art. **جوف**, holding the ى to be originally و. (TA.)

جَيَّافٌ *A rifler, or ransacker, of graves;* (K, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.)

جبل

جَيْلٌ *A nation, people, race, tribe, or family of mankind;* (S, Mṣb, K;) such as *the Turks, and the Greeks, (S, TA,) and the Chinese:* (TA:) pl. **أَجْيَالٌ** (M, Mṣb, TA) and **جَيْلَانٌ**. (M, TA.) — And *A generation of men.* (TA.) — See also **جُولٌ**.

جَيْلٌ: see **جَيَّالٌ**, in art. **جَال**.

جَيْلَانُ الْحَصَى *Small pebbles which the wind makes to turn about or round about, to circle, or to revolve:* (S, K;) but this belongs to art. **جول**. (TA.) — **يَوْمٌ جَيْلَانٌ**: see **أَجُولٌ**, in art. **جول**.

يَوْمٌ جَيْلَانِيٌّ: see **أَجُولٌ**, in art. **جول**.

جيمر

2. **جَمَرَ جِيمًا** *He wrote a* (K.)

جِيمَرٌ *The letter ج*: masc. and fem.: (T, K, *TA:) pl. **أَجْيَامَرٌ** and **جَيْمَاتٌ**. (TA.)

Quasi جيه

جِهَةٌ: see **جَوَهَرٌ**, in art. **جوه**.

ح

The sixth letter of the alphabet: called حَا [and حَا (respecting which latter see the letter ب). It is one of the letters termed مَهْمُوسَةٌ, or non-vocal, i. e. pronounced with the breath only, without the voice; and of those termed حَلْقِيَّةٌ i. e. faucial, or guttural, for] the place of its utterance is in the fauces; and were it not for a hoarse aspiration with which it is pronounced, it would resemble ع: next after it [with respect to the place of utterance] is ه: [ع having the lowest place of utterance; then ح; and then ه:] and ح and ه are never consociated in any uncompounded word of the which the letters are all radicals, because of the mutual nearness of their places of utterance: they occur together in حَبِيلٌ; but this is only a compound word in the classical language; and as the name of a certain kind of tree it is a post-classical word. (Kh, L.) = [It is often put for حَيْثُ. = As a numeral, it denotes Eight.]

حَا

حَا and حَا: see the letter ح, and see arts. حَا and حِي.

حَب

1. حَبٌ [signifying *He, or it, was, or became, loved, beloved, an object of love, affected, liked, or approved*, is originally حَبِبٌ or حَبَبٌ. You say, حَبِبْتُ إِلَى هَذَا الشَّيْءِ, [aor. 2 or 3,] inf. n. حَبِبٌ, *This thing was, or became, an object of love to me.* (K.) [The meaning is there indicated, but not expressed. In the CK, الشَّيْءِ is erroneously put for الشَّيْءِ.] And حَبِبْتُ إِلَيْهِ *I became loved, beloved, or an object of love, to him*: [said to be] the only instance of its kind except شَرَرْتُ and لَبِيتُ. (K.) And مَا كُنْتُ حَبِيبًا وَلَقَدْ حَبِبْتُ, with kear, *Thou wast not loved, and thou hast become loved.* (S.) See also 5. — حَبٌ, formed from حَبِبٌ, by making the former ب quiescent and incorporating it into the latter, is also a verb of praise [signifying *Beloved, lovely, pleasing, charming, or excellent, is he, or it*]; (TA;) and so حَبٌ, [which is more common,] formed from the same, by incorporating the former ب into the latter after transferring the dammeh of the former to the ح. (ISk, S, TA.) A poet says,

* وَزَادَهُ كَلْفًا فِي الْحَبِّ أَنْ مَنَعَتْ

* وَحَبٌّ شَيْئًا إِلَى الْإِنْسَانِ مَا مُنِعَا

[And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied]. (TA.) And Sa'idih says,

* فَجَرَتْ غَضُوبٌ وَحَبٌّ مَنِ يَتَجَنَّبُ
* وَعَدَتْ عَوَادٍ دُونَ وَلَيْكَ تَشَعَّبُ

[Ghadob hath forsaken thee, (and lovely is the person who withdraweth far away,) and obstacles in the way of thy drawing near have occurred to separate thee and her]. (S, TA.) [See also حَبَّأ, below.] — [Both are also verbs of wonder.] You say, حَبَّ بِفُلَانٍ, (Aq, S, and so in copies of the K,) and حَبَّ, (I 'Aḵ p. 236, [where both forms are mentioned as correct,] and so in the CK,) *How beloved, or lovely, &c., is such a one* (Aq, S, K) to me! (Aq, S.) [See also 4.] A'Obeid and Fr read this حَبَّ, saying that it means حَبِبٌ بِفُلَانٍ, and that the former ب is rendered quiescent by the suppression of its dammeh, and incorporated into the latter. (S,* TA.) — See also 4, in two places. — Also حَبَّ, [aor., accord. to analogy, 2,] *He stood still, stopped, or paused.* (K.) — And حَبَّ, with damm, *He was fatigued, or tired.* (K.)

2. حَبَبَهُ إِلَى *He, or it, [rendered him, or it, an object of love, lovely, or pleasant, to me;] made me to love, affect, like, approve, or take pleasure in, him, or it.* (K.) You say, حَبَبَهُ إِلَيَّ [His beneficence made him an object of love to me]. (A, TA.) And حَبَبَ اللَّهُ إِلَيْهِ الْإِيمَانَ [God made faith lovely to him]. (A, TA.) And حَبَبَ إِلَيَّ أَنْ تَزُورَنِي [Thy visiting me hath been made pleasant to me]. (A, TA.) — حَبَبَ الدَّوَاءَ [He formed the medicine into pills, or little clots or balls: see its quasi-pass., 5]. (K in حَبْر, &c.) — And حَبَبَ *He filled a water-skin &c.* (AA, TA.) — See also 5.

3. مُحَابَبَةٌ, (S,) or مُحَابَبَةٌ, (K,) and مُحَابَبٌ signify the same [as inf. ns. of مُحَابَبٌ]. (S, K.) [You say, حَابَّ بَعْضُهُمْ بَعْضًا *They loved, affected, liked, approved, or took pleasure in, one another.*] And حَابَّهُ *He acted, or behaved, in a loving, or friendly, manner with him, or to him.* (A, TA.) — See also 4.

4. مُحَابَبَةٌ, (S, A, Mṣb, K,) inf. n. مُحَابَبٌ; (KL;) and مُحَابَبَةٌ, (S,) first pers. مُحَابَبْتُ, (Mṣb, K,) aor. 2, which is anomalous, (S, Mṣb, K,) the regular aor. being 2, which is unused, (Mṣb,) [said to be] the only instance of a trans. verb whose second and third radical letters are the same

having the measure يَفْعِلُ as that of its aor. without having also the measure يَفْعُلُ, (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form حُبَّ, (TA,) inf. n. حُبٌّ, (K,) or this is a simple subst., (Mṣb,) and حُبٌّ; (K;) and [حُبَّةٌ,] first pers. حُبَيْتُهُ, aor. 2; and حَابَّتُهُ, inf. n. حَابَّبٌ, of the dial. of Hudheyl; (Mṣb;) and اسْتَحَبَّتُهُ; (Mṣb, K;) signify the same; (S, Mṣb, K;) *He loved, affected, liked, approved, or took pleasure in, him, or it*: (A, K, and KL in explanation of the first and last:) *he held him, or esteemed him, as a friend*: (KL in explanation of the first and last:) or اسْتَحَبَّبَ signifies the *esteeming* [a person or thing] *good*: (S:) and the *preferring, or choosing*, [a person or thing,] as also إِحْبَابٌ: (KL:) and اسْتَحَبَّبَهُ عَلَى غَيْرِهِ means *he loved, or esteemed, him, or it, above another, or others; preferred him, or it, to another, or others.* (K, A,* TA.) مَا أُحِبُّكَ ذَلِكُ, in the dial. of the tribe of Suleym, is for مَا أُحِبُّتُهُ [I loved not, or liked not, that]; like ظَنَنْتُكَ for ظَنَنْتُكَ, and ظَلَلْتُكَ for ظَلَلْتُكَ. (Lh, TA.) [أُحِبُّ أَنْ يَكُونَ كَذَا] may be rendered *I would that it were thus, or that such a thing were.* It is said of Oḥod, in a trad., هُوَ جَبَلٌ يُحِبُّنَا وَنَحْبُهُ, meaning *It is a mountain whose inhabitants love us, and whose inhabitants we love*: or it may mean *we love the mountain itself*, because it is in the land of people whom we love. (Iath, TA.) And one says فِي سَاعَةِ يُحِبُّهَا [In an hour, or a time, in which food is loved, or liked]. (TA.) — مَا أُحِبُّهُ [How beloved, lovely, pleasing, charming, or excellent, is he, or it, to me!]; (Aq, S, K,* TA;) and so أُحِبُّ إِلَيْهِ بِهِ. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, مَا أُحِبُّ الْمُؤْمِنَ لِلَّهِ وَمَا أُحِبُّهُ إِلَى اللَّهِ, as meaning *How greatly does the believer love God! and how great an object of love is he to God!*] — مُحَابَبٌ, (S, K,) inf. n. as above, (S,) also signifies *He (a camel) kneeled and lay down, and would not spring up*: (K:) or *was restive*: or *kneeled and lay down*: (S:) or *was afflicted by a fracture, or disease, and would not move from his place until cured, and remained there until he died*: (AZ, S, K:) or *became jaded*: (TA: [agreeably with this last explanation the act. part. n. is rendered in the S and K on the authority of Th:]) or *was at the point of death,*

by reason of violent disease, and therefore kneeled and lay down, and could not be roused. (AHeyth, TA.) Accord. to AO, أَخْبِثَ حَبَّ الْخَيْرِ عَنْ دُخْرِ رَبِّي [in the Kur xxxviii. 31] means *I have stuck to the ground, on account of my love of the horses, [lit., of good things,] and so been diverted from prayer, until the time of prayer has passed:* (TA:) by حَبَّ الْخَيْرِ is meant الْخَيْلُ. (Jel.) = Also *He became in a state of recovery from his disease.* (K.) = And *It* (seed-produce) *had, bore, or produced, grain.* (S, K.)

5. *He manifested, or showed, love, or affection,* (S, K,) إِلَيْهِ *to him.* (S.) *تَحَبَّبَ* and *تَوَدَّدَ* are both *syn. with* *تَوَدَّدَ*. (TA.) — [Also, app., *He became, or made himself, an object of love or affection to him:* see *مُحَبَّبٌ*, said to be *syn. with* *مُتَحَبَّبٌ*.] = *He became swollen, or inflated, like a jar* (حَبَّ), from drinking. (A, TA.) — *It* (a water-skin &c.) *became full.* (AA, TA.) — *He began to be satiated with drink.* (K.) — *He* (an ass &c.) *became filled with water:* (S:) and *حَبَّ* also is used in this sense, but ISd doubts its correctness: (TA:) one says, شَرِبَتِ الْإِبِلُ حَتَّى حَبَّتْ *The camels drank until they were satiated.* (S.) = *تَحَبَّبَ الْجِلْدُ* [The hoar-frost formed into grains like small pearls]. (TA in art. حَبَّ.) — *تَحَبَّبَ* [The saliva formed, or collected, in little bubbles upon the teeth]. (Az, TA.) — *تَقَطَّعَ اللَّبَنُ وَتَحَبَّبَ* [The milk became decomposed, and formed little clots of curd]. (S in art. حَشَر.) — *تَحَبَّبَ الزُّبْدُ* [The butter formed into little clots, when first appearing in the milk or cream]. (S and K in art. نَمَر.) The verb is also used in like manner in relation to honey, (K in art. حَشَر,) and دُبْسٍ, (S in that art.,) and medicine. (TA in that art. [See also 2.]) — *تَحَبَّبَ الْجِلْدُ* [The skin broke out with pimples, or small pustules: so in the language of the present day: see *حَبَّ*.] (TA in art. حَشَر.)

6. *They loved, or affected, or liked, one another.* (S, A, K.)

10: see 4. = *استَحَبَّتْ كَرِشُ الْهَالِ* *The stomachs of the cattle, or camels &c., retained the water [that they had drunk], and the time between the two waterings thereof became long, or became lengthened.* (K.) This is at the conjunction of [the periods of] الْجَبَّةِ وَالطَّرْفِ [the ninth and tenth of the Mansions of the Moon, which, in central Arabia, about the commencement of the era of the Flight, took place on the 12th of August, O. S., (see مَنَازِلُ الْقَمَرِ, in art. نَزَل.)] when Canopus rises with them. (TA. [الصَّرْفَةُ is there put for الطَّرْفُ; but evidently by a mistake of a copyist. There is also another mistake, though a small one, in the foregoing passage: for Canopus rises, in central Arabia, after الطَّرْفُ, and before الجَبَّة; and rose aurorally, in that latitude, about the commencement of the era of the Flight, on the 4th of August, O. S.]])

حَبَّ and *حَبَّ* *A cry by which a he-camel is chidden, to urge him on.* (TA voce حَوَّبَ, q. v.)

حَبَّ (S, Mṣb, K,) a [coll.] gen. n., (Mṣb,) n. un. حَبَّةٌ; (S, Mṣb, K;) *Grain of wheat, barley, lentils, rice, &c.:* (Az, TA:) accord. to Ks, only of wheat and barley: (TA:) or *wheat &c. while in the ears or other envelopes:* (Mṣb:) [but applied also to various other seeds; among which, to beans, (as in the Mgh in art. بِقَل,) and peas and the like; and *kernels;* and] the *stones of grapes, dates, pomegranates, and the like:* (Mgh voce عَجَمَ:) by some it is applied even [to berries; as, for instance,] to *grapes:* you say حَبَّةٌ *as well as* مِنَ الشَّعِيرِ, and مِنَ الْبَرِّ, and the like: (TA:) [and hence, to *bends:* (see *حَبَّ*)] the pl. (of *حَبَّ*, Mṣb) is حَبُوبٌ (S, Mṣb, K) and ثَمَرَانِ, like ثَمَرَانِ, (K,) pl. of ثَمَرٍ; (TA:) and (of *حَبَّة*, Mṣb) حَبَّاتٌ (Mṣb, K) and حَبَابٌ, [or this is pl. of *حَبَّ* also,] like كَلَابٌ as pl. of كَلْبٌ [and of كَلْبٌ]: (Mṣb:) and *حَبَّ* is also called [by lexicologists, but not by grammarians,] a pl. of حَبَّة. (TA.) — [Hence,] *Seed-produce, whether small or large.* (TA.) — And الْحَبَّةُ الْخَضْرَاءُ (S, K) i. q. الْبَطْرُ [The fruit of the terebinth-tree, or pistacia terebinthus of Linn. (Delile, Flor. Æg. no. 936.)] (K.) — And الْحَبَّةُ السَّوْدَاءُ (S, K) i. q. الشَّوْنِيزُ [The black aromatic seed of a species of nigella]. (K.) [But see art. سَوْد.] And for other similar terms, see the latter word of each. — And حَبَّ الْمَرْزِ and حَبَّ الْغَمَامِ *Hail.* (S. [See a metaphorical usage of the first of these in a verse cited voce أَنْ.] — [Hence likewise,] *حَبَّ* also signifies *Pimples, or small pustules:* [so in the present day: and any similar small extuberances: a coll. gen. n.: n. un. with ة.] (S and K* in art. حَشَر.)

وَدَادُ (A,) or وَدَّ *Love; affection; syn. with* وَدَّ (A,) or وَدَّ; (K;) *inelination of the nature, or natural disposition, towards a thing that pleases, or delights;* (Kull p. 165;) *contr. of* بَغَضَ: (Mgh, TA:) *حَبَّ* and *حَبَّةٌ* [this being said in the S to be *syn. with* *حَبَّ* and in the K to be *syn. with* *حَبَّةٌ*, and it is used as an inf. n. in an ex. cited voce دَاخَ in art. دَوَحَ] and *حَبَابٌ* (S, K) and *مَحَبَّةٌ* (S) signify the same; (S, K;) i. e., as above. (K.) The degrees of *حَبَّ* are as follow: first, *هَوَى*, the “inelining of the soul, or mind;” also applied to the “object of love itself:” then, *عَلَاقَةٌ*, “love cleaving to the heart;” so termed because of the heart’s cleaving to the object of love: then, *كَلَفٌ*, “violent, or intense, love;” from *كَلَفٌ* signifying “difficulty, or distress, or affliction:” then, *عَشَقٌ*, “amorous desire;” or “passionate love;” in the S, “excess of love;” and in the language of the physicians, “a kind of melancholy:” then, *شَغَفٌ*, “ardour of love, accompanied by a sensation of pleasure;” like *لَاغِجٌ* and *لَاغِجٌ*; the former of which is “ardour of love;” and the latter, “ardent love:” then, *جَوَى*, “inward love;” and “violence of amorous desire,” or “of grief, or sorrow:” then, *تَتَمَّرٌ*, “a state of enslavement by love:” then

تَبَلَّ, “lovesickness:” then, *وَلَهٌ*, “distraction, or loss of reason, in love:” and then, *هَيَامٌ*, “a state of wandering about at random in consequence of overpowering love.” (Kull ubi suprâ.) [Accord. to the Mṣb, it is a simple subst.: but accord. to the K, an inf. n.; and hence,] *حَبًّا لَهَا أُحِبَّتُمْ*, meaning *أُحِبُّ حَبًّا* [I love with loving, i. e. much, what ye have loved]. (Har p. 186.) Hence the phrase, *نَعَمْ وَحَبَّةٌ وَكَرَامَةٌ* [Yea; and with love and honour will I do what thou requirest: or for the sake of the love and honour that I bear thee: or *حَبَّة* may be here used for *حَبًّا* to assimilate it in termination to *كَرَامَةٌ*: see what follows]. (S, TA.) Hence also the saying of Abu-l-ʿAtâ Es-Sindee,

* فَوَاللَّهِ مَا أُدْرِي وَإِنِّي لَصَادِقٌ *
* أَدَاءُ عَرَبِيٍّ مِنْ حَبَابِكَ أَمْ سِحْرُ *

[And by God, I know not (and indeed I am speaking truth) whether disease have befallen me in consequence of love of thee, or enchantment]: (S, TA:) but IB says that the reading best known is *مِنْ حَبَابِكَ*; and that *حَبَابٍ*, here, may be an inf. n. of *حَابَيْتُهُ*; or it may be pl. of *حَبَّ*, like as *عَشَقٌ* is of *عَشَقْتُ*; (TA;) or it may be an inf. n. of *حَبَيْتُهُ*: some also read *مِنْ حَبَابِكَ*, with fet-h to the ح, said to mean *on account of the love of thee, and of the main amount thereof:* (Ham p. 26:) and some read *مِنْ حَبَابِكَ* “from thy part” [or “from thee”]. (TA.) — See also *حَبِيبٌ*. = Also a Persian word, arabicized, (AHât, S, Mṣb,) from *حَنْبٍ*, (AHât, TA,) [or *حَبَّ* or *حَبَّ*,] i. q. *حَابِيَّةٌ*, (S, Mṣb,) *A jar, (K, MF,) whether large or small, used for preparing wine: (MF:) or a large jar: (K:) or one for water: (IDrd, TA:) or the four pieces of wood upon which is placed a two-handled, or two-eared, jar: (K, TA: [in the CK, by a misplacement of words, this last signification is assigned to *حَبَابٍ*:] pl. [of *حَبَابٍ*] (K) and [of mult.] *حَبَابٌ* and *حَبِيَّةٌ*. (S, Mṣb, K.) From this last signification is [said to be] derived the phrase *حَبًّا وَكَرَامَةً* [pronounced *وَكْرَامَةً*, lit. *A jar-stand and a cover will I give thee, or the like*], *كَرَامَةٌ* signifying the “cover” of a jar, (K, TA,) whether of wood or of baked clay. (TA.) [If this be the true derivation, the phrase may have originated from a person’s asking of another the loan or gift of a jar, and the latter’s replying “Yea; and I will give thee a jar-stand and a cover;” meaning “I will do what thou requirest, and more:” but this phrase is now, and perhaps was in early times, generally used, agreeably with the more common significations of the two words, in the sense assigned above to the phrase *حَبَّةٌ وَكَرَامَةٌ*.]*

حَبَّ: see *حَبَّ*: — and *حَبِيبٌ*, in four places: = and *حَبَّةٌ*. = Also, and *حَبَابٌ*, [but the latter is doubted by the author of the TA, and thought to be perhaps *syn. with* *حَبَّ* in the sense of *مُحَبَّبٌ*, and in the L it is said to be *syn. with* *حَبَّ*, but in

what sense is not explained,] *An ear-ring [formed] of one حَبَّة [or bead].* (K.)

حَبَّة n. nn. of حَب [q. v.]. (S, Mṣb, K.) [Hence,] جَابِرُ بَنِ حَبَّة a name of †Bread. (ISk, S.)—See also حَبَّة, in two places.—[A grain; meaning the weight of a grain of barley;] a well-known weight. (K.)—A [small] piece, or portion, of a thing. (S, K.)—حَبَّةُ الْقَلْبِ The heart's core; (AA, TA;) the black, or inner, part of the heart; or i. q. ثَمَرَتُهُ. (S, A, K;) which is that [same thing]: (S:) or a black thing in the heart: (K:) or the black clot of blood that is within the heart: (T, TA:) or the heart's blood. (K.) You say, أَصَابَتْ فَلَانَةً حَبَّةَ قَلْبِهِ [Such a woman smote his heart's core]. (A, TA.)—A want: or an object of want; a needful, or requisite, thing: syn. حَاجَةٌ. (K.)

حَبَّة: see حَب, in two places:—and حَبِيبٌ. —[It is also used in a pl. sense.] You say, هُوَ مِنْ حَبَّةِ نَفْسِي [He is of the beloved of my soul]. (TA voce حَبَّة.)—And حَبَّتَكَ also signifies *What thou lovest to receive as a gift, or to have.* (K.) You say, اخْتَرِ حَبَّتَكَ Choose thou what, or whom, thou lovest; as also مُحَبَّتَكَ. (TA.)—Also A grape-stone: sometimes without teshdeed; (K;) i. e. حَبَّة. (TA.)

حَبَّة, a pl., [or rather quasi-pl. n.,] The seeds of desert-plants that are not used as food; pl. حَبَب: (S:) or seeds of herbs, or leguminous plants, (نَقُولُ) and of odoriferous plants: (K:) or of the latter only; (Ks, Az, TA;) and one of such seeds is called حَبَّة; (Az, TA;) or حَبَّة; the coll. n. being حَبَب: (Mṣb:) or different seeds of every kind: or the seeds of the herbage called عُشْب: or all seeds of plants: sing. the same, and حَبَّة: or this signifies everything that is sown: and حَبَّة, the seed of everything that grows spontaneously, without being sown: or a small plant growing among the kind of herbage called حَشِيش: (K:) and dry herbage, broken in pieces, and heaped together: (Abou-Ziyād, K:) or dry herbs or leguminous plants: (K:) or the seeds of wild herbs or leguminous plants, and of those of the kind called عُشْب, and their leaves, that are scattered and mixed therewith; such as the قُلُقُلَان and ذُرْق and نَفْل and مَلَّاح, and all kinds of those herbs or leguminous plants that are eaten crude, and those that are thick, or gross, and bitterish: upon these seeds and leaves, cattle, or camels &c., pasture and fatten in the end of [the season called] the صَيْف. (T, TA.)

حَبَب: see حَبَاب. —Also, (S, K,) and حَبَبٌ, (K,) A beautiful arrangement of the teeth in regular rows. (S, K.)—And Streaks of saliva on the teeth. (TA.)—And (both accord. to the K, but the latter only accord. to the TA,) The saliva that flows over the teeth, or collects in the mouth, in little bubbles. (T, K, TA.)

حَبَب: see حَبَاب:—and حَبَبٌ.

Bk. I.

حَبَاب: see حَب. —حَبَابُكَ Thine utmost: (Mṣb:) or the utmost of thy power: (S:) or the utmost of thy love: or, of thine endeavour (جَهْدُكَ) [like جَهَادَاكَ and حُمَارَاكَ and قُصَارَاكَ and غَنَامَاكَ and نَعَامَاكَ]. (K. [In the CK جَهْدُكَ.]) You say, حَبَابُكَ كَذَا, (K,) and حَبَابُكَ ذَلِك, (S, Mṣb, TA,) and حَبَابُكَ أَنْ يَكُونَ ذَلِك, (TA,) Thine utmost, (Mṣb,) or the utmost of thy power, (S,) or of thy love, or of thine endeavour, (K,) will be such a thing, (K,) and thy doing that, (S, Mṣb, TA,) and that event's taking place. (TA.)—Also, and حَبَبٌ and حَبَبٌ, The main body, the mass, or bulk, or greater part or portion, of water, (S, K,) and of sand, (K,) and of [the beverage called] نَبِيذ: but it is said that the third word applies particularly to water: (TA:) or the first signifies the streaks, or lines, of water, (As, K, TA,) resembling variegated work: (As, TA:) or the waves of water that follow one another: (TA:) or the bubbles (S, A, K) of water, (S, K,) or of wine, (A, TA,) that float upon the surface; (S, A, K;) as also the second (AHn, A) and the third: (AHn, TA:) [it is a coll. gen. n., in this sense, of which the n. un. is with ة:] accord. to IDrd, حَبَبُ الْمَاءِ and حَبَابُ حَبَابُ signify تَكَسَّرُ [app. meaning the ripple, or broken surface, of water, such as is seen when it is slightly fretted by wind, and when it flows over uneven ground]. (TA.) طَرَتْ بِحَبَابِهَا وَفَزَتْ, in a trad. of 'Alce, relating to Abou-Bekr, is explained as meaning *Thou hast outrun others, and attained to the place where the flood of El-Islim collects, and reached the first [springs] thereof, and drunk the purest of it, and become possessor of its excellencies:* [this is the only explanation of it that I have found:] but it is also otherwise explained. (Hr and others, TA in art. عِب.)—حَبَابٌ also signifies †Dew-drops; (A;) the dew (IAth, K) that is on trees &c. in the evening. (IAth, TA.) It is said in a trad., of the inhabitants of Paradise, that their food shall turn into a sweat like حَبَابُ الْمُسْك, by which is meant *Musky dew:* or, perhaps, *mushy bubbles.* (IAth, TA.)

حَبَاب: see حَب, in two places:—and حَبِيبٌ. —Also The serpent: (S, IAth, K:) or a serpent not of a malignant species: (TA:) and the name of a devil, (S, K,) accord. to some; (S;) but said to be so only because a serpent is called شَيْطَان. (A'Obeid, S, TA.)—And a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is حَبَابَةٌ [accord. to the CK حَبَابَةٌ], meaning A certain black aquatic insect or small animal. (K.) —أَمْ حَبَابٌ †The present world; (K, TA;) metonymically used in this sense. (TA.)

حَبَب: see حَب, in two places:—and حَبِيبٌ.

حَبِيبٌ A person loved, beloved, affected, liked, or approved; (S, A, Mṣb, K;) as also مُحَبَّبٌ and مُحَبَّبٌ, (S, Mṣb, K,) of which two the former is generally used for the latter, (S, K, TA,) in like manner as are used مَرْكُورٌ and مَحْزُونٌ and مَقْرُورٌ and مَكْرُورٌ, each of which

has its proper verb of the measure فَعَّلَ (TA,) and مُحَبَّبٌ (S, K) and مُحَبَّبٌ and مُحَبَّبَةٌ, which last is also applied to a female, and has for its pl. حَبَب: (K:) the fem. of حَبِيبٌ is with ة; (Mṣb, K;) and so is that of مُحَبَّبٌ, (K, TA,) [and that of مُحَبَّبٌ,] and that of مُحَبَّبٌ: (TA:) the pl. of حَبِيبٌ is أَحْبَابٌ, instead of حَبَبَةٌ, which would be the reg. pl. but for the repetition of the ب; and the pl. of حَبِيبَةٌ is حَبَابٌ: (Mṣb:) the pl. of مُحَبَّبٌ is أَحْبَابٌ [a pl. of pauc.] and حَبَابٌ (K) and حَبَابٌ (MF) and حُبُوبٌ and حَبِيبَةٌ and مُحَبَّبٌ, which last is rare (عَرِيزٌ) [as a pl.], or is a quasi-pl. n. (K.) Though مُحَبَّبٌ is uncommon, it occurs in the following verse of 'Antarah:

* وَلَقَدْ نَزَلْتُ فَلَا تَنْظِي غَيْرَهُ *
* مَتَى بِمَنْزِلَةِ الْمُحَبِّ الْمَكْرُورِ *

[And thou hast taken (and imagine not otherwise), in respect of me, i. e. of my heart, the place of the beloved, the honoured; or become in the condition of the beloved, &c.]. (T, TA.)—Also, (IAar, KL, TA,) and مُحَبَّبٌ, (K, KL,) A person loving; a lover; a friend; (KL;) i. q. مُحَبَّبٌ: (IAar, K, TA:) [fem. of each with ة:] the pl. of the first (i. e. حَبِيب) is أَحْبَابٌ (TA) [and أَحْبَابَةٌ and أَحْبَابَةٌ, mentioned by Golius as from the S, but not in my copies of the S: both, however, are correct: the former, the more common: the latter, a pl. of pauc.]. You say أَمْرًا مُحَبَّبًا [A woman loving to her husband]. (Fr, S, K.)—أَبُو حَبِيبٍ The kid. (Har p. 227.)—الحَبِيبَةُ: see مُحَبَّبٌ.

حَبَابٌ, (K,) or أَبُو حَبَابٍ, (S,) [A kind of fire-fly;] a fly that flies in the night, (K,) resembling fire, (S,) emitting rays like a lamp: (K:) AHn says that حَبَابٌ and أَبُو حَبَابٍ were both unknown to him, and that nothing respecting them had been heard by him from the Arabs; but that some people asserted the insect thus called to be the بَرَّاق, a moth that, when it flies by night, no person not knowing it would doubt to be a spark of fire: Abou-Talib says, as on the authority of Arabs of the desert, that حَبَابٌ is the name of a flying thing longer than the common fly, and slender, that flies between sunset and nightfall, resembling a spark of fire: (TA:) or, accord. to As, it is a flying thing, like the common fly, with a wing that becomes red; when it flies appearing at a distance like a lighted piece of fire-wood. (Har p. 500.) نَارُ الْحَبَابِ (S, K) and نَارُ أَبِي حَبَابٍ and simply الْحَبَابُ (S) mean The fire of the fly above mentioned: or of El-Hobāhib or Abou-Hobāhib: (TA:) [for] El-Hobāhib, (S,) or Abou-Hobāhib, (K,) is said to have been a niggardly man, who never lighted any but a faint fire, fearing to attract guests, so that his fire became proverbial. (S, K.) El-Kumeyt says, describing swords,

* يَرَى الرَّأُوْنَ بِالشَّفَرَاتِ مِنْهَا *
* كَنَارِ أَبِي حَبَابٍ وَالظُّبَيْنَا *

[The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly]: (§:) here the poet has made *حباب* imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or *نار الحباب* (S, K) and simply *الحباب* (§) signify *The fire that is struck by a horse's hoofs*: (Fr, §:) or *the sparks of fire that are made to fly forth in the air by the collision of stones*: or *the sparks that fall from the pieces of wood that are used for producing fire [by means of friction]*: (K:) or they are derived from *حَبَبَةٌ*, (IAqr, K,) signifying "weakness," (IAqr, TA,) [and their meaning is faint fire.] — *أمر حباب* *A flying insect resembling the [species of locust called] جندب*, (K,* TA,) *spotted with yellow and green*: when people see it, they say, *يَرْدِي حَبَابٌ* [*Spread forth thy wings* (بَرْدِيك), *O hohāhib*]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبَا, meaning *حَبِيبٌ*, as in the phrase *حَبَا الأَمْرُ* [*Loved, beloved, affected, loved, or approved, is the thing, or affair*; or *lovely, charming, or excellent, is it*]; (K;) and in *حَبَا زَيْدٌ* [*Loved, beloved, &c., is Zeyd*]; (§:) is composed of *حَبَّ*, (Sb, Fr, S, K,) a verb of praise, in the pret. form, invariable, originally *حَبَبَ*, (Fr, S,) and *لَا*, (Sb, Fr, S, K,) its agent, (§,) which together constitute it a single word, (Sb, S, K,) a noun, (Sb, K,) or occupying the place of a noun, (§,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, S, K;) the place that it occupies in construction making it virtually in the nom. case as an inchoative, and the noun that follows it being its enunciate: (§:) [but see what follows.] It is used in the same manner as a prov.; (Sb, K;) [i. e., it is not altered to agree in number or gender with the noun particularized by praise, which follows it;] remaining the same when used in the dual and pl. and fem. sense; so that one says, *حَبَا زَيْدٌ* and *الزَّيْدَانِ* and *الزَّيْدُونَ* [&c.]; (*أَنْتَ* and *أَنْتِ* and *أَنْتُمْ* and *أَنْتُنَّ* and *هَذَا* and *هَذِهِ* and *أَمْرًا*, not *حَبَا*, (Sb, S, K,*) which shows that the noun that follows it may not be regarded as a substitute for *لَا*: (§:) [but see what follows.] It is allowable, but bad, to say, *زَيْدٌ حَبَا*. (TA.) [There are, however, various opinions respecting *حَبَا* and the noun that follows it.] Some hold that *حَبَا* is a noun, composed of *حَبَّ* and *لَا*, and is an inchoative, and that the noun particularized by praise is its enunciate; or that the former is an enunciate, and the latter an inchoative, reversing the usual order: others hold that *حَبَّ* is a verb in the pret. form; and *لَا*, its agent; and that the noun particularized by praise may be an inchoative, of which *حَبَا* is the enunciate; or it may be an enunciate of which the inchoative is suppressed, so that *حَبَا زَيْدٌ* is for *حَبَا هُوَ زَيْدٌ* [*Loved, or beloved, &c., is this person: he is Zeyd*], or *حَبَا المَدُوحُ زَيْدٌ* [*loved, &c., is this person: the person praised is Zeyd*]: others hold that *حَبَا* is a pret. verb, composed

of *حَبَّ* and *لَا*, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, *لَا حَبَا زَيْدٌ*. (I'Alk p. 235.)

حَابٌ An arrow that falls [in the space] around the butt: pl. *حَوَابٌ*. (K.)

أَحَبُّ [More, and most, loved, beloved, &c.] You say, *هَذَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ* This is more an object of love, affection, liking, or approval, or is more lovely, charming, or pleasing, to me than that. And *هُوَ أَحَبُّهُمْ إِلَيَّ* He is the most beloved of them to me.]

الْحَبَّةُ: see *حَبِيبٌ*, in three places. — *الْمَحَبَّةُ* and *الْمَحَبَّةُ* and *الْمَحَبَّةُ* are epithets of *El-Medeeneh*. (K.)

مُحِبٌّ, and its fem.: see *حَبِيبٌ*, in three places.

مَحَبَّةٌ: see *حَبَّ*. — Also *A cause of love or affection*: (Jel in xx. 39:) [pl. *مَحَابٌ*, like *مَحَاشٍ* pl. of *مَحَشَةٌ*, &c.] You say, *أُوتِيَ فُلَانٌ مَحَابَ الْقُلُوبِ* [Such a one was gifted with qualities that are the causes of the love of hearts]. (A, TA.)

حَبَّةٌ: see *حَبَّةٌ*.

مُتَحَبِّبٌ *q. i. مُتَحَبِّبٌ إِلَى النَّاسِ* [see 5]. (A, TA.) — *الْمُحَبِّبَةُ*: see *حَبَّ*.

الْمَحْبُوبَةُ: see *حَبِيبٌ*, in two places. — *أَمْرٌ مُحْبُوبٌ* a surname of *The serpent*. (K.) [See also *حَبَابٌ*.]

حبر

1. *حَبَّرَ*, (S, Mṣb, TA,) aor. *حَبَّرَ*, (Mṣb,) inf. n. *حَبْرٌ*; (S, Mṣb, TA;) and *حَبَّرَهُ*, (TA,) inf. n. *تَحْبِيرٌ*; (S, K, TA;) or the latter has an intensive signification; (Mṣb;) *He made it beautiful, beautified it*, (S, K, TA,) or *adorned it, or embellished it*, (Mṣb,) and *made it plain*; (TA;) namely, handwriting, and poetry, &c., (S, K, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (S, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — Also *حَبَّرَ*, (S, A, L, Mṣb, but in the Mṣb "or," not "also,") aor. *حَبَّرَ*, inf. n. *حَبْرٌ* (S, Mṣb) and *حَبَّرَهُ*; (S;) and *احْبَرَهُ*; (K;) and in an intensive sense *حَبَّرَهُ*; (Mṣb;) *He, (God, A,) or it, (a thing, or an affair or event, S, L,) made him happy, joyful, or glad*; (S, A, L, Mṣb, K;) *affected him with a happiness, joy, or gladness, that made his face to shine, or of which the mark, or sign, (حَبَار, i. e. أَثَرُ,) appeared upon his countenance*; (Bd in xliii. 70, in explanation of the pass. form of the first of these verbs;) *he made him to enjoy a state of ease and plenty; and treated him with honour*: (Lth and S in explanation of the pass. form of the first verb as used in the Kur xxx. 14:) or *treated him with extraordinary honour*. (Bd in xliii. 70, and TA.) *حَبْرٌ*, properly signifying *He was made happy, &c., may be used as meaning he nas, or became,*

happy, &c.; like *سَرَّ*; and *حَبَّرَ*, and its syns. mentioned with it below, may be regarded as its inf. na. Golius, app. from his finding *حَبْرٌ* explained in the KL as an inf. n. meaning *The being happy, &c.*, (*شَادُ شَدَنَ*), assigns to *حَبْرٌ*, as on the authority of that lexicon, the meaning of "hilaris lætusque fuit;" but I have not found this verb in any Arabic work.] — *حَبْرٌ جِلْدُهُ* *His shin was beaten so that there remained the mark of the beating*. (K.) — *حَبْرُ الْجُرْحِ*, (S, K,) aor. *حَبَّرَ*, (K,) inf. n. *حَبْرٌ*, (S,) *The wound broke out afresh*: (S, K:) or *became healed, but left scars*. (Ks, S, K.) — *حَبَّرَتْ أَسْنَانُهُ*, aor. *حَبَّرَ*, (S, A,* Mṣb, K,) inf. n. *حَبْرٌ*, (S, Mṣb,*) *His teeth became of a yellow colour mingled with the whiteness*: (K:) or *became yellow*; (A, Mṣb;) syn. *قَلَحَتْ*. (S.) [See also *حَبْرٌ*.]

2. *حَبَّرَهُ*: see 1, in two places. — Also, inf. n. *تَحْبِيرٌ*, *He pared it well; namely, an arrow*. (TA.)

4. *احْبَرَهُ*: see 1. — *احْبَرَهُ* *He, or it, left a mark upon him, or it*. (TA.) And *احْبَرَتْ الصُّرْبَةَ* *The blow made a mark, or marks, upon his skin*. (TA.)

حَبْرٌ: see *حَبْرٌ*, in two places: — and *حَبْرٌ*, in two places: — and *حَبْرٌ* — Also *حَبْرٌ* and *حَبْرٌ*; (S, A, Mṣb, K, &c.) but As says, I know not whether it be the former or the latter: (§:) IAqr says both: A'Obeyd says that some of the lawyers say the former; and some, the latter; (TA;) and that in his opinion it is the former: (S, TA:) AIheyth, that it is the former only: (TA:) Th mentions the former only: (Mṣb:) Fr says it is the latter only: (TA:) and the latter is [said to be] the more echaite because the pl. is of the measure *أَفْعَالٌ*, and not *فُعُولٌ*: (S, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man (As, S, Mṣb, K) of the Jews*: (S, A:) or *whether he be a Christian or Jewish or Sabeian subject of a Muslim government, who pays a poll-tax for his freedom and toleration, or one who, having been such, has become a Muslim: or one skilled in the beautifying of language*: (A'Obeyd, S:) or *a good, or righteous, man*: (Kasb, K, TA:) pl. (of the former, Mṣb) *حَبْرٌ*, (Mṣb, K,) [but this is seldom used,] and (of the latter, Mṣb) *أَحْبَارٌ*. (IDrst, S, A, Mṣb, K, &c.)

حَبْرٌ *Ink*, syn. *مِدَادٌ*, (Mṣb,) and *نَقْشٌ*, (K,) with which one writes: (S, Mṣb:) so called because it is one of the means of beautifying writings; (Moḥammad Ibn-Zeyd, TA;) or because it beautifies, and makes plain, handwriting; (Hr, TA;) or because of the marks that it leaves: (As, TA:) pl. [of pauc.] *أَحْبَارٌ* (IDrst, TA) and [of mult.] *حَبْرٌ* (TA.) — *وَشَى* *q. i. وَشَى* [The variegation, or figuring, of cloth or of a garment; or a kind of variegated, or figured, cloth or garment]: (IAqr, K:) pl. *حَبْرٌ*. (K,* TA.) [See also *حَبَّرَ*.] — *A mark, or sign, of the enjoyment of ease and plenty*: (As, S, K: [in one copy of the S, and in the CK, for *أَثَرُ التَّعَمُّةِ*, I find, erroneously, *أَثَرُ التَّعَمَّةِ*]) and [hence,] *beauty*; (As, S, A, K;)

beauty of aspect; or a beautiful and pleasing aspect, that satisfies the eye by its comeliness: (As, S, TA:) colour; complexion: (Fr, IAr, S, TA:) pl. أَصْبَارٌ (S) and حُيُورٌ (K, TA). One says, إِنَّهُ لَحَسَنُ الْحَبْرِ وَالسَّبْرِ Verily he is beautiful, and of goodly appearance: (As, S:) or of beautiful complexion. (IAr.) And ذَهَبَ حَبْرُهُ His colour, or complexion, (Fr, S,) or beauty, (A,) and goodliness of form or aspect, departed: (Fr, S, A:) from the saying, جَاءَتْ الْإِبِلُ حَسَنَةً الْأَصْبَارِ وَالْأَنْبَارِ [The camels came beautiful in colours and in appearances]. (Fr, S, A.)* One says also, فَلَانَ حَسَنَ الْحَبْرِ وَالسَّبْرِ where حبر seems to be the inf. n. of حَبَّرْتُهُ "I made him, or it, beautiful." (S.) — Also, (S, K,) and حَبْرٌ (TA) and حَبْرٌ (K) and حَبَارٌ (S, K) and حَبَارٌ (A, K,) A mark, or trace, (S, A, K,) of beating, (A,) or of a blow that has not brought blood, or of a healed wound, (TA,) or of work, or labour: (A, TA:) pl. of the first [or second] حُيُورٌ (Yaqkoob, S, K) and [of the first and third, accord. to analogy,] أَصْبَارٌ; (TA;) and of the fourth حَبَارَاتٌ, (Yaqkoob, S, TA,) it having no broken pl. (TA.) One says, بِهِ حُيُورٌ Upon him are marks [of beating, &c.]. (S.) And بِجَلْدِهِ حَبَارٌ Upon his shin is the mark of beating. (A.) And بِيَدِهِ حَبَارٌ Upon his hand is the mark of work, or labour. (A.) — See also حَبْرٌ. — And see حُيُورٌ. — Also, [like the Hebrew חֶבֶר, and the Chaldean חֶבֶר,] A like; an equal; a fellow. (K.) — See also حَبْرٌ.

حَبْرٌ: see حُيُورٌ: — and حَبْرٌ: — and حَبْرَةٌ.

حَبْرٌ: see حَبْرٌ.

حَبْرٌ: see حَبْرَةٌ.

حَبْرٌ (Msb, K,) the only subst. of this form beside إِبِلٌ, (Msb,) [and a few rare dial. vars.,] and حَبْرٌ (K) and حَبْرٌ (A, K) and حَبْرَةٌ (S, Msb, K) and حَبْرَةٌ (A, K,) and حَبْرَةٌ; (K;) or حَبْرٌ, without ة, [as also حَبْرٌ and حَبْرٌ,] is a pl. [or rather a coll. gen. n.], (S,) and with ة it is said to be a n. un.; (Msb;) A yellowness that mingles with the whiteness of the teeth; (K;) a yellowness of the teeth; (Sh, A, Msb;) what is termed قَلْنَج in the teeth: (S:) or قَلْنَج is when they become green: and when the crust increases so as to enroach upon the gums, and to make the roots of the teeth to appear, this is what is termed حَقَرٌ and حَقَرٌ: (Sh, Msb, TA:) pl. حُيُورٌ. (K.)

حَبْرَةٌ: see حُيُورٌ, in three places. — Also Extraordinariness (مَبَالِغَةٌ) in a thing that is described as beautiful. (K.) [See 1.] — A musical performance, or concert, instrumental or vocal or both, (سَمَاعٌ,) in Paradise; (Zj, K;) agreeably with which signification Zj explains [the verb in] the verse of the Kur [xxx. 14, or xliii. 70]: (TA:) and any sweet melody. (K.) — See also حَبْرٌ.

حَبْرَةٌ: see حَبْرٌ.

حَبْرَةٌ: see حُيُورٌ: — and see also the next paragraph, in two places.

حَبْرَةٌ (S, Mgh, Msb, K) and حَبْرَةٌ (K) A [garment of the kind called] بُرْدٌ, (S, Mgh,) or a sort of بُرْدٌ, (K,) of the fabric of El-Yemen, (S, Mgh, K,) striped (مَنْشَرٌ [or this word, q. v., may perhaps signify spotted]); (TA;) a kind of garment of the fabric of El-Yemen, of cotton or linen, striped (مَنْشَطٌ): (Msb:) pl. حَبْرٌ and حَبْرَاتٌ (S, Mgh, Msb, K) and حَبْرٌ and حَبْرَاتٌ: (TA:) [or rather حَبْرٌ and حَبْرٌ are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حَبْرَةٌ is not a place, nor a known thing, but only signifies وَشْيٌ [see حَبْرٌ]; (Az, Mgh, Msb, TA;) and one says بُرْدٌ حَبْرَةٌ (Msb, TA) and بُرْدٌ حَبْرَةٌ, (TA,) and بُرْدٌ حَبْرَةٌ (Mgh, Msb, TA) and بُرْدٌ حَبْرَةٌ, (Mgh, TA,) like as one says ثَوْبٌ قَرْمِزٍ, the word قَرْمِزٍ signifying a certain dye. (Az, Msb, TA.) [The term حَبْرَةٌ is now applied in Egypt to A lady's outer covering of silk, black for the married, and white for the unmarried, worn in riding and walking abroad; the former worn also by concubine slaves. See also حَبْرٌ.]

حَبْرَةٌ: see حَبْرٌ.

حَبْرٌ A seller of ink. (K.) حَبَارٌ, also, is mentioned as having the same signification; and some say that analogy is a sufficient authority for it: but it is disallowed by F. (TA.)

حَبْرٌ, not حَبَارٌ, (K,) or the latter is allowable on the ground of analogy, (MF,) A seller of the garments called حَبْرٌ. (K.) [See حَبْرَةٌ.]

حَبْرٌ (Msb, K) and حَبْرٌ and حَبْرٌ and حَبْرٌ [in the CK حَبْرٌ] and حَبْرٌ (K) The young one of the حَبَارِي: (Msb, K:) pl. حَبَارِي and حَبَارِي. (K.) [See also حَبْرٌ below.]

حَبْرٌ: } see what next precedes.
حَبْرٌ:
حَبْرٌ:

حَبَارٌ: see حَبْرٌ. — Also The هَيْئَةُ [i. e. form, or aspect, or the like, or goodliness of form or aspect,] of a man. (Abou-Safwān, Lh.)

حَبَارٌ: see حَبْرٌ, in three places.

حَبْرٌ and حَبْرٌ, (S, K,) or حَبْرٌ, with kesr, (Msb,) and حَبْرٌ, which last occurs in a verse of El-'Ajjāj, for حَبْرٌ, [by poetic license,] (S,) and حَبْرَةٌ (A, K) and حَبْرَةٌ, (K,) Happiness, joy, or gladness: (S, Msb, K:) or the first signifies cheerfulness; i. e. pleasure, or delight, and dilatation of the heart, which has a visible effect in the aspect: (TA voce سُرُورٌ:) and the same word (IAth) and حَبْرَةٌ (Az, IAth, K) and حَبْرٌ, (K,) a state of ease and plenty; syn. نَعْمَةٌ (IAth, K: [in the CK and in a MS. copy of the K, erroneously, نَعْمَةٌ:] or a state of complete, or per-

fect, ease and plenty: (Az:) and amplenness of the circumstances of life. (IAth.) [See 1. Hence the saying,] كُلُّ حَبْرَةٍ بَعْدَهَا عَبْرَةٌ [After every state of happiness, or joy, &c., is a tear]. (A.)

حَبْرٌ A [garment of the kind called] بُرْدٌ, variegated, (مُوشِي,) (K,) [i. e.] striped. (TA.) One says بُرْدٌ حَبْرٌ and بُرْدٌ حَبْرٌ. (TA.) [See also حَبْرَةٌ. Hence the saying,] لَيْسَ حَبِيرُ الْحُبُورِ وَتَسْوَى t [He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness]. (A.) — Also, applied to a garment, or piece of cloth, New: (S, K:) and soft and new; (K, TA;) applied to the same; (TA;) and so حَبْرٌ; (K:) which also signifies a soft thing: (TA:) pl. of the former حَبْرٌ. (K.) — And Clouds; syn. سَحَابٌ: (S:) or clouds spotted (مَنْشَرٌ); (K;) in which one sees what resembles تَنْمِيرٌ, by reason of the abundance of their water; but Er-Riyāshee disapproves of this. (TA.)

حَبَارِي [a word respecting which J says,] its alif [written ي] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of قَبْعَتِي, though he finds fault with J for saying thus of the alif of حَبَارِي; (see أَلِفُ التَّنْصِيرِ, in art. 1;)] the name [says J] being only composed with it, so that it is as it were a part of the word itself, which is imperfectly decl. when determinate and when indeterminate; i. e., without tenween: (S:) but its alif is the fem. alif; for were it not so, it would be perfectly decl.; (K;) and J says that it is imperfectly decl.: (TA:) and his saying that the alif is [as it were] a part of the word itself is a strange expression, for which it would be difficult to give an answer, and which therefore requires not exorbitance: but "it is sufficient excellence for a man that his faults may be counted:" (M:) [A species of bustard;] a certain bird, (S, Msb, K,) well known, of the form of the goose, with a dust-colour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail; (Msb;) or it is a long-necked bird, of an ash-colour, of the form of the goose, with a beak somewhat long, and that is preyed upon, but does not itself prey: Az says that it does not drink water, and that it lays its eggs in distant sands: [the truth is, that it drinks seldom: the male bird has a pouch, extending from beneath the tongue to the breast, said to be large enough to contain seven quarts of water; and it has been supposed by some that he fills this with water for the supply of himself and his mate:] and Az further says, We used, when we journeyed, to proceed in the mountains of Ed-Dahnā, and sometimes we picked up in one day between four and eight of its eggs: it lays four eggs, of a bluish colour, more delicious in taste than those of the domestic hen and than those of the ostrich: and others say that it brings its food from a greater distance than any other bird; sometimes from a distance of many days' journey: also, that it is constantly provided with a thin excrement, or dung, which it voids upon the hawk when pursued by the latter; thus saving itself,

by preventing the hawk from continuing its flight, and, as some say, causing its feathers to drop off:

whence the prov., **أَسْلَخَ مِنْ حُبَارِي**: [see art.

سَلَخَ: (TA:) **حُبَارِي** is applied alike to the male and the female, and used as sing. and pl.: (S, K:) but it has pl. forms, (TA,) namely, **حُبَارِيَّات** (S, Mgh, K, TA) and **حُبَارَات**: (TA:) accord. to Sb, it has not **حُبَار**, [in the TA incorrectly written **حُبَارِي**, as though it had the article **ال** prefixed to it, or were prefixed to another noun,] nor **حُبَائِر**, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to distinguish between **حُبَارِي** and nouns of the measures **نَعْلَانة** and **نَعْلَانة** and the like. (TA.) It is said in a prov.,

* **وَكُلُّ شَيْءٍ قَدْ يُحِبُّ وَلَدَهُ**

* **حَتَّى الْحُبَارِي وَتَطِيرُ عِنْدَهُ**

[And everything certainly loves its offspring: even the bustard; and it flies by its side]: (S, Mgh:*) [in the TA, **وَيَدْفَعُ عِنْدَهُ**:] it flies by the side of its young one to teach it to fly before its wings have grown, because of its stupidity: (TA:) the **حُبَارِي** is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, **فَلَانٌ مَيِّتٌ كَمَيِّتِ الْحُبَارِي** [Such a one is dying with the concealed grief of the bustard]: because the **حُبَارِي** moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also **حُبْرُور**, and **يَحْبُور**.]

حُبْرِي: see **حُبْرِي** — and **حُبْرِي**.

حُبْرُور: see **حُبْرُور**.

حَابُور A sitting-place, or a company sitting together, (**مَجْلِس**) of unrighteous persons [or revellers]: (S, K:) from **حَبْرَة** "it made him happy," &c. (S.)

مُحَبَّرَة (Mgh, K,) which is the most approved form, (Mgh, TA,) and **مُحَبَّرَة** (S, Mgh,) because it is an instrument, (Mgh, TA,) a correct form, though said in the K to be incorrect, (TA,) and **مُحَبَّرَة** (Mgh, K) and **مُحَبَّرَة** (K,) the last used by poetic license, (TA,) The place, (S, K,) or earthen pot, or glass bottle, (TA,) in which ink is put: (S, K, TA:) pl. **مُحَبَّرَات**. (Mgh.) — Also, the first of these words, A thing, or things, in which happiness, joy, or gladness, is usually found: such are women said to be. (TA from a trad.) [A cause of happiness, joy, or gladness; agreeably with analogy: of the same class as **مُحَبَّرَة** and **مُحَبَّرَة**.]

مُحَبَّرَة:

مُحَبَّرَة:

مُحَبَّرَة:

see the next preceding paragraph.

مُحَبَّر A man (T) having his skin marked by the bites of fleas. (T, K.) — An arrow well pared. (K.)

يَحْبُور, applied to a man, [Very happy, joyful, glad, or cheerful;] of the measure **يَفْعُول** from **يَحْبُور**: (S:) a soft, tender, or delicate, man: pl. **يَحْبَائِر**. (AA, TA.) = A certain bird: or the male of the **حُبَارِي**: or its young one. (K.) See **حُبْرُور**.

حبس

1. **حَبَسَ** (S, A, Mgh, K,) aor. **حَبَسَ**, (Mgh, K,) inf. n. **حَبَسَ** (S, A, Mgh, Mgh, K) and **مَحْبَسَ**, (Lth, Sb, K,) He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded, or prevented, him or it; contr. of **خَلَّاهُ**; (S, TA;) syn. **مَنَعَهُ**, (A, Mgh, Mgh, K, TA,) and **أَمْسَكَهُ**; (TA;) as also **أَحْبَسَهُ** (S, K:*) and i. q. **ضَبَطَهُ** (Sb, TA in this art) or **ضَبَطَ عَلَيْهِ** (TA in art. **ضَبَطَ**) [he took, held, or retained, him or it, strongly, vehemently, or firmly; &c.]. You say, **لَا يُحْبَسُ دَرَكُمُ** meaning, **لَا تُحْبَسُ ذَوَاتُ الدَّرَكِ** [Your milch animals shall not be confined, or restrained from pasturing]. (TA.) And **حَبَسَ إِلَيْكَ عَلَيْهِ** [He confined, or restricted, the property to him, by will or otherwise]. (Mgh in art. **وَقَفَ**.) And **حَبَسَ نَفْسَهُ عَلَى كَذَا** [He confined, or restricted, himself to such a thing]. (S and K voce **تَحَبَسَ**.) And **حَبَسَهُ عَنْ وَجْهِهِ** [He restrained, or withheld, him from his course, purpose, or object]. (S in art. **التَّ**; &c.) And **حَبَسَهُ عَنْ حَاجَتِهِ** [He withheld, or debarred, him from the thing that he wanted]. (K in art. **بَيْت**; &c.) — [Hence,] **حَبَسَهُ**, (IDrst, Mgh, Mgh, K,) inf. n. **حَبَسَ**; (TA;) and **أَحْبَسَهُ**, (S, IDrst, Mgh, Mgh, K,) [in one copy of the S, and in one of the A, **أَحْبَسَهُ**, which is perhaps allowable,] inf. n. **أَحْبَسَ**; (TA;) and **حَبَسَهُ**, (IDrd, Mgh,) inf. n. **تَحَبَسَ**; (IDrd, TA;) **فِي سَبِيلِ اللَّهِ**; (S, IDrst, A, Mgh;) **† He bequeathed it, or gave it, (namely, a horse, S, IDrst, A, Mgh, K,) unalienably, (S, IDrst, Mgh, Mgh, K,) to be used in the cause of God, or religion; (S, IDrst, A, Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like: (TA:) it is said that the chaste forms are **أَحْبَسَهُ** and **حَبَسَهُ**: (TA:) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Mgh:) **حَبَسَهُ** is said to be a bad form; (TA;) it is used by the vulgar, but is allowable: **أَحْبَسَهُ** is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to **وَقَفَهُ** and **وَقَفَهُ**; for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) **حَبَسَ**, inf. n. **تَحَبَسَ**, signifies **† He made a thing to remain in itself unalienable, (K,* TA,) not to be inherited nor sold nor given away,****

(TA,) assigning the profit arising from it to be employed in the cause of God, or religion. (K, TA.) Mohammad is related to have said to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) **حَبَسَ الْأَصْلَ** **وَسَبَلَ الثَّمَرَةَ** **† Make thou the property itself to remain unalienable, (Mgh, TA,) in perpetuity, (Mgh,) not to be inherited nor sold nor given away, (TA,) and assign thou the profit arising therefrom to be employed in the cause of God, or religion. (Mgh, TA.)** [See **حَبَسَ**.]

2: see 1, in four places.

3. **حَابَسَ صَاحِبَهُ** (K,) inf. n. **مُحَابَسَةً**, (TK,) i. q. **حَبَسَ** [He confined his companion, or restricted him, &c.]: or [more probably, and agreeably with analogy,] he confined his companion, &c., the latter doing the same to him. (TK.)

4: see 1, in three places.

5. **تَحَبَسَ عَلَى كَذَا** He confined, restricted, limited, restrained, or withheld, himself (**حَبَسَ**) **تَحَبَسَ عَنِ الرُّكْبَانِ** (S, K,) **تَحَبَسَ فِي** He held back from the riders. (TA.) **تَحَبَسَ فِي الْأُمْرِ** [He withheld himself, or held back, in, or respecting, the affair]. (TA in art. **حَوَاز**.)

7: see 8.

8. **أَحْبَسَ** quasi-pass. of **حَبَسَ**; He, or it, was, or became, confined, restricted, limited, &c.; and he confined, restricted, limited, &c., himself; (S, A, K;) [as also **أَحْبَسَ**; but this latter is probably post-classical.] — Said of urine [as meaning **It became suppressed**]. (S and Mgh in art. **حَقَبَ**; &c.) = **أَحْبَسَهُ** syn. with **حَبَسَهُ**, which see, in two places. (S, K.) — Also **He appropriated it to himself; restricted it to his own special possession: (A, TA:) or he made, or constituted, it (أَتَّخَذَهُ) what is termed **حَبَسَ**. (TA.)**

حَبَسَ A place of confinement, restriction, imprisonment, or the like; a prison; a jail; (A, Mgh;) as also **مَحْبَسَ**, (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, **مَحْبَسَ**: (Sb, TA:) pl. of the first, **حَبُوسَات**; (Mgh;) and of the second [and third], **مَحَابِس**. (A.) = See also **حَبَسَ**.

حَبَسَ a contraction of **حَبَسَ**, which is pl. of **حَبَسَ** [q. v.]. (IAth, TA.)

حَبَسَ A dam constructed of wood or stones, in a channel of water, to confine the water, (S, K,) that people may drink from it and water their beasts; (S, TA;) as also **حَبَسَ**: (El-'Amiree, K:) pl. **أَحْبَاسَ** (S, TA) and **حَبَاسَ**: (Meyd, in Golius;) or a dam by which the water-course of a valley is obstructed, in any place where it is confined: (TA:) or stones put in the mouth of a river or rivulet or the like, preventing the overflowing of the water: (IAar, TA:) or a **مَصْنَعَة** for water; [i. e. a thing like a **حَوْض**, or watering-trough for beasts &c., in which the rain-water is collected;] (S;) as also **حَابَسَ**: (TA:) or a thing like a **مَصْنَعَة** for water: (AA, K:) pl.

حَبَسَ (AA, TA:) and حَبَسَ and حَبَسَ signify the same as حَبَسَ: or, accord. to Lth, the حَبَسَات in a piece of land are *what surround a [portion of ground such as is called] دَبْرَة, which is the same as a مَشَارَة, in which the water is confined until they are full, when it is made to flow to other parts: (TA:) or a حَبَس is what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also مَشَارَة and دَبْرَة. (R, TA in art. شور.)* — Also *Water collected, and having no supply to increase it: (Ibn-'Abbad, K:) thus called by the name of that by which it is confined. (TA.)*

حَبَسَة a subst. from حَبَسَ [signifying *A state of confinement, restriction, limitation, &c.*]: you say, *الصَّمْتُ حَبَسَة* [Speechlessness is a state of restriction]. (S, TA.) — [Hence,] *A difficulty of utterance which prevents one's speaking distinctly; (A;) a difficulty of speech, (Mbr, K,) and hesitation, (Mbr, TA,) when one desires to speak; (Mbr, K;) a hesitation in speech. (Mgh.)*

حَبَسَ i. q. مَحْبُوسٌ, [pass. part. n. of 1,] *Confined; restricted; limited; &c. (TA.)* — Anything bequeathed, or given, unalienably, (Lth, Mgh, Mghb,) *for the sake of God; whether an animal or land or a house; (Mgh;) as also مَحْبُوسٌ and مَحْبُوسٌ and مَحْبُوسٌ: (Mghb:) pl. of the first حَبَسَ, (Mgh, Mghb,) and, by contraction, حَبَسَ: (Mghb:) it is used as a sing. and as a pl.: (Mghb:) it is of the measure مَفْعُول; and is sometimes used in the place of the pass. part. n. of حَبَسَ: (TA:) it is also particularly applied to a horse bequeathed, or given, unalienably, to be used in the cause of God, or religion; (S, A, Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like; (TA;) as also مَحْبُوسٌ (S, Mgh, K) and مَحْبُوسٌ: (K:) and حَبَسَ, (S,) or حَبَسَ, (K,) to what is, or are, bequeathed, or given, unalienably, (S, K,) not to be sold nor inherited, (TA,) of palm-trees, or vines, &c., (K,) as land, and anything that is a source of profit, (TA,) itself to remain unalienable, and the profit arising therefrom to be employed in the cause of God, or religion: (K, TA:) but the حَبَس which Mohammed is related to have made common property were *what the pagan Arabs bequeathed, or gave, unalienably, for* (على [so in the TA, and this I regard as the true reading, rather than من, which is the reading in the Mgh and L,]) *the [camels called] حَامٍ and بَحَائِر, and such as was called حَامٍ: (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حَبَس, which, says I Ath, if correct, is a contraction of حَبَس. (TA.) [From حَبَس, used as a subst., has been formed, app. in post-classical times, the pl. أَحْبَاسٌ: see De Sacy's "Chrest. Ar.," sec. ed., vol. i. p. 189.] حَبَسَة, also, [used as a subst.,] signifies *†A thing that is bequeathed, or given, unalienably, in the way of beneficence: and its pl. is حَبَائِس. (TA.)***

حَبَسَة and حَبَسَة: pl. حَبَائِس: see حَبَسَ.

حَبَسَة: see حَبَسَ, last sentence.

[حَبَسَ A jailer.]

حَبَسَ [act. part. n. of حَبَسَ; *Confining; restricting; limiting; &c.*]: pl. حَبَسَ. (I Ath, TA.) [Hence,] *حَبَسُ الْفِيلِ The Restrainer of the Elephant: an epithet applied to God; alluding to the case of Abraham. [See Kur eh. cv.] (TA.)* And *رَقِي حَبَسٌ A skin that retains the water [&c.] (TA.)* And *كَلًا حَبَسٌ Herbage that is abundant, and retaining the water. (TA.)* — See also حَبَسَ. — Also i. q. مَحْبُوسٌ, or حَبَسَ. (Ham p. 188.)

حَبَسَ and مَحْبُوسٌ: see حَبَسَ. — Also, the latter, [or both,] *The manger, or stable, of a beast. (TA.)*

حَبَسَ: see حَبَسَ, in two places.

حَبَسَ: see حَبَسَ.

حَبَسَ: see حَبَسَ, in three places.

حَبَسَ إِبِلٌ مُحَبَسَةً *Camels that remain at the house; syn. دَاجِنَة: as though they were restrained from pasturing. (TA.)*

حَبَسَ

1. حَبَسَ لَهْ (K,) aor. ٢, (TK,) inf. n. حَبَسَ and حَبَسَ; (K, TK;) or حَبَسَ لَهْ حَبَسَ; (S;) [whence it appears probable that the author of the K is in error in regarding حَبَسَ as an inf. n.]; *He collected for him something; as also حَبَسَ, inf. n. تَحْبِيسٌ (S, K;) and تَحْبِيسُهُ and تَحْبِيسُهُ likewise signify he collected it. (TA.)* You say also, *حَبَسَ قَوْمَهُ, inf. n. تَحْبِيسٌ, He collected his people. (S.)* And *حَبَسَ لِعِيَالِهِ, inf. n. حَبَسَ, He gained, or earned, and collected, for his family, or household; like حَبَسَ; as also حَبَسَ. (TA.)*

2: see 1, in two places.

4. *أَحْبَسَتْ بَوْلَهَا She brought forth her child like an Abyssinian (حَبَسِي) in colour. (S.)*

5. *تَحْبَسُوا They collected themselves together, (S, A, TA,) عَلَيْهِ against him; as also تَحْبَسُوا. (TA.)* — *تَحْبِيسُهُ: see 1.*

8: see 1, in two places.

حَبَسَ: see the next paragraph.

حَبَسَ (S, A, Mgh, K,) a coll. gen. n., (Mghb,) and حَبَسَ, (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and حَبَسَة (S, A, Mgh, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاعِلٌ (M,) for they did not use حَبَسَ as a sing. thereof, like فَاسِقٌ as sing. of فَسَقَةٌ (T,) but حَبَسَة became used as a dial. var., (T, Mghb,) commonly obtaining, for حَبَسَ, (Mghb,) and is allowable in poetry in cases of necessity, (T,) and حَبَسَ, (IDrd, K,) also used as syn. with حَبَسَ, (IDrd,) or it is pl. of حَبَسَ, with damm,

not a sing. as it seems to be from the mention of it in the K, (MF,) and حَبَسَ, (A, TA,) and حَبَسَانِ (A,) which is a pl. (IDrd, S, K) of حَبَسَ, (IDrd,) like as حَبَلَانِ is pl. of حَبَلٌ (S,) and حَبُوسٌ (A,) [also a pl.,] and حَبِيسٌ, which is also a pl., (TA,) [or rather a quasi-pl. n.,] and حَبَسَانِ, which is likewise a pl., (K,) app. of حَبَسَ, (TA,) and حَبَسَانِ, (A,) [which is pl. of حَبُوسٌ,] *A certain race of the blacks; (S, A, Mgh, K, &c.) [namely, the Abyssinians; who, however, are not properly called "blacks:"] one of whom is called حَبَسِي. (A, Mgh, Mghb.)* The dim. of حَبَسَ is حَبَسِي. (Mghb.)

حَبَسَة: see حَبَسَ. — It also signifies *The country of the حَبَسَانِ [or Abyssinians]: (K:) a proper name applied thereto. (TA.)*

حَبَسِي: fem. with ة. For the latter, see حَبَسِي.

حَبَسِي a rel. n. from حَبَسَة; (TA;) [signifying *Of, or belonging to, or relating to, Abyssinia or the Abyssinians.*] — *[An Abyssinian:] one of the race called حَبَسَانِ. (A, Mgh, Mghb.)* — *حَبَسِيَّة (K) and حَبَسِيَّة (A, K) A black, (A,) or an intensely black, (K,) she-camel. (A, K.)* — *حَبَسِيَّ The black ant. (M in art. دَلِير.)*

حَبَسَ: see حَبَسَ.

حَبَسَ dim. of حَبَسَ, q. v. (Mghb.) — Also *A certain well-known bird; [the Numidia; which comprises the species commonly called the Guinea-ken, and pintado: so applied in the present day:] the word is thus, [without the article ال, apparently as a proper name, and] in the dim. form, like حَبَسِي and حَبَسِي: (S, TA:) it is strangely omitted in the K. (TA.)*

حَبَسَة *What is collected, (S,* and TA in art. هَبَس,) of men, and of property; as also حَبَسَة: (TA ubi suprà:) pl. حَبَسَات. (S, and TA ubi suprà.)* — *A company, or body, of men, not of one tribe; (S, K;) like حَبَسَة; (TA;) as also حَبَسَات and حَبَسَات; (S;) or as also حَبَسَات, (K, TA,) of which the pl. is حَبَسَات; (TA:) the pl. of حَبَسَة in this sense is as above. (TA.)*

حَبَسَ: see حَبَسَ.

حَبَسَ: see حَبَسَ. — *أَحْبُوسٌ: see حَبَسَ. — accord. to some, it signifies Any company, or body, of men; because, when they are collected together, they are [in their general hue] black. (TA.)*

حَبَسَة: see حَبَسَة.

حَبَسَ

1. حَبَسَ, aor. ٢, inf. n. حَبَسَ (A, S, K, &c.,) *He (a beast, A, S, or a camel, ISd, K) ate much, (S,) or had pain in his belly from pasture which he found unwholesome, or from eating much of herbage, (ISd, K,) so that he became swollen, or inflated, thereby (S, ISd, K) in his belly, (S,) and there would not come forth from him (S, ISd, K) what was in it, (S,) or anything;*

(ISd, K;) he did not void either thin dung or urine, his belly being bound: (Az:) or he (a sheep, or goat, ISk, S) became swollen, or inflated, in his belly, in consequence of eating [the herb called] ذُرْقُ, (ISk, S, K,*) which is the herb lotus, melilot, or bird's-foot-trefoil: [i. e. the herb lotus, melilot, or bird's-foot-trefoil]: (ISk, S;) or he (a beast) lighted upon good pasture, and ate immoderately, so that he became swollen, or inflated, and died: (Z, IATH:) or, in speaking of a horse, you do not say, حَبِطَ الْفَرَسُ, but حَبِطَ قَصِيرَى الْفَرَسِ, or حَبِطَ قَصِيرَتَهُ, or مَوَقَفَهُ, because it means that the horse's belly became swollen, or inflated: (ISd, Z, L:) you say also, حَبِطَ بَطْنُهُ his belly became swollen, or inflated, so that he died: (Az, TA:) or his (a man's) belly became swollen, or inflated, by food &c.: (Mbr, TA in art. حَبِطَ:) and حَبِطَ is also said of the skin, meaning it became swollen, or inflated. (TA.) [See also Q. Q. 3; and see حَبِطَ below.] — Hence, app., i. e. from حَبِطَ said of the belly, (Az, TA,) or it is from this verb said of a beast, (Z, IATH, TA,) حَبِطَ عَمَلُهُ, (Az, S, Mṣb, K, &c.,) aor. ʿ; (Az, Mṣb, K;) and حَبِطَ, aor. ʿ; (AZ, Az, Mṣb, K;) the latter, says Az, heard by AZ from an Arab of the desert, but I have not heard it on any other authority; (TA;) inf. n. حَبِطَ, (Az, S, K, [but in the Mṣb it seems to be indicated that it is حَبِطَ,]) with the ب quiescent, (Az, S,) thus differing from the inf. n. of حَبِطَ said of the belly, (Az, TA,) and حَبِطَ, (Az, S, Mṣb, K,) which latter, accord. to AZ, is the inf. n. of حَبِطَ like ضَرَبَ; (T, TA;) † His work, or deed, became null, or void, or of no account; it went for nothing; it perished; (Az, Mṣb, TA;) for like as he of whom one says حَبِطَ بَطْنُهُ perishes, so does the work, or deed, of the hypocrite: (Az, TA:) or it became ineffective of reward; its reward became annulled. (S, K.) And hence also, (Z, TA,) حَبِطَ دَمُهُ, aor. ʿ, (Z, Mṣb, K, TA,) but not حَبِطَ also, as is implied in the K, (TA,) and in this case the inf. n. is حَبِطَ, (Mṣb, TA,) with the ب movent, (TA,) † His blood (the blood of one slain, K) went for nothing; unretaliated, and uncompensated by a mulct. (Mṣb, K, TA.) — حَبِطَ said of the water of a well, i. q. أَحْبَطَ, q. v. (TA.) — Said of a wound, (S, Ibn-'Abbād, K,) aor. ʿ, (K,) inf. n. حَبِطَ, with fet-h to the ب, (S, K,) It had scars remaining after having healed: (Ibn-'Abbād, K:*) or it broke open again; or became recrudescient; syn. عَرِبَ [which has the signification given above on the authority of Ibn-'Abbād as well as what follows it] and نَكِسَ. (S.) [See also حَبِطَ below.]

4. [حَبِطَ seems to signify, in its primary acceptance, He made him, (namely a beast,) or it, (the belly,) to be in the state termed حَبِطَ, which see below. — And hence,] أَحْبَطَ عَمَلَهُ; He (God, S, K, or a man, Mṣb) made his work, or deed, to become null, or void, or of no account; to go for nothing; to perish; (Mṣb, K, TA;) to be ineffective of reward; or he annulled its reward. (S.) So it signifies in the Kur [xxxiii. 19, &c.]: and you say, إِنَّ عَمَلًا صَالِحًا أَتَبَعَهُ مَا

يُحْبِطُهُ وَإِنْ أُرْسَلَ كَلِمًا طَيِّبًا أُرْسَلَ خَلْفَهُ مَا يُحْبِطُهُ † [If he do a good deed, he makes to follow it that which annuls it; and if he send forth good words, he sends forth after them that which annuls them]. (TA.) And hence also, (Z, TA,) أَحْبَطَ الدَّمَ † He made the blood to go for nothing: unretaliated, and uncompensated by a mulct. (Mṣb, K, TA:*) — أَحْبَطَ الضَّرْبَ The beating made a mark or scar, or marks or scurs, upon him. (TA.) = أَحْبَطَ مَاءَ الرَّكِيَّةِ, (K,) inf. n. أَحْبَاطٌ, (AA, S,) The water of the well went away, and did not return (AA, S, K) as it was; (AA, S;) as also حَبِطَ, aor. ʿ. (TA.) — أَحْبَطَ عَنْ فُلَانٍ He turned away from, avoided, shunned, and left, such a one. (IDrd, K.)

Q. Q. 3. أَحْبَطَى He (a man, TA) was, or became, swollen, or inflated, in his belly: (K, TA:) he (a man) was short and bigbellied: (S:) he (a man) was, or became, filled with wrath, or rage; or by repletion of the belly; as also أَحْبَطَ: from حَبِطَ. (TA.) [See 1.]

حَبِطَ [inf. n. of حَبِطَ, q. v.:] A beast's having the belly swollen, or inflated, so that what is in it does not come forth, in consequence of eating much: (S:) or pain in the belly, of a camel, from pasture which he finds unwholesome, or from herbage of which he has eaten much, so that he becomes swollen, or inflated, therefrom, (ISd, K,) in his belly, (TA,) and nothing comes forth from him: (ISd, K:) or a swelling, or inflation, of the belly, (K,) or a beast's having the belly swollen, or inflated, (ISk, S,) from eating [the herb called] ذُرْقُ: (ISk, S, K:) [see 1:] and a swelling in the udder or other thing: (K:) or, accord. to the M, the slightest swelling in the udder: or, as some say, swelling, or inflation, wherever it be, from disease or other cause. (TA.) It is said in a trad., إِنَّ مِمَّا يَنْبِئُ الرَّبِيعَ مَا يَقْتُلُ حَبِطًا أَوْ يُلْمُ حَبِطًا [Verily, of what the (rain, or season, called) ربيع causes to grow, is what kills by inflation of the belly, or nearly does so]. (S, TA.) — The scars, or marks, of a wound, or of whips, upon the body, after healing: or the swollen scars, or marks, (of whips, TA,) not lacerated: when mangled and bleeding, they are termed غُلُوبُ [pl. of غَلَبَ]: (K:) the excrescent flesh upon the scars of wounds. (Sghl.)

حَبِطَ part. n. of حَبِطَ; A camel [or other beast] having his belly swollen, or inflated, so that what is in it does not come forth, in consequence of eating much: or having pain in the belly, from pasture which he finds unwholesome, or from herbage of which he has eaten much, so that he is swollen, or inflated, therefrom, [in his belly,] and nothing comes forth from him: (K:) [see حَبِطَ:] pl. حَبَاطَى (K) and حَبَبَةُ. (M, TA.) You say also فَرَسٌ حَبِطَ الْقَصِيرَى A horse swollen, or inflated, in the flanks. (TA.)

حَبَاطُ The disease in which the belly is swollen, or inflated, from eating [the herb called] ذُرْقُ: (K:) or, as Az says, accord. to some, it is with the pointed خ, from التَّحْبِطُ signifying “the being

in a state of commotion, agitation, convulsion, tumult, or disturbance.” (TA.)

حَبِطَ: } see حَبَطَى.
حَبِطَى:

حَبَطَى, with tenween, and حَبِطَ, the ن and the ل [which latter is written in the former word حَبِطَى] being added to render the word quasi-coordinate to سَفَرَجَلٌ, (S, TA,) the derivation being from حَبِطَ, (TA,) A man short and bigbellied; (S, TA;) as also حَبِطَانٌ and مُحَبِطٌ: (S:) [see the last of these words below:] or filled with wrath, or rage; or by repletion of the belly; (K;) as also حَبِطَى and حَبِطَانٌ: (Ks, Lh:) and this last, a woman short, ugly, and bigbellied; (K;) also related with . [i. e. حَبِطَانَةٌ, or, as it is written in the L, حَبِطَانَةٌ, but this I think a mis-transcription]. (TA.) When you form the dim., you may reject the ن, and change the ل [which is the final letter] into ي, so that [the dim. becomes originally حَبِطَى, for which, accord. to a well-known rule,] you say حَبِطَى, with kesr to the ط, and with tenween; for the ل is not to denote the fem. gender, that the letter preceding it should be with fet-h, as in [حَبِطَى and حَبِطَى] the dims. of حَبِطَى and حَبِطَى: you may also retain the ن, and reject the ل; saying حَبِطَى: and thus you may do in the case of any noun having two letters added for the purpose of quasi-coordination: you may also put a compensation for the letter rejected in either place, or not: if you put a compensation in the former instance, you say حَبِطَى, with tesheed to the ي, and with kesr to the ط; and in the latter instance, you say حَبِطَى. (S, O, TA.)

حَبِطَى: } see حَبَطَى.
حَبِطَى:

حَبِطَى and مُحَبِطَى A man, or child, swollen, or inflated, in his belly: (TA:) or filled with anger: (AZ, TA:) or who becomes angry, deeming a thing slow or tardy or late: (IATH, TA:) or refraining as one who seeks or desires, not as one who refuses: (TA:) or the former, becoming angry; and the latter, swollen, or inflated: (IB, TA:) or the former, deeming a thing slow or tardy or late; and the latter, bigbellied: and the latter also signifies cleaving to the ground. (TA.) See also حَبَطَى.

حب

1. حَبَّ, (S, Mṣb, K,) said of a goat, (Lth, TA,) or mostly said of the camel and of the goat, (K,) and sometimes of a man, (TA,) or حَبَقَتْ, said of a she-goat, (Mṣb,) aor. ʿ, (S, Mṣb, K,) inf. n. حَبَّ (S, K) and حَبَّ (Mṣb, K) and حَبَاتٌ, (K,) He, or she, broke wind. (S, Mṣb, K.) — [Hence,] يَحْبِقُونَ عَلَى فُلَانٍ † They revile such a one; and act in an ignorant, or a silly, or foolish, and a wrong manner towards him. (TA.)

حَبَّ: see حَبَّ.

حَبَق [The *mentha pulegium* of Linn., or penny-royal; so generally called in the present day, in Egypt and other countries; accord. to Golius, applied by the Moors and Egyptians to *ocimum* (i. e. basil), which, he says, the Easterns call **الحَبَق**; but he should have said **الحَبَق** **النَّبَطِي**, which see below;] a certain plant of sweet odour, (K,) of sharp flavour, the leaves whereof are like those of the **خَلْف** [q. v.]; of which one kind grows in the plains, and another on the mountains; not depastured; (TA;) called in Persian **الفوتنج** (K, in the CK **الفوتنج**), or **الفوتنج** (S,) or **يُودِينَه**: (TA:) AHn says, on the authority of an Arab of the desert, that it is a cause of diminishing the seminal fluid; that the horse rolls upon it and it diminishes his seminal fluid; and it is put into the pillow which is placed beneath the head of a man and it diminishes his seminal fluid: (TA:) it resembles the sweet-smelling plant called the **ثَمَام** [q. v., in the CK, erroneously, **ثَمَام**]; (K, TA;) and grows abundantly by water: (TA:) [a coll. gen. n.: n. un. with ة: and] pl. **حَبَاق**. (IKh, TA.) — **حَبَق** **الْتَمَسَاج** and **حَبَق** **الْمَاءِ** [Mentha aquatica, or water-mint,] (K); so called because it grows upon the sides of rivers, and because the crocodile eats of it much. (TA.) — **حَبَق** **الْقَنَا**, or **حَبَق** **الْفِيل**, [Marjoram, sweet marjoram,] (K.) — **حَبَق** **الرَّاعِي** [Common artemisia, or mugwort,] (or **الْبِرْتَجَاسَف** [or **الْبِرْتَجَاسَف**]. (K, TA: in the CK **الْبِرْتَجَاسَف**.) — **حَبَق** [Chamomile] **الْبَانُونَج** (K.) — **حَبَق** **الشُّبُوح** [Marum; so called in the present day;] (TA.) — **حَبَق** **الشُّبُوح** (K); also called **حَبَق** **الشُّبُوح**. (TA.) — **حَبَق** **الْبَصْعَتِي** and **حَبَق** **الْكُرْمَانِي** [Basil-royal] [from the Persian **سَفَرَم** or **سَهْ سَفَرَم** &c.]; (K, TA; in the CK **الْبَصْعَتِي**;) which is the **سُلْطَان** of the **رِيَّاحِينَ**; also called **حَبَق** **الرِّيَّاحَانِ** **الْمُطْلَقِ**; and which is sown in houses. (TA.) — **حَبَق** **الْقُرْنَفَلِي** [Common clinopodium, or wild basil,] (K, TA; in the CK **الْقُرْنَفَلِي**;) [a word of Persian origin,] meaning the musk of the Franks. (TA.) — **حَبَق** **النَّبَطِي**, i. e. **حَبَق** **الْحَمَاهِيرِ** [which is *Garden-basil*: **حَبَق** is said in the K, art. **حَمَر**, to be **حَبَق** **النَّبَطِي**, with wide leaves; also called **حَبَق** **البُسْتَانِي**, balm-mint, or balm-gentle,] (TA.) — **حَبَق** **الْمَيْكِي** [What is eaten of the **رَبَّاحَانِي**] [see art. **مَقْل**]. (K.)

حَبَق (S, O, L, TA,) in the K, erroneously, **حَبَق**, (TA,) Emission of wind from the anus, with a sound; (S, O, L, K, TA;) mostly used in relation to camels and sheep or goats; (K;) accord. to Lth, in relation to goats; but sometimes used in relation to human beings; a simple subst., as well as an inf. n.; (TA;) as also **حَبَق** (K) and **حَبَق**. (TA.)

حَبَقَة A single emission of wind from the anus, with a sound: (K:) or a slight emission thereof. (IDrd, TA.)

يَا حَبَاقِي is said to a female slave, [in reviling her, meaning *O thou stinking one!*] (K,) like as one says to her **يَا دَفَارِي**. (TA.)

حَبَقِي: see **حَبَاقِي**.

عَذَقُ الْحَبَقِي (As, S, Msb,) or, accord. to Málík Ibn-Anas, **عَذَقُ ابْنِ الْحَبَقِي** (Msb,) and **لَوْنُ الْحَبَقِي** (S, and TA in art. **جَعَر**), or **عَذَقُ حَبَقِي** (K, in the CK **عَذَقُ حَبَقِي**) A sort of **دَقْل**, of bad quality: (As, S:) or dates such as are termed **دَقْل**; (Msb, K;) dust-coloured, small, and somewhat long; of bad quality: (As:) so called because of their badness; (Msb;) or so called in relation to [a man named] Ibn-Hobeyk. (TA.) It is said in a trad., **نَبِيٌّ عَنْ ثَوْنَيْنِ مِنَ الثَّمَرِ الْجَعْرَوِيِّ وَلَوْنُ الْحَبَقِي** [He (Mohammad) forbade two sorts of dates; the **جَعْرَوِي** and **نَبِيٌّ عَنْ ثَوْنَيْنِ مِنَ الثَّمَرِ الْجَعْرَوِيِّ وَعَذَقُ** (S:) or **لَوْنُ الْحَبَقِي** (Msb:) meaning, in the case of the poor-rate. (S, Msb.)

حبك

1. **حَبَكَة**, aor. = (S, K) and **حَبَك**, (K,) inf. n. **حَبَك**, (S, K,) He bound it, or tied it; and made it fast, or firm: (K: [see also 2:]) he made it well: (TA:) he move it well, (S, K, TA,) and firmly, or compactly; (TA;) namely, a piece of cloth: (S, K, TA:) he made the effect of the work therein to be beautiful; i. e., in a piece of cloth: and **حَبَكَة** signifies the same: (K:) or this latter, he made it (i. e. anything) firm, or compact; and made it well. (IAar, S, Msb.) It is said of 'Aishah, in a trad., **كَانَتْ تَحَبِكُ تَحْتُ إِزَارِ** [or **إِزَارِ** She used to bind the **دَرْعِ** in the **صَلَاةِ** shift, in prayer; (S;) from **حَبَكَة**, q. v.: (TA:) **كَانَتْ فِي الصَّلَاةِ تَحَبِكُ بِإِزَارِ** فوق القميص she used, in prayer, to bind an **إِزَارِ** over the shirt. (Msb.) [It is said that] **أَحْبَتَاكُ** is also syn. with **أَحْبَتَا**, on the authority of As: (S:) [i. e., that] **أَحْبَتَاكُ** is syn. with **أَحْبَتَا**: (Msb:) [and that] **أَحْبَتَاكُ** signifies **أَحْبَتَا** **بِإِزَارِهِ** (K,) or **أَحْبَتَا** **بِهِ** **وَشَدَّهُ إِلَى يَدَيْهِ**: so says Abou-'Obeyd, as on the authority of As: but Az says that this is a mistake: that what As said was, that **أَحْبَتَاكُ**, with **ي**, is syn. with **أَحْبَتَا**, as ISk relates. (TA.) One says also, **حَبَكْتَ الْحَظِيرَةَ بِقَصَبَاتٍ** [I bound the enclosure for cattle with canes, or reeds, (or perhaps we should read **بِقَصَبَانِ**, i. e. with twigs,) like as the trellises of the grape-vine are bound with cords: see also the last sentence of this paragraph]. (Az, TA.) — [In the present day, **حَبَك** also signifies He sewed the leaves of a book: and he bound a book.] = **حَبَك** also signifies The act of cutting: and smiting [or severing] the neck. (K.) One says, **حَبَكَهُ بِالسَّيْفِ**, aor. = and **حَبَك**, inf. n. **حَبَك**, (IAar, TA,) He struck him, or smote him, upon his middle, or waist, with the

sword: or he cut the flesh [or his flesh] above the bone [with the sword]: (TA:) or he smote [or severed] his neck with the sword: or he smote him with the sword. (IAar, TA.) And **حَبَكَ** **عُرُوشَ الْكُرْمِ** He cut the trellises of the grape-vine. (TA. [But this has another meaning, explained above.])

2. **حَبَك**, (A, TA,) inf. n. **تَحْبِيك**, (Sh, K,) He made firm, or fast, (Sh, A, K,) a knot. (A, TA. [See also 1.]) = He striped, or wove with stripes, (A, K,) a [garment of the kind called] **كِسَاء**. (A, TA.)

5. **حَبَكَة** He bound, or tied, the **حَبَكَة**, i. e. the **حَبَكَة**: [see **حَبَكَة**, below:] (K:) or i. q. **تَلَبَّبَ بِثِيَابِهِ** [he raised, or tucked up, his clothes; or girded himself, and raised, or tucked up, his clothes; &c.]. (IDrd, K.) And **تَحَبَّكَ** **بِنَاطِقِهَا** She (a woman) bound, or tied, her **نَاطِقِ** [q. v.] upon her waist. (IDrd, K.)

8: see 1, in four places; and see **حَبَكَة**.

الْحَبَك and **الْحَبَك** and **الْحَبَك** and **الْحَبَك** (TA) and **الْحَبَك** (Bd in li. 7) and **الْحَبَك** and **الْحَبَك** (TA) are various readings in the Kur [li. 7]: **الْحَبَك** is a contraction of **الْحَبَك**, of the dial. of Benoo-Temeem: **الْحَبَك** is a contraction of **الْحَبَك**: **الْحَبَك** is as though its sing., or n. un., were **حَبَكَة**: **الْحَبَك** is as though its sing. were **حَبَكَة**: **الْحَبَك** is the common reading, and is pl. of **حَبَاك** [q. v.] or of **حَبَكَة**: **الْحَبَك** is of a form unused [in any other instance]: (TA:) **الْحَبَك** is like **التَّعَمَّرَ** [us though its sing. were **حَبَكَة**]: (Bd:) **الْحَبَك** is affirmed to be a mixture of two dial. vars.: **الْحَبَك** is of a rare measure, like **إِبِلٌ** &c. (TA.)

حَبَكَة i. q. **حَبَكَة** [i. e. The part of the **إِزَارِ** (or waist-wrapper) where it is tied round the waist; which part is folded, or doubled]: (Sh, K:) whence **الْإِحْبَتَاكُ**, meaning "the binding, or tying, the **إِزَارِ**:" or the folds of the **حَبَكَة**, let down, before the wearer, for the purpose of his carrying anything therein. (TA.) And **أَزَارَ** [itself]; as also **حَبَاك**. (Ham p. 37.) And **أَزَارَ** a cord, or rope, which one binds on the waist: (K:) and **حَبَاك** [also] signifies a cord, or rope, or an **إِزَارِ**, or other thing, with which the waist is bound; pl. **حَبَاك**: whence the saying, **عَفَدَ** **فُلَانٌ حَبَاكَ النَّطَاقِ**, meaning **فُلَانٌ** **حَبَاكَ** **النَّطَاقِ** [Such a one prepared himself to go away; or applied himself exclusively and diligently to an affair. (Har p. 160.) And The thong (القَدَّة) [in the CK, erroneously, (القَدَّة)] that connects the head to the [pieces of wood called] **غَرَاظِيف**, of the [camel's saddle called] **قَتَب**, (K, TA,) and of the [saddle called] **رَحْل**; (TA;) as also **حَبَاك**. (K.) Pl. (of the former, TA) **حَبَاك** and (of the latter, TA) **حَبَاك**. (K.)

حَبَاك: see **حَبَكَة**, in three places. — Also **أَزَارَ** enclosure for cattle (حَظِيرَة), [made] with canes, or reeds, **بِقَصَبَاتٍ**, [or perhaps we should read

بِقَضْبَان, i. e. with twigs,]) put crosswise, and then bound, or tied: (Az, TA:) or pieces of wood put together like a حَظِيرَة, and then bound in the middle with a cord, or rope, that joins them together. (Lth, TA.)—The كَفَاف [i. e. selvages, or the like,] of a garment, or piece of cloth. (Z, TA.)—The black threads with which are sewed the borders, or extremities, of a [cloth of the kind called] لِبْد. (Ibn-'Abbād, TA.)—A streak, or line, (طَرِيقَة,) in sand and the like; as also حَبِيكَة: pl. of the former حَبْك; and of the latter حَبَاك: (S:) or حَبْك, the pl. of حَبَاك, signifies the ridges of sand [that are formed by the wind]; (K;) the ripples (دَوْرَج) of sand, and of water, when moved by the wind; pl. of حَبَاك and of حَبِيكَة: (Az, TA:) [i. e.] حَبْكُ الْهَيَا: signifies حَبْكُ الشَّعْرِ الْجَعْد [the ripples of water]: and so حَبْكُ الشَّعْرِ الْجَعْد [the ripples, or wavy forms, of crisp hair, appearing as though it were crimped]: (K:) [and the like of other things: this is what is meant by the following passage:] Fr says, الْحَبْكُ تَكْشُرُ كُلُّ شَيْءٍ كَالْقُرْمَلِ إِذَا مَرَّتْ بِهِ الرِّيحُ السَّاكِنَةُ وَالْهَيَا الْقَائِمُ إِذَا مَرَّتْ بِهِ الرِّيحُ وَدَوْرَجُ الْحَدِيدِ لَهَا حَبْكٌ أَيْضًا وَالشَّعْرَةُ الْجَعْدَةُ تَكْشُرُهَا حَبْكُ: (S:) [respecting the حَبْكُ of a coat of mail, here mentioned, see what follows: in like manner,] حَبْكُ (T, K) and حَبَاكُ and حَبْكُ, all as pls. of حَبِيكَة, [or rather حَبِيك is a coll. gen. n.,] signify the streaks of locks of hair; (K;) or of a helmet; (T, K; [in the CK, the بَيْضَة is erroneously put for حَبِيكَة;]) and likewise of sand, such as are made by the wind: (T, TA:) the حَبْكُ of the sky, (S, K,) sing. حَبِيكَة, (K,) are the tracks of the stars: (S, K:) and حَبَاكُ signifies also streaks, or tracks, in the sky: and the heavens; because in them are the paths of the stars: and حَبْكُ, the streaks of a mountain: (TA:) and حَبْكُ دَوْرَجُ, the rows of rings of a coat of mail: (TK in art. حَرْشَف:) [in a passage in the S, cited above, it seems to be implied that it means the ripples, or folds, thereof:] or the scales of silver with which a coat of mail is ornamented; likened to the scales on the back of a fish, by their being termed the حَرْشَفُ of a coat of mail: (TA in art. حَرْشَف:) and حَبَاكُ الْحَمَامِ, the blackness of the part above the wings of the pigeon. (Ibn-'Abbād, A, K.) The phrase رَأْسُهُ حَبْكُ, in a description of Ed-Dejjāl [or Antichrist], means The hair of his head is rippled (مَنْكَسَرٌ) by reason of crispness; like stagnant water, and sand, when the wind blows upon them, and they in consequence thereof become rippled (يَتَجَعَّدَان); and marked with streaks: or, as some say, it is حَبْكُ الشَّعْرِ, as in the K, meaning the same; (TA;) or crisp-haired: (K:) or حَبْكُ الشَّعْرِ, (IDrd, K, TA,) meaning the same: (TA:) or إِنَّ شَعْرَهُ حَبْكُ حَبْكُ: (S:) or رَأْسُهُ حَبْكُ حَبْكُ. (TA.) In the phrase, in the Kur [li. 7], وَالسَّمَاءُ ذَاتُ الْحَبْكِ, it is said that الْحَبْكُ means the tracks of the stars, (S, Er-

Rāghib, TA,) and the milky way: or ideal tracks: (Er-Rāghib, TA:) or streaks of clouds: (TA:) or beautiful طَرِيقَاتِ [which is generally understood to mean, in this instance, streaks, or the like; but may also be rendered stages, one above another, to the number of seven]: (Zj, TA:) or structures, or construction: (Mujūhid, TA:) or beautiful construction. (I 'Ab, TA.) See also the paragraph, above, commencing with ذَاتُ الْحَبْكِ.

حَبِيكُ and مَحْبُوكُ Bound, or tied; made fast, or firm: (K, TA:) made well: woven well: (TA:) made beautiful in the effort of the work therein: applied to a piece of cloth: (K, TA:) and the former, [app. as meaning firmly, or well, made,] to a bow-string also. (TA.)—For the former, see also حَبَاكُ, in two places.

حَبِيكَة and its pl. حَبَاكُ: see حَبَاكُ, in seven places.

[حَبَاكُ, in the present day, signifies A sewer of the leaves of books: a binder of books: and also an ornamental sewer: and a maker of the kind of lace called شَرِيط.]

مَحْبُوكُ Striped; applied to a [garment, or particularly to one of the kind called] كَمَاء. (A, TA.)—مَحْبُوكُ الشَّعْرِ: see حَبَاكُ, in the latter part of the paragraph.

مَحْبُوكُ: see حَبِيكُ. — [Hence,] A strong horse; (K;) firm, or compact, in make: (TA:) or strong in make; applied to a horse &c. (S.) And ذَابَّةٌ مَحْبُوكَةٌ A beast having a well-knit frame. (Sh, TA.) And مَحْبُوكُ الْبُشْنِ وَالْعُجْزِ Even, and high, in the back and rump. (Lth, TA.)

حبل

1. حَبَلُهُ, (K,) aor. ʔ, inf. n. حَبَلٌ, (TA,) He bound, tied, or made fast, him, or it, with a rope, or cord. (K, TA.) — [Hence,] حَبَلٌ signifies [also] † The making a covenant. (KL.) — And † The obtaining أَمَان [i. e. a promise, or an assurance, of security or safety]. (KL.) — And The placing a snare for game. (KL.) And The catching game with, or in, a snare. (KL.) You say, حَبَلَ الصَّيْدَ, (Az, ISd, Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. حَبَلٌ; (Mṣb, TA;) and احْتَبَلَهُ, (Az, S, ISd, Mṣb, K,) and تَحَبَّلَهُ; (TA;) He took, or caught, the game with the حَبَالَةُ [or snare]: (Az, S, ISd, Mṣb, K;) or he set up the حَبَالَةَ for the game. (ISd, K.) And حَبَلَتْهُ الْحَبَالَةُ The snare [caught him, or] clung to him: and hence, قَدَى حَبَلَتْهُ عَيْنُهُ † [Motes which his eye caught]; a metaphorical phrase, used by Er-Rū'ee; the eye being likened to the snare; and the motes, to game. (TA.) And حَبَلَ عَيْنَ الْبَرَاغِ † [He was prevented, as by a snare, or by a rope, from quitting his place]. (TA.) And احْتَبَلَهَا زَوْجَهَا [app. meaning † Her husband entrapped her: or laid a snare for her]. (TA.) And احْتَبَلَهُ الْمَوْتُ † [Death ensnared him; or took him]. (ISd, Z, TA.) And حَبَلَتْهُ فَلَانَةٌ † Such a woman smote his heart with her love; [or captivated him;]

as also احْتَبَلَتْهُ. (TA.) [And accord. to the CK, حَبَلٌ also signifies the same as مَدَاهَنَةٌ [i. e. † The endeavouring to conciliate; &c.]: but the reading in the TA, and in my MS. copy of the K, is دَاهِيَةٌ: which, however, occurs afterwards in the K as a meaning of حَبَلٌ and of حَبَلٌ.] — حَبَلْتُ, (S, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. حَبَلٌ, (S, Mṣb, K, TA, [in the CK حَبَلٌ,]) said of a woman, (S, Mṣb, K,) and of any female beast, (Mṣb,) She was, or became, pregnant: (S, Mṣb, K:) حَبَلٌ and حَبَلٌ signifying the same: (AO, S, ISd, K:*) or the former applies only to human beings; and the latter, to others. (Mṣb, TA.) You say بِهْ وَقْتُ حَبَلِ أُمِّهِ بِهْ [The time of his mother's being pregnant with him]. (S.) — [Hence,] حَبَلٌ signifies also † The being full. (ISd, K, TA.) You say, حَبَلٌ مِنَ الشَّرَابِ and الْهَيَا, aor. ʔ, (K,) inf. n. حَبَلٌ, (K, *TK,) † He became full of beverage, or wine, and of water, (K, TA,) and his belly became swollen [therewith, like that of a pregnant woman]. (TA.) — And † The being angry. (K, *TA.) You say, حَبَلٌ فَلَانٌ † Such a one became angry. (TK.)

2. تَحْبِيلُ الزَّرْعِ, inf. n. تَحْبِيلٌ, (M, A, K, [in the CK, and in my MS. copy of the K, erroneously, [تَحْبِيلُ],] † The seed-produce shot forth (قَذَفَ) one part thereof upon another, or parts thereof upon others: (M, K, TA:) or the ears of the seed-produce [or corn] became compacted and filled with the grain. (A, TA.)

4. احْبِلِ الْعِضَاءَ The [trees called] عِضَاءَ [produced their حَبَلٌ, or حَبَلٌ; or] scattered their blossoms, and organized and compacted their fruit [i. e. their pods with the seeds therein]; expl. by تَنَاطَرَ وَرْدُهَا وَعَقَدَ [meaning عَقَدَ الثَّمَرُ]: (A, O, K:) from الْحَبْلَةُ [q. v.], like عَلَفٌ from الْغُلْفُ. (AA, O, TA.) — احْبَلَهُ, (S, K,) inf. n. احْبَالٌ, (TA,) He fecundated it; syn. أَلَقَهُ. (S, K.)

5: see 1.

8: see 1, in four places.

حَبَلٌ i. q. رَسَنٌ [as meaning A rope, or cord]; (S;) a certain thing well known; (Mṣb;) a thing with which one ties, binds, or makes fast, a beast &c.; syn. رِبَاطٌ: (M, K:) and i. q. رَسَنٌ [as meaning a halter]; (M, Mṣb, K;) as in the Kur exi. 5; (TA;) and so مُحَبَّلٌ: (M, K:) in the former sense, the pl. [of pauc.] is أَحْبَالٌ (S, M, K) and حَبَالٌ (M, K) and [of mult.] حَبَالٌ (S, M, Mṣb, K) and حَبُولٌ (M, K) and حَبَالَةٌ (L voce جَرَحَ) [and حَبُولَةٌ, agreeably with a usage of the Arabs, which is, to add ʔ to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, (see جَرَحَ)] and حَبَائِلُ, which is anomalous, as in the phrase حَبَائِلُ اللُّؤْلُؤِ [cords of pearls], occurring in a trad.; or this is a mistranscription for جَنَائِدُ (K, TA, [in the CK جَنَائِدُ]) with ج [and ن] and ʔ: (TA:) and in the latter sense, the pl. is حَبُولٌ. (M, Mṣb, K.) In a trad. in which it is said that a man's hand is to be cut off for his stealing a

حَبْل, the حبل of a ship may be meant. (Mgh in art. يَبْسُ.) — [Hence, †A bond; *causa* of union; or link of connexion:] connexion with another by the bond of love or friendship or the like; (S, K, TA;) pl. حَبَال: (TA;) mutual connexion by such a bond. (ISd, Mgh, K.) You say, وَصَلَ فُلَانٌ حَبْلَ فُلَانٍ †Such a one married his daughter to such a one. (Har p. 223.) And هُوَ فُلَانٌ يَخْطُبُ فِي حَبْلِ فُلَانٍ †He aids such a one in seeking, or demanding, a woman in marriage. (TA.) And it is said in a trad., إِنَّ بَيْنَنَا وَبَيْنَ قَطْعُوْمَا †Verily there is between us and the party a connexion by the bond of love or friendship or the like, and we are severing it. (TA.) You say also, إِنَّهُ تَوَاسِعَ الْحَبْلِ †Verily he is large, or liberal, in disposition; [or in the scope of his friendship;] and ضَيْقُ الْحَبْلِ †narrow therein. (TA.) — †A covenant, or compact: (S, Mgh, K, TA;) †a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing: (K, TA;) and †a promise, or an assurance, of security, or safety; (A'Obeyd, S, Mgh, K, TA;) such as a man, desiring to make a journey, used [and still uses] to take from the chief of a tribe: (A'Obeyd, TA;) pl. حَبَال. (TA.) You say, كَانَتْ بَيْنَهُمْ حَبَالٌ فَتَقَطَعُوْمَا †There were between them covenants, and obligations whereby they were responsible for one another's safety, and they broke them. (TA.) And it is said in the Kur [iii. 108], إِلَّا بِحَبْلِ مِنْ اللَّهِ وَحَبْلِ مِنَ النَّاسِ †Unless [they have] a covenant from God and a covenant from men: (Ibn-'Arāfch, TA;) for the unbeliever requires a covenant from God, which consists in his being of those who have a revealed scripture without which he cannot retain his religion nor enjoy protection, and a covenant granted to him by men. (Er-Rāghib, TA.) And it is also said in the Kur [iii. 98], وَاعْتَصِمُوا بِحَبْلِ اللَّهِ †[And hold ye fast] by the covenant of God: (TA;) or †the means of approach, or access, unto God; i. e. the Kur-ān, and the Prophet, and intelligence, &c., which are the means of obtaining the protection of God; for حَبْل is metaphorically applied to †any means of access to a thing: (Er-Rāghib, TA;) or these words of the Kur mean †and follow ye the Kur-ān, and abstain from schism. (A'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, عَلَيْكُمْ بِحَبْلِ اللَّهِ means †Keep ye to the Book of God; for it is a security for you, and a covenant, against the punishment of God. (A'Obeyd, TA.) — †An elongated, or extended, tract of sand, (T, S, M, Mgh, K,) collected together, abundant, and high: (T, TA;) or حَبْلٌ مِنَ الرَّمْلِ means a long, extended, tract of sand, collected together, and elevated: (Mgh;) [or simply a long, or long and elevated, tract of sand; likened to a rope, as is indicated in the Mgh:] pl. حَبَال. (TA.) — †A long, creeping, or twining, stalk or shoot or branch; likened to a rope or cord: pl. حَبَال: often occurring in descriptions of plants by AĦn and others.] — See also حَبْلَةٌ. — حَبْلٌ †The وريد; [a name applied to each of the two carotid arteries, and

sometimes to each of the two external jugular veins;] also called حَبْلُ الْوَرِيد; a vein between the windpipe and the [two sinews called the] عُلْبَانِ; (Fr, TA;) a certain vein in the neck, (S,) or in the حَلْق. (Mgh.) — †The عَاتِق [or part between the shoulder-joint and the neck]: (K;) or الحَبْل, (K,) or حَبْلُ الْعَاتِق, (TA,) signifies the طَرِيقَةُ [app. here meaning, as it does in some other instances, oblong muscle] that is between the neck and the head of the shoulder-blade: or a sinew between the neck and the shoulder-joint: (K;) or حَبْلُ الْعَاتِق signifies a bond, or ligament, between the عَاتِق and the neck; (T, Mgh, TA;) or between the neck and the shoulder-joint: (Lth, TA;) or certain sinews. (S.) — †A certain vein, or nerve, (عَرَق,) in the fore arm, (K, TA,) extending from the wrist until it becomes concealed in the shoulder-joint: (TA;) or حَبْلُ الذَّرَاعِ is [a vein, or nerve,] in the arm: (S;) or حَبَالُ الذَّرَاعَيْنِ signifies the sinews that appear upon the two fore arms; and in like manner, those of a horse. (TA.) One says, هُوَ عَلَى حَبْلِ ذِرَاعِكَ (S, TA,) a prov., (S,) meaning †He, or it, is near to thee: (T, S, Sgh;) or within thy power, or reach; or possible, or practicable, to thee; or easy to thee. (ISd, Z, TA.) — Also, (K,) or حَبْلُ الْفَقَارِ, (TA,) †A certain vein, or nerve, (عَرَق,) in the back, (K, TA,) extending from the beginning thereof to its end. (TA.) — الحَبَالُ فِي السَّاقِ, (K,) or حَبَالُ السَّاقَيْنِ, (M,) †The sinews of the two shanks. (M, K.) — الحَبَالُ فِي الذَّكَرِ, (K,) or حَبَائِلُ الذَّكَرِ, (M,) †The veins (عَرَق) of the penis. (M, K.) — الحَبْلُ also signifies The station of the horses collected for a race, before they are let go. (K.) [Probably it was marked by an extended rope; and for that reason was thus called.] — Also Heaviness; weight, or weightiness; ponderousness; syn. ثِقَل. (Az, K.)

حَبْلٌ: see حَبْلَةٌ.

حَبْلٌ A calamity, or misfortune; (S, K;) as also حَبُولٌ: (K;) pl. حَبُول. (S, K.) ISd cites as an ex. the saying of El-Akhtal,

وَكُنْتُ سَلِيمَ الْقَلْبِ حَتَّى أَصَابَنِي
مِنَ اللَّامِعَاتِ الْبُرْقَاتِ حَبُولٌ

[And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty]. (TA.) — †A learned, sagacious, intelligent man. (IAqr, K.) [And حَبْلٌ also signifies †Very intelligent, or very cunning. Pl. أَحْبَال.] You say, إِنَّهُ لِحَبْلٍ مِنْ أَحْبَالِهَا, meaning †Verily he is one who possesses much intelligence, or much cunning: and verily he is a gentle manager of cattle. (ISd, K, TA.)

حَبْلٌ: see حَبْلَةٌ. — It is also an inf. n.; i. e., of حَبَلْتُ. (S, Mgh, Mgh, K.) — And it is also a simple subst.: (K, TA:) [in the CK, وَاسْرُ جَمْعِ وَاسْرُ is erroneously put for وَاسْرُ:] [i. e.] it also signifies The fetus in the womb: (Mgh;) pl. أَحْبَال. (K.) It is said in a trad., نَهَى عَنْ حَبْلِ

نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ, (S, Mgh,) or الْحَبْلَةِ, (Mgh, K,) i. e. He forbade the selling of the offspring of the offspring (S, Mgh, K) in the belly (Mgh, TA) of the she-camel &c.; (Mgh;) [i. e.] the offspring of the fetus (A'Obeyd, S, Mgh) in the belly of the she-camel [&c.]; (A'Obeyd, Mgh;) [i. e.] what the fetus will bring forth, if it be a female; (Mgh;) the ة in الْحَبْلَةِ being the sign of the fem. gender; (A'Obeyd, Mgh, Mgh;) or a sign of intensiveness of the signification: (IAmb, TA;) for the Arabs in the Time of Ignorance used to sell the offspring of the offspring in the bellies (T, M, Mgh, TA) of pregnant beasts, (T, Mgh,) or of sheep or goats: (M, TA;) or the meaning is, what is in the belly of the she-camel: (A'Obeyd, Esh-Shāfi'ee, K;) or the produce of the grape-vine before it has attained to maturity: (M, K;) but Suh disapproves of this last explanation, as a mistake occasioned by the ة in الْحَبْلَةِ. (TA.) — †Anything that is in another thing: thus, for instance, the pearl is the حَبْل of the oyster-shell; and the wine is the حَبْل of the glass bottle. (A, TA.) — †Fulness; (ISd, K, TA;) [see حَبْل;] as also حَبَالٌ. (IAqr, K.) — †Anger: (K, TA;) †anger and grief; as in the saying بِهِ حَبْلٌ †In him is anger and grief: (Az, ISd, K, TA;) from the same word as meaning the "pregnancy" of a woman. (Az, TA.) — حَبْلٌ حَبْلٌ A cry by which sheep or goats are chidden. (Sgh, K.)

حَبْلَةٌ: see حَبْلَةٌ.

حَبْلَةٌ The fruit, or produce, of the [kind of trees called] عَضَاهُ, (S, K,) in general: (K;) or the pod, or receptacle of the seeds, of the سَمَر and سَلْم; [so accord. to AZ; as appears from a comparison of passages in art. بَل in the T and TA;] that of other [trees of the kind called] عَضَاهُ being termed سِنْفَةٌ: (TA;) or the fruit, or produce, of the سَمَر, resembling the [species of kidney-bean called] لُوبِيَّة; (IAqr, TA;) or of the سَلْم and سَمَر and سَيَال, (M, K,) which is a curved thing, containing small black grains, resembling lentils: (M, TA;) or, accord. to AO, a species of tree; as is the سَمَر: (Az, TA;) pl. حَبْلٌ, [or rather this is a coll. gen. n.,] and [the proper pl. is] حَبْلٌ. (K.) Hence, in a trad. of Sa'ad, وَمَا لَنَا حَبْلٌ طَعَامٌ إِلَّا الْحَبْلَةُ وَوَرَقُ الشَّوْرِ [We having no food except the حَبْلَة and the leaves of the شَوْر]. (S, TA.) — A kind of ornament worn by women, (S, K, TA,) fashioned in the form of the fruit thus called, (TA,) and put upon necklaces, (S, TA,) used in the Time of Ignorance. (Aq, TA.) — A certain herb, (بَقْلَةٌ, ISd, K,) sweet, or pleasant, of the herbs termed ذُكُور: so says ISd: and in one place he says, a certain tree which [the lizards termed] ضَبَاب eat. (TA.) — See also what next follows.

حَبْلَةٌ (M, A, K) and حَبْلَةٌ, (M, A,) or حَبْلَةٌ, (K,) †A grape-vine; (M, A, K;) its branches being likened to ropes, or cords: (A, TA;) or a stock of a grape-vine: (K;) the first of these words has the latter signification (Mgh, TA) accord. to Aq: (TA;) or it signifies a stock of a grape-vine having its branches spread upon its

trellises: (TA:) or the first and second signify a branch of a grape-vine: (S:) or, accord. to Lth, حبل [thus in the TA, without any syll. sign.] signifies a grape-vine: and also a طاق [app. here meaning an arch] of the branches of a grape-vine: so in the T: (TA:) and حبل and حبل [are coll. gen. ns., and] signify grape-vines. (K.) — حبله غمرو A sort of grapes of Et-Tâif, white, and pointed at the extremities. (TA.) — See also حبل: and see what next follows.

حبلی Pregnant; (S, Mgh, Msh, K;) as also حبله; (K;) and حبله also occurs in the same sense: (ISd, K:) applied to a woman, (S, Mgh,) or, accord. to AZ, to any animal having a nail, (S,) or to any beast, as, for instance, a sheep, or goat, and a cat: (Msh:) pl. of the first حبالی (S, Mgh, Msh, K) and حبالیات (Msh, K) and حبالیات (S, TA,) which last is pl. of حبالی: (TA:) and the pl. of حبله is حبله, (K,) which is extr. (TA.) One says, اللَّيْلُ حَبْلِي نَسْتُ تَدْرِي [The night is pregnant: thou knowest not what it will bring forth]: meaning that the events of the night are not to be trusted. (TA.) — See also حبلان.

حبلی and حبلوی and حبلوی Of, or relating to, one that is حبلی, i. e. pregnant. (S, K.)

حبلان: see حبلی. — [Hence,] حبلان: Full [of beverage, or wine, and of water; see حبل]; as also حبلان: fem. of the former حبلی; and of the latter حبلی [which is anomalous]: (AHn, ISd, K, TA:) and حبلان a man full of beverage or wine. (Z, TA.) — And حبلان: Angry; (K, TA;) full of anger; حبلان على فلان against such a one: (TA:) fem. with ة. (Ibn-'Arafah, K, TA.)

حبلان: see the next preceding paragraph. [By rule, it should be with tenween, like غرغان, and should form its fem. with ة.]

حبلوی: } see حبلی.
حبلوی: }

حبال: see حبل. — Also † Much hair. (Az, TA.)

حبول: see حبل.

حبل براج † One who stands in his place like the lion, not fleeing: (S:) or † courageous: (K, TA:) and an appellation given to † a lion; (K, TA;) as though he were prevented, as by a snare, or by a rope, from quitting his place; not quitting it, by reason of his boldness. (TA.)

حباله (S, Msh, K) and أحبولة (Lth, Msh, K) and أحبول (Lth, K) A snare; or thing by means of which one takes, catches, or snares, game, or wild animals, or birds; (S, M, K;) of whatever kind it be; (M, TA;) a شرك, and the like: (Msh:) or حباله peculiarly applies to the cord (حبل) of him who takes, catches, or snares, game or the like: (Er-Râghib, TA:) pl. of the first حبالل (Msh, TA,) and of the second [and third] أحبالل (Msh.) It is said in a prov.,

خَسَّ ذُوَالَةَ بِالْحَبَالَةِ [Frighten thou the wolf to catch him with the snare]; ذُوَالَةَ meaning the wolf: applied to him whose threatening is not cared for: i. e., threaten another than me; for I know thee. (Meyd, TA.) — [Hence,] النَّسَاءُ حَبَائِلُ الشَّيْطَانِ † [Women are the snares of the Devil]. (TA.) And حَبَائِلُ الْمَوْتِ † The causes of death. (K.) And هُوَ حَبَالَةُ الْإِبِلِ † He is one who takes good care of the camels, so that they do not escape from him. (TA.) — For the pl. حَبَائِل, see also حبل, in two places; in the first sentence, and near the end of the paragraph.

حابل One who binds, ties, or makes fast, a rope, or cord. (TA.) Hence, (TA,) يَا حَابِلُ أَدْكُرْ حَلًّا, a prov., (K, TA,) meaning O binder, or tyer, of the rope, bear in mind the time of untying. (TA.) — The setter of the snare (حباله) for game; (S, TA;) as also مُحْتَبِل. (TA.)

It is said in a prov., اخْتَلَطَ الْحَابِلُ بِالنَّابِلِ (S) † The setter of the snare became confounded with the shooter of the arrows: (TA in art. خلط:) or, in this instance, (S,) الحابل signifies the warp; and النابل, the woof. (S, K.) And in another prov., نَارَ حَابِلُهُمْ عَلَى نَابِلِهِمْ † They kindled mischief among themselves: (K, TA:) الحابل [properly] signifying the owner of the حباله; and النابل, the shooter with نبل, or the owner of نبل: i. e., their case became confused: and sometimes it is applied to a party whose case has become turned from its proper state, and who become roused, or stirred up, one against another. (Az, TA.) One says also, حَوَّلَ حَابِلُهُ عَلَى نَابِلِهِ † He turned it upside down. (K.) And اجْعَلْ حَابِلُهُ عَلَى نَابِلِهِ, † Turn thou it upside down. (TA.) — † An enchanter. (Sgh, K, TA.) — A [lizard of the kind called] ضَبّ حَبْلِي that feeds upon the حبله [q. v.]; (S, M, K;) and so a gazelle. (TA.) — حباله: see حبلی.

حابل A rope [in the form of a hoop] by means of which one ascends palm-trees; (S, M, K;) made of burk, or of [the fibres of the palm-tree called] ليف. (Har pp. 544-5.)

أحبل: see حبلان, voce حبلان.

حباله: see أحبولة and أحبول.

مَحْبِل The time of pregnancy: (K:) [or the time of one's mother's pregnancy: for] you say, كَانَ ذَلِكَ فِي مَحْبِلِ فَلَانٍ That was in the time of such a one's mother's being pregnant with him. (S, TA.) So in the saying of El-Mutanakhlil El-Hudhalee:

لَا تَقِهِ الْمَوْتَ وَفَاتَهُ * خَطُّهُ ذَلِكَ فِي الْمَحْبِلِ *

[His possessions by means of which he preserves himself shall not preserve him from death: that was written for him in the time when his mother was pregnant with him: or the last word is المَحْبِل: so in the TA in arts. هبل and وقى: see what here follows, in the next sentence]: or the meaning is that here following. (TA.) — [The register of God's decrees; which is called] the first writing: (ISd, K:) but in the verse

cited above, the last word, accord. to some, is الْمَحْبِل, (TA,) which means الْمَهْبِل, (K, TA,) and this is the reading best known, signifying the place of gestation in the womb. (TA.)

مَحْبِل: see what next precedes.

مُحْبِل: see حبل, first sentence. — Also Hair crisped, or twisted and contracted: so accord. to the K; in which is added, شَبَّهَ الْحَبْلُ; but the right reading is شَبَّهَ الْحَبْلُ [like the rope or cord]: or having its locks twisted like ropes or cords: [thus many Ethiopian races, and some of the Arab women, twist their hair, like cords; and thus, generally, did the ancient Egyptians:] or, accord. to the M, i. q. مَضْفُور [meaning plaited, or twisted]. (TA.)

مَحْبُول A wild animal caught, or entangled, in a حباله [or snare]: (S:) or one for which a حباله has been set, though he may not as yet have fallen into it: and مُحْتَبِل [in the CK erroneously مُحْتَبِل] one that has fallen into it, (ISd, K,) and been taken. (ISd, TA.)

مُحْتَبِل: see what next precedes. — Also [The place of the hobble; i. e.] † the pastern of a beast: (T, TA:) or the pasterns of a horse: (S, K:) originally used in relation to a bird caught in a snare. (A, TA.)

مُحْتَبِل: see حابل.

حين

1. حَبْن, aor. ٤; (S, K;) and حَبْن; inf. n. (of the former, TA) حَبْن and (of the latter, TA) حَبْن; (K;) He (a man) had the dropsy; as also † احتبن: (KL:) he had a disease in the belly, whereby it became large and swollen. (K.) — [Hence,] حَبْن عَلَيْهِ, aor. ٤, (K,) inf. n. حَبْن, (TA,) † He became filled with anger against him. (K, TA.)

4. احبته [It caused him, or his belly, to become large and swollen]: said of a disease [app. dropsy] that has befallen one; or of much eating. (TA.)

8: see 1.

حَبْن The tree called دِقْلِي [q. v.]; as also حَبْن. (K.)

حَبْن and حَبْنَة i. q. دَمَل [all which are applied in the present day to A boil]: (K:) and [small swellings or pustules, of the kind termed] خُرَاج, (K,) like دَمَل: (S, K:) or a thing that comes upon the body, or person, generating pus, or thick purulent matter, and swelling: pl. [of the former] حَبُون. (K.) — Also, the former, An ape, or a monkey; syn. قِرْد. (Kr, K.)

حَبْن The dropsy; (S;) a disease in the belly, whereby it becomes large and swollen. (K.) — The yellow water [of the blood; i. e. the serum: a superabundant effusion of which, in the body, constitutes dropsy]. (TA.)

حَبْنَة: see حَبْن.

حَبْن: see أَحْبَن: and see also حَبْن.

أَمْرُ حَبِينٍ *A certain small beast or reptile, (S, K,) well known; (K;) the عَظَايَة: (Mgh:) or a species of the [kind of lizards termed] عَظَايَة; of stinking odour: (Mgh:) so called because of the largeness of its belly; from أَحْبَنَ [q. v.]: also called حَبِينَة; (S, Mgh, K;) and sometimes the article ال is prefixed to it, (S, Mgh, K,) so that it is called أَلْ حَبِين (S, Mgh,) by poetic license: (TA:) it is of the form of the جُرْبَاء [or chameleon], broad in the breast, and large in the belly: (TA:) or, accord. to some, (TA,) it is the female of the جُرْبَاء: (S and Mgh and K in art. حَرْب, and TA in the present art. :) accord. to Az, it is a small reptile resembling the [kind of lizard called] ضَبّ: (Mgh:) or, as some say, a certain reptile of the size of a man's hand: or, accord. to Ibn-Ziyād, a dust-coloured reptile, with four legs, and of the size of a frog that is not large; and when the children hunt it, they say to it,*

* أَمْرُ الْحَبِينِ أَنْشَرَى بُرْدِيكَ * أَنْ الْإِمِيرَ نَظَرَ إِلَيْكَ *

[Umm-el-Hobeyn, spread forth thy two wings: verily the commander is looking at thee]: they hunt it until fatigue overcomes it, when it stops, standing upright upon its two hind legs, and spreads forth two wings that it has, of the same dust-colour; and when they hunt it further, it spreads forth wings that were beneath those two wings, than which nothing more beautiful in colour has been seen, yellow and red and green and white, in streaks, one above another, very many; and when it has done this, they leave it: no offspring of it is found; nor any genital organ: (TA:) the appellation أَمْرُ حَبِين is determinate, like ابْنُ عَرَسٍ and ابْنُ آوَى; (S, Mgh, K;) and [so is حَبِينَة] like أَسَمَة; (S;) but determinate as a generic appellation: (S, Mgh, K:) the suppression of the article does not render it indeterminate; which is contr. to rule: (S, K:) the pl. is أَمْرُ حَبِينَات, [which is strange,] and أَمَاتُ حَبِين. (Mgh.) — The Arabs say, in one of their imprecations, صَبَّ اللَّهُ عَلَيْكَ أَمْرُ حَبِينٍ مَاضِئًا, meaning † [May God pour upon thee] the night. (Ibn-Buzurj, TA in art. مَخَض.)

حَبِينَة: see the next preceding paragraph, in two places.

أَحْبَن *Having the dropsy; (S, Mgh, Mgh;) as also مَحْبُون (KL) [and حَبِين; so in the Lex. of Golius; and so in the present day]: having a disease in the belly, whereby it becomes large and swollen: (K:) fem. حَبِينَة, (S, K,) applied to a woman: (S:) pl. حَبِين. (TA.) — Hence, (TA,) the fem., † Big-bellied; (K, TA;) applied to a woman. (TA.) And † A foot (قَدَمٌ) having much flesh in the بَخْصَة [app. here meaning the pulpy portion of the sole]; (K;) as though it were swollen. (TA.) And † A pigeon (حَمَامٌ) that does not lay eggs: pl. حَبِين. (K.)*

مَحْبُون: see the next preceding paragraph.

مَحْبِين † Angry. (K.)

حَبْو

1. **حَبَا**, (Mgh, K,) [aor. يَحْبُو,] inf. n. حَبْو, (K,) *He, or it (a thing, Mgh, TA), was, or became, or drew, near. (Mgh, K.)* And hence, (TA.) **حَبَوْتُ لِنَحْسِينِ** *I was, or became, or drew, near to fifty [ycars]; (S, ISd, TA;) [as also حَبَوْتُ النَحْسِين; for] IAqr says that حَبَا and حَبَا both have this signification. (TA.)* — **حَبَتِ الْأَضْلَاعُ إِلَى الصُّلْبِ** *The ribs joined to the backbone; (K;) and in like manner, with the same meaning, one says of the entrails: and the ribs were near to the backbone. (TA.)* And **حَبَتِ الشَّرَاسِفُ**, (K,) inf. n. as above, (TA,) i. e. [The extremities of the ribs, projecting over the belly,] were long, so that they were near one another. (K.) And **حَبَا الْمَسِيلُ** *The water-course, or channel of a torrent, became [contracted,] so that one part thereof was near to another. (K.)* — **حَبَا**, (S, Mgh, Mgh, K,) aor. يَحْبُو, (Mgh, Mgh,) inf. n. حَبْو, said of a child, (S, Mgh, Mgh, K,) before he stands; (Lth, TA;) as also حَبَى, aor. يَحْبَى, inf. n. حَبَى, which, however, is rare; (Mgh;) *He crept, or crawled, [or dragged himself along,] upon his posteriors; (Mgh;) or so حَبَا عَلَى آسَتِهِ: (S:) or he went along upon his posteriors, protruding his chest: (K:) or went along on four [or, as we say, on all fours]: in this last sense it is used by the lawyers. (Mgh.)* And, said of a man, *He went along upon his hands, or arms, and his belly: (K:) or upon his hands, or arms, and his knees: or upon his posteriors: or upon his elbows and knees: (TA:) [or he crept, or crawled: for] you say, مَا جَاءَ إِلَّا حَبْوًا, meaning He came not save creeping, or crawling: and حَبَا مَا نَجَا فَلَانَ إِلَّا حَبْوًا [Such a one escaped not save creeping, or crawling]. (TA.)* Also, said of a camel having his fore shank bound up to his arm, *He crept, or crawled, along: [or he dragged himself along on the ground:]* and, said of a camel, *he lay down, and crept, or crawled, [or dragged himself along,] by reason of fatigue: or, as some say, being constrained to ascend a difficult tract of sand, he protruded his chest, and then crept, or crawled. (TA.)* — [Hence,] said of an arrow, *It glided along the ground, and then hit the butt: (S:) or so الْغَرَضُ حَبَا إِلَى الْغَرَضِ: (S:) or so حَبَا الْحَالُ, (K,) inf. n. حَبْو, (TA,) The cattle clave to the ground, motionless, by reason of emaciation. (K.)* — And **حَبَتِ السَّفِينَة**, (K,) inf. n. حَبْو, (TA,) *The ship ran. (K.)* — **حَبَا لَهُ** *It (a thing) presented itself, or its breadth, or width, or its side, to him, or it; syn. اعْتَرَضَ, (K,) or عَرَضَ; (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (S.)* And **حَبَا الرَّمْلُ**, aor. يَحْبُو, inf. n. حَبْو, *The sands rose up, extending sideways (مُعْتَرِضًا): (TA:) or extended widely. (IAqr, TA.)* — **حَبَاهُ**, (S, Mgh, K,) aor. as above, (TA,) inf. n. حَبْو (TA) and **حَبْوَة**, (S, TA,) or this is a simple subst., (K,) and the inf. n. is حَبَا, (Mgh,) or this last also is a simple subst., (S, K,) *He gave him (S, Mgh, K) a thing (Mgh) without any compensation (Mgh, K) and*

without [receiving] any favour, or benefit: or in a general sense. (K.) [See also حَبَا below.] You say, **حَبَاهُ كَذَا** and **بَكَدَا** *He (God, or a man,) gave him such a thing without [receiving] any favour, or benefit, and without requital. (Ham pp. 327 and 654.)* — And also, (K,) aor. as above, inf. n. حَبَا, (TA,) *He denied him, refused him, or refused to give him; (K, TA;) on the authority of IAqr only. (TA.)* Thus the verb bears two contr. significations. (K.) — **حَبَا مَا حَوْلَهُ** *He defended, protected, or guarded, what was around him; (As, S, K;) as also حَبَاهُ, inf. n. حَبَا. (S, K.)* J cites as an ex. of the former verb, from a poem of Ibn-Ahmar, the phrase **لَمْ يَحْبَا فَعَلْ** [as though meaning *A stallion did not defend them*]; referring to she-camels: but accord. to AHn, it means *did not regard them; being occupied with himself. (TA.)* — You say also, **يَحْبُو قَصَافُهُمْ** [Such a one fights in their defence; or defends them in a distant quarter: but generally meant ironically: see 1 in art. حَوَ] and **يَحْبُو قَصَافُهُمْ** [Such a one fights in their defence; or defends them in a distant quarter: but generally meant ironically: see 1 in art. حَوَ]: both signify the same. (Abu-l-Abbás, TA.)

2: see 1.

3. **حَبَاهُ**, (Mgh, K,) inf. n. مُحَابَاة (Mgh, K, KL) and **حَبَا**, (K,) *He vied, or contended, with him in giving. (KL.)* — *He aided him, or assisted him: he treated him, or behaved towards him, with partiality; was partial towards him: and inclined towards him: (K:) he treated him in an easy and a gentle manner. (Mgh.)* — **حَبَاهُ فِي الْبَيْعِ**, (S, MA,) inf. n. مُحَابَاة (S, Mgh, KL,) *He abated the price, or payment, to him in selling: (MA, KL, PS:) or he treated him in an easy and a gentle manner therein: (TK:) from حَبَا signifying “a gift.” (Mgh.)*

4. **رَمَى فَأَحْبَى** *He shot, and made his arrow to fall short of the butt (IAqr, K) and then to leap so as to hit the butt. (IAqr, TA.)*

5: see what next follows.

8. **اِحْتَبَى** *He drew together and confined his back and his shanks (S, Mgh, Mgh, and Har p. 179) with his رِدَاء, (S,) or with a garment, or piece of cloth, or with some other thing, (Mgh, Mgh, and Har ubi suprâ,) when sitting, to be like him who is leaning [his back against a wall]: (Har ubi suprâ:) he drew his legs against his belly with a garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall: (IAth, TA:) and أَحْبَى signifies the same: (TA:) or بِالتَّوْبِ اِحْتَبَى he inwrapped himself with the garment: or he drew together and confined his back and his shanks with a turban or the like: (K:) for the Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them; this standing him in stead of leaning. (Har ubi suprâ.) The doing this in one garment is forbidden, in a trad., lest, by accident,*

what decency requires to be concealed should become exposed. (IAth, TA.) You say also, *احتبى* [He confined his legs against his belly with his hands, or arms, in sitting, to support himself by so doing]. (S, Mgh.) [See also *قُرْقُصَة* *الإحتبَاء* with the sword is practised on the occasions of making a covenant for mutual protection, or war, or appointing a chief, and the like; because the sword may be wanted in these cases. (Ham p. 711.)

حَبِي: see *حَبِي*.

حَبَة A grape: (K:) or grapes when they first grow, from the berry, not from planting: (TA:) pl. *حَبِي*. (K.)

حَبَوَة: see *حَبَاة*.

حَبَوَة a subst. from *احتبى* (Yanḳoob, S, K,) as also *حَبَوَة* (S, Mgh, K) and *حَبِيَّة* (K) and *حَبَاة* and *حَبَاة*: (Ks, K:) meaning [The act denoted by *احتبى*; i. e. *احتبَاء*: and also] a turban, or piece of cloth, or some other thing with which a man performs what is termed *الإحتبَاء*: (Har p. 179:) pl. *حَبِي* (Yanḳoob, TA) and *حَبِي*. (Yanḳoob, S, TA.) [See an ex. from a trad. voce *نَمِرَة*: and see also a verse of El-Farezdaq cited voce *حَل*.] Hence, *حَلَّ حَبَوَتَهُ* and *عَقَدَ حَبَوَتَهُ* mean † He rose, or stood up, and † He sat. (Har p. 179. The former phrase is also mentioned in the S.) And the saying, *الحَبِي حِطَانُ الْعَرَبِ* [The things used for the purpose of *احتبَاء* are the walls of the Arabs: see 8]. (TA.) And the saying, in a trad. of El-Aḥnaf (when he was asked in a time of war, "When is forbearance?"), *عِنْدَ الْحَبَاةِ* [On the occasion of *احتبَاء*]; meaning that forbearance is to be approved in peace, not in war. (TA.) *الحَبَوَة* on Friday, when the Imām is reciting the khutbah, is forbidden; because *الإحتبَاء* induces sleep, and exposes the purity of the worshipper to be annulled. (TA.) = See also *حَبَاة*.

حَبَوَة: see *حَبَوَة*: = and see also *حَبَاة*.

حَبَاة: see *حَبَوَة*, in two places.

حَبَاة (S, Mgh, K) a subst. from *حَبَاة* "he gave him without any compensation" &c., (K,) as also *حَبَوَة* (Mgh, K) and *حَبَوَة* and *حَبَوَة*: (K;) all held by Lh to be inf. ns.: (TA:) or meaning A gift. (S, Mgh.) And the first, The dowry of a woman or wife. (TA.) = See also *حَبَوَة*, in two places.

حَبِي: see *حَبَاب*. — Also A collection of clouds; syn. *سَحَاب*; because it creeps along; or from *حَبَا* meaning *عَرَضَ*, wherefore it is also called *عَارِض*: (Mgh:) or applied to a collection of clouds as meaning that presents itself, or its breadth, or width, or its side, or extends sideways, (S, Ham p. 785, and EM p. 51,) heaped up, (EM,) in the tracts of the horizon, (Ham,) like a mountain, before it covers the sky; (S, EM;) as also *حَبَا*; (S;) so called because near to the earth, (S, Ham,) as though creeping, or crawling,

like a child; or from *حَبَا*; like as *سَحَاب* is from *سَحَب*, (Ham,) or from *أَهْدَاهُ*: (TA:) or, as also *حَبِي*, a collection of clouds overpeering (*يُشْرِفُ*, in [some of] the copies of the K, erroneously, *يُشْرِقُ*, TA) from the horizon upon the earth: or heaped up, one part above another. (K, TA.)

حَبِي: see the next preceding paragraph.

حَاب Near; applied to a thing of any kind. (S.) [Hence,] *حَابِي السُّيُودِ* Having the heads of the ribs connected [by means of the cartilages], one with another. (Az, TA.) And *إِنَّهُ لَحَابِي* *الشَّرَاسِيفِ* Verily he is protuberant in the two sides. (S.) — Having the shoulder-joints elevated to, or towards, the neck; (K;) applied to a man, and likewise to a camel. (TA.) = An arrow that creeps along (Kt, K) upon the ground (Kt) to the butt, (Kt, K,) having fallen short of it: (Kt:) or an arrow that glides along the ground, and then hits the butt: pl. *حَوَابٍ*. (Mgh.) Hence the saying, in a trad., *إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ*, i. e. An arrow such as is termed *حَاب*, though weak, having hit the butt, is better than one that goes beyond the butt by its vehemence of passage, and its force, not having hit it: meaning, by the two arrows, one who attains the truth, or right, or a part thereof, though weak; and another who goes beyond it, and far from it, though strong. (TA.) = A thing presenting itself, or its breadth, or width, or its side; as also *حَبِي*: (K;) as in the saying of El-Aʿjāj, describing a [vessel such as is called] *قُرْقُور*,

قَبُو إِذَا حَبَا لَهُ حَبِي

i. e. [So it,] when waves present themselves, or their breadth, &c., to it. (TA.) [Hence,] *رَمَلَ حَابٍ* Overpeering sands presenting themselves, or their breadth, &c. (TA.) And *جَبَل حَاب* A heavy, overpeering mountain. (TA.) — Also A certain plant: (K:) so called because of its height. (TA.) And *حَابِيَة* A tract of sand (*وَسْطَة*), (K, TA,) elevated and overpeering, (TA,) producing that plant. (K, TA.)

حبي

1. *حَبِي*, aor. *يَحْبِي*, inf. n. *حَبِي*: see 1 in art. *حَبَوَة*.

حَبِيَّة: see *حَبَوَة*.

حَبِي and *حَبِي*: see art. *حَبَوَة*.

حت

1. *حَتَّ*, (A, Mgh, Mgh, K, &c.,) aor. *حَتَّ*, (Mgh, Mgh,) inf. n. *حَتَّ*, (S, Mgh, Mgh,) He scraped it, or rubbed it, off, (Az, Mgh, Mgh, TA, and Ham p. 310,) or rubbed it and scraped it off, (A, K,) or scraped it off by little and little, (Az, TA,) namely, a thing, (TA,) as, for instance, blood, (A, TA,) or semen, (S, A,) or something dry, (Ham ubi suprā,) from a garment, (S, A, Ham, TA,) or the like, (S, Ham,) with the hand,

or with a stick, or piece of wood, (Mgh, Ham,) or with the end of a stone or of a stick or piece of wood. (Az, Mgh.) And *حَتَّ الْوَرَقَ*, (A, Mgh,) inf. n. as above, (S, Mgh,) He removed the leaves [by rubbing or scraping], (Mgh,) from a branch, (S,) or from trees. (A.) — Hence, *حَتَّ اللَّهُ مَالَهُ*, (A, TA,) inf. n. as above, (TA,) † God destroyed, or may God destroy, his property: (A:) or God caused his property to pass away, and so reduced him to poverty; or may God cause &c. (TA.) — And *حَتَّ عَنْ الشَّيْءِ*, (A, TA,) aor. and inf. n. as above, (TA,) † He repelled him, drove him back, or turned him back, from the thing. (A, TA.) — *حَتَّ مِائَةً دِرْهَمًا* † He payed him hastily a hundred dirhems. (A, TA.) And *حَتَّ مِائَةً سَوْطًا* † He inflicted upon him hastily a hundred lashes with a whip. (S, A.) — *حَتَّ الشَّيْءَ* i. q. [He put the thing; put it down; &c.]. (K.) = See also 6.

4. *أَحْتَّ* It (the kind of tree called *أَرْطَى*) dried, or dried up. (K.)

6. *تَحَاتَّ* It became rubbed and scraped off; as also *انْحَتَّ*: (K:) it (a thing) became scattered, strewn, or dispersed; or became so by degrees, part after part; syn. *تَنَاقَر*. (S.) And *تَحَاتَّ الْوَرَقَ*, (A, TA,) or *تَحَاتَّتْ*; (K;) and *انْحَتَّتْ*, (A,) or *انْحَتَّتْ*; (K;) and *انْحَتَّتْ* [aor., app., &c., the verb being intrans.] inf. n. *تَحْتَحَتَّ*; (K;) and *تَحْتَحَتَّتْ*; (TA;) and *حَتَّ* from the branch &c.: or fell successively, one after another. (TA.) And *تَحَاتَّتِ الشَّجَرَة* The tree shed its leaves, one after another. (Mgh.) And *انْحَتَّ شَعْرُهُ عَنْ رَأْسِهِ* His hair fell off from his head. (TA.) And *تَحَاتَّتِ أَسْنَانُهُ* His teeth fell out, one after another. (TA.) — [Hence,] *تَحَاتَّتْ ذُنُوبُهُ* † His sins fell from him. (TA, from a trad.)

7: see 6, in three places.

R. Q. 1. *حَتَّ*: see *حَتَّ*.

R. Q. 2: see 6.

حَتَّ (indecl., with *kesr* for its termination, TA) A cry by which birds are chidden. (K.)

حَتَّ: see *حَتَات*. — Also Dead; [as though strewn upon the ground, in fragments;] applied to locusts (*جَرَاد*): pl. *أَحْتَات*; (K;) its only pl. *حَتَاتًا* and *تَرَكُوهُمْ حَتَاتًا* [Hence, app.,] They destroyed them. (A, TA.) — Dates (*تَمَر*) not sticking together. (K, TA.) [See also *حَتَّ*.] — † A fleet, or swift, horse; (S, A;) as though he scraped the ground; (A;) light in pace, and wide in step: pl. as above: (S:) or a fleet, or swift, and excellent horse; (K;) that runs swiftly and much, or that furrows the ground much with his feet: (TA:) also generous and high-bred (*كَرِيمٌ غَنِيٌّ* [app. as applied to a horse]): (K:) and a fleet, or swift, camel: (K:) a quick-paced and light-paced camel; as also *حَتَّ*: (TA:) and a male ostrich. (K.) The Hudhalec says, (S,) namely, El-Aḥlam, (TA,)

• على حَتِّ الْبَرَايَةِ زَمْعَرِي النَّ

• سَوَاعِدِ ظَلٍّ بِي شَرِي طَوَالٍ

(S, TA :) he likens himself, says Aṣ, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (S :) *حَتِّ الْبَرَايَةِ* is said to be meant *حَتِّ عِنْدَ الْبَرَايَةِ*, i. e. *fleet*, or *swift*, when emaciated by journeying; the subst. *براية* being said to be put for the inf. n. *برى*: (A, L :) some of the Bagrecs say that the poet means a camel; but Aṣ disapproves of this, because to that which he here describes he has before applied the epithet *هَجَفَ*: Iṣd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet *هَجَفَ*, preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; *شَرِي* meaning the colocynth: IJ says that *شَرِي* here signifies a tree of which bows are made; and the poet means that if the trees thus called are tall, they conceal him, and he is the more lonesome, or sad; and that if they were short, his eye would range freely, and he would be pleased, and would run gently. (L.)=See also *حَتَّى*, near the end of the paragraph.

حَتَّ, applied to *سَوِيْق*, i. q. *مَلْتَوْتُ* [i. e. *Moistened*, or *stirred about*, with water, &c.]. (K.) [See also *حَتَّ*.]

حَتَّتْ A disease that affects trees, in consequence of which their leaves fall off. (TA.)

حَتَّة [app. *حَتَّة*, as pronounced in the present day; pl. *حَتَّت*; now applied to A bit of anything; properly, a *paring*, or *scraping*;] a piece of peel or bark or crust or the like. (TA.)

حَتَات Cries, shouts, noises, or clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.)

حَتَات What is rubbed and scraped off; or what becomes scattered, strewn, or dispersed; or what becomes so by degrees, part after part; of a thing. (S, TA.) A word of this class generally ends with *ة*; (TA;) [as *نَجَارَةٌ* and *قَلَامَةٌ* &c.; but *حَتَاتَةٌ* seems to be also used in the same sense: and hence the phrase,] *مَا فِي يَدِي مِنْهُ*, *حَتَاتَةٌ*, so in the A, but in the K *حَتَّ*, (TA.) *There is not aught of it in my hand.* (A, K, TA.)—Also A disease that attacks the camel, so that he becomes emaciated, and his flesh and fat and colour change, and his hair falls off. (TA.)

حَتَوْتُ A palm-tree of which the full-grown unripe dates fall off and become scattered, one after another; as also *مِخْتَاتٌ*: (K:) and the latter, a tree that scatters its leaves. (TA.)

حَتَاتَةٌ see *حَتَات*.

حَتَّى is a particle, used in three senses: (Mughnee:) it is a particle denoting the end of an extent; (Mughnee, K;) which is its predominant meaning; (Mughnee;) asserted by some to be always its meaning: (TA:) and denoting a cause, or motive: and syn. with *إِلَّا* as an exceptive; (Mughnee, K;) which last is the rarest, and is

mentioned by few. (Mughnee.)—It is used as a preposition governing the gen. case, in the same manner as *إِلَى* (S, Mughnee) in respect of meaning and government, (Mughnee,) denoting the end of an extent; (S;) [signifying *To, till, until, or to the time of*;] but the word that it so governs must be a noun properly so called, not a pronoun except in a case of poetic license; and must signify the last part, or portion, of what is signified by that which precedes *حَتَّى*, as in the saying, *أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* [I ate the fish, even to its head]; or must be prefixed to the word signifying that part, or portion, as in the saying, [in the Kur xvii. last verse,] *سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ* [A night of peace, or of salutation, is it, until the time of the rising of the dawn]. (Mughnee.) It is also followed by a *manṣoob* aor., as in *بَرْتُ حَتَّى* [I journeyed until I entered it, *حَتَّى* here virtually meaning *دَخَلْتُهَا*], *أَنْ* being here understood after *حَتَّى*, and the *ان* together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by *حَتَّى* [so that *حَتَّى* *دُخُولِي إِيَّاهَا* means *حَتَّى* *ان* *ادْخُلَهَا*]: this is one of the cases in which *حَتَّى* differs from *إِلَى*; for one may not say, *بَرْتُ إِلَى* *أَدْخُلَهَا*, [with *إِلَى* understood after *إِلَى*]: and in the same sense it is used in the phrase, [in the Kur xx. 93,] *حَتَّى* *يَرْجِعَ إِلَيْنَا مُوسَى* [Until Moses return to us]. (Mughnee.)—It is also syn. with *كَيْ*, denoting a cause or motive [of action &c., signifying *To the end that, in order that, or so that*], as in the saying, *أَسْلِمَ حَتَّى تَدْخُلَ الْجَنَّةَ* [Become a Muslim, to the end that, or in order that, or so that, thou mayest enter Paradise]; being in this case, likewise, followed by a *manṣoob* aor. (Mughnee.)—It is also used [as a preposition virtually governing the gen. case, *أَنْ* being understood after it,] in the sense of *إِلَّا*, meaning *Except, or unless*, likewise followed by a *manṣoob* aor., as in the following verse:

• لَيْسَ الْعَطَاةُ مِنَ الْفُضُولِ سَاحَةً

• حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلٌ

[The giving of superfluities is not liberality: (giving is not liberality) except, or unless, (or here we may also say until,) thou be bountiful when little is in thy possession]. (Mughnee.)—It is also a conjunction, like *وَ*, [signifying *And, or rather even*,] (S, Mughnee,) but on three conditions: first, that the word following it and conjoined by it be a noun properly so called, not a pronoun: secondly, that this noun signify a part, or portion, of what is signified by that which precedes *حَتَّى*, as in *قَدِمَ الْحَجَّاجُ حَتَّى* [The pilgrims arrived: even those on foot], and *أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* [I ate the fish: even its head]; thirdly, that the noun following it and conjoined by it denote either the greatest or the least [literally or figuratively] of what are included in the signification of the noun that precedes *حَتَّى*, as in *مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءَ* [Men have died: even the prophets], and *زَارَكَ النَّاسُ حَتَّى*

الْحَجَّامُونَ [The people visited thee: even the coppers]. (Mughnee.)—It is also used as an inceptive particle, (S, Mughnee,) preceding a nominal proposition, (Mughnee,) as in the following verse (of Jereer [so in a copy of the S]):

• فَمَا زَالَتْ الْقَتْلَى تَمُجُّ دِمَائَهَا

• بِدِجْلَةٍ حَتَّى مَاءٍ دِجْلَةٌ أَشْكَلُ

[And the slain ceased not to emit their blood into the Tigris, so that the water of the Tigris was of a mixed colour consisting of red and white]: (S, Mughnee:) and preceding a verbal proposition, of which the verb is a pret., as in the phrase, [in the Kur vii. 93,] *حَتَّى عَفَوْا وَقَالُوا* [So that they became numerous, and said]: (Mughnee:) and preceding a *marfooṣ* aor., as in the phrase, [in the Kur ii. 210,] *حَتَّى يَقُولَ الرَّسُولُ* [So that the Apostle said, or, as in the S, so that this was the case: the Apostle said], accord. to him who reads *يَقُولُ*; (IHsh, in De Sacy's "Anthol. Gramm. Ar.," p. 82 of the Arabic text;) others reading *يَقُولُ*, which, as well as *يَقُولُ*, here means *قَالَ*. (Jel.)—[Respecting the cases in which the *manṣoob* aor. is used after *حَتَّى*, and those in which the *marfooṣ* aor. is used, the following observations are made.] When *حَتَّى* precedes a future, the latter is *manṣoob*, by reason of *أَنْ* understood before it, as in the saying, *بَرْتُ إِلَى* *أَدْخُلَهَا* [I journeyed to El-Koofeh until I entered it: see above]: (S:) it is not *manṣoob* unless the verb is a future: if it is future with respect to the time of speaking, it must be *manṣoob*, as in *حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى* [cited above]: if the verb is future with respect to what precedes, only, it may be *manṣoob*, as in *حَتَّى يَقُولَ الرَّسُولُ* [mentioned above]; or it may be *marfooṣ*; but not unless [somehow] denoting a present time; (Mughnee;) and if present with respect to the time of speaking, it must be *marfooṣ*, as in the saying, *بَرْتُ إِلَى* *أَدْخُلَهَا* [I have journeyed to El-Koofeh so that now I am entering it]; (S, Mughnee;) but if not really present, it is not *marfooṣ* unless denoting a past event as though it were present, as in *حَتَّى يَقُولَ الرَّسُولُ* [explained above]; nor may it be *marfooṣ* unless denoting an effect of what precedes it; so that you may not say, *بَرْتُ حَتَّى تَطْلُعَ الشَّمْسُ*, nor *حَتَّى أَدْخُلَهَا* unless the *مَا* is regarded as prefixed to the entire affirmative phrase that follows it, nor *حَتَّى تَدْخُلَهَا*; nor may it be *marfooṣ* unless it denote a complement to what precedes it, so that you may not say *سَبْرِي حَتَّى أَدْخُلَهَا*, as the inchoative would in this case be without an enunciative. (Mughnee.)—[The following verse of El-Farezdaq is cited in the Mughnee as an ex. of *حَتَّى* used as an inceptive particle:

• فَوَا عَجَبًا حَتَّى كَلَيْبُ تَسْبِي

• كَانَ أَبَاهَا نَهْلٌ وَمَجَانِعُ

and it is there added that *يَسْبِي النَّاسُ* must be understood in this verse before *حَتَّى*: but I rather think that *حَتَّى* is here a conjunctive particle, and

that the meaning is, *And alas, my wonder!* the people revile me: *even Kuleyb revile me, as though their father were Nuhshal and as though he were Mujáshi'.* — It should be observed that حَتَّى may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of إِلَى), أَكَلْتُ السَّكَّةَ حَتَّى، [I ate the fish, even to its head]; and, using it as a conjunction, حَتَّى رَأْسَهَا [even its head]; and, using it as an inceptive particle, حَتَّى رَأْسَهَا [for حَتَّى رَأْسَهَا مَأْكُولٌ so that its head was eaten]. (Mughnee.) — It is said in the K that حَتَّى renders makhood and marfoof and mangoob; and that therefore Fr said, أَمُوتُ وَفِي نَفْسِي مِنْ حَتَّى شَيْءٍ: [“I shall die with something respecting (remaining unsettled) in my mind”]: this is said on the supposition that حَتَّى deviates in government from an established rule, which is, that a particle which governs one part of speech governs that only; those, for instance, which render mangoob and meizoom governing verbs only, and the particles that govern nouns governing none but nouns: but the truth is, that حَتَّى governs only the gen. case; a marfoof noun or aor. after it would be so without it, as حَتَّى in this case is only an inceptive particle; and a mangoob aor. after it is rendered so by أَنْ understood, so that حَتَّى in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the K is faulty, and confounds things that should be distinguished. (MF, TA.) — Some say that حَتَّى is [a noun] of the measure فَعْلَى, from فَتَعَلَى the ceasing from a thing, having finished it; or the becoming unoccupied by a thing; like فَتَعَلَى from فَتَعَلَى: but Az disapproves of this, because, were it so, the pronunciation termed إِمَالَةٌ would be allowable in its case, and it is not so: حَتَّى, he says, is a particle, not a noun, nor a verb. (TA.) — حَتَّى is originally مَا حَتَّى [Till when? until when? or how long?]: the I of مَا is elided because the expression is used interrogatively, like as it is when any preposition is prefixed to it if used interrogatively, as in بِمَرٍّ and بِعَمْرٍ. (S.) — In the dial. of Hudheyl, حَتَّى is said for حَتَّى. (L.)

حَتَّى, (as in different copies of the K in art. رَمَدَ,) They left not of them so much as thou mightest rub thy hands therewith and then blow it away in the wind after rubbing it off. (K ubi suprâ.)

حَتَّى: see حَتَّى.

حَتَّى † Quickness, (K, TA,) and haste, in anything. (TA.) [App. an inf. n., of which the verb is حَتَّى.] Hence the prov., شَرُّ السَّيْرِ حَتَّى [The worst pace is that which is quick and hasty: but in Freytag's “Ar. Prov.” (i. 654,) الحَقِيقَةُ]. (TA.)

حَتَّى i. q. حَتَّى [Quick, or swift, &c.]. (K.)

حَتَّى: see حَتَّى.

حَدَّ

1. حَدَّ بِمَكَانٍ, aor. َ, (S, L, K,) inf. n. حَدَّ, (L,) He remained, stayed, abode, or dwelt, in a place, (S, L, K,) and became fixed, or settled. (S, L.) — حَدَّ, aor. َ, (L, K,) inf. n. حَدَّ, (L,) It (anything, L, K) was pure, (L,) or pure in origin. (K.)

2. حَدَّ, inf. n. تَحْتَدُّ, He chose it for its purity and excellence. (K.)

حَدَّ Anything (L, K) pure, (L,) or pure in origin. (K.)

حَدَّ Origin; syn. أَصْل; (IAqr, S, L, K;) app. in respect of race, or lineage, only, as several of the lexicologists have expressly asserted; (MF;) as also مَحْدٌ (S, L) and مَحْدٌ and مَحْدٌ: (IAqr, L:) pl. مَحَادٍ. (A.) You say, فَلَانٌ مِنْ مَحَادٍ, (S,) or فِي مَحَادٍ صِدْقٍ, (A,) [Such a one is of a good, or an excellent, origin.] And هُوَ كَرِيمٌ الْبَحْدِ [He is generous in respect of origin]. (A, L.) — Also Nature; natural, or native, disposition, temper, or the like. (L, K.) You say, of a man who has done an act of kindness and reverted from it, رَجَعَ إِلَى مَحْدِهِ He returned to his natural disposition. (L.)

حَتَر

حَتَر The circuit, rim, or surrounding edge, of a thing; what surrounds [the whole of] a thing: (S, K:) pl. حَتَرٌ. (S.) — The hoop of a sieve [and the like]. (TA.) — The anus; syn. حَتَرُ الدُّبُرِ; (K;) or such is the meaning حَتَرُ الدُّبُرِ, and شَرْجُهُ: (Mgh in art. شَرْجُ) and the extremities of its skin; i. e. the place where the external skin and the extremities of the خَوْرَانِ [or rectum] meet: or the edges of the دُبُرِ [or anus]: (TA:) or the part between the anus and the anterior pudendum: or the line between the two testicles. (K.) — حَتَرُ الْأُذُنِ The circuit of the edges of the gristles of the ear. (TA.) — حَتَرُ الْعَيْنِ The edges of the eyelids, which meet when the eye is closed: (TA:) or the زَيْقُ of the eyelid, (K accord. to some copies, [and this is the right reading, meaning its edge, زَيْقُ being here used tropically, its proper signification being the “part” of a shirt “that surrounds the neck,”] as is said in the TA,) internally: in most copies of the K رَيْقُ الْجَفْنِ, [in the CK رَيْقُ الْجَفْنِ], with رَا [not زَا]. (TA.) — حَتَرُ الظُّفْرِ The part of the flesh which is around the nail. (TA.)

حَتَّ

1. حَتَّ, aor. َ, is a verb mentioned by IKoot and IKt and others, as derived from حَتَّ signifying “death,” though J says that no verb is formed from this word; as IF and Meyd and Az also assert: (MF, TA:) and حَتَّ is its inf. n., as well as pl. of حَتَّ: [accord. to SM, it is intrans., signifying He died; for he says,] hence the saying in the A, الْمَرْءُ يَسْعَى وَيَطُوفُ وَعَاقِبَتُهُ الْحَتُوفُ [Man labours, and goes about:

and his end is dying]. (TA.) [But see what follows.] — IF says that no verb is formed from حَتَّ signifying “death;” and so, after him, J; and Az says that he had heard no such verb: but IKoot mentions حَتَّ, aor. َ, inf. n. حَتَّ, as signifying He, or it, killed him; or caused him to die. (Mgh.)

حَتَّ Death: (S, Mgh, K, &c. :) pl. حَتُوفٌ. (S, K.) You say, مَاتَ حَتَّ أَتَيْهِ, (A'Obeyd, S, Mgh, Mgh, K,) and حَتَّ فِيهِ, but this is rare, and حَتَّ أَتَيْهِ, (K,) which may mean مُنْعَرِجُهُ, or it may mean أَتَيْهِ وَفِيهِ, the اند being made predominant, (TA,) He died upon his bed; (A'Obeyd, Mgh, Mgh, K;) [a natural death;] respiring until he yielded his last breath; (Mgh;) not from slaughter, nor beating, (A'Obeyd, S, Mgh, K,) nor drowning, nor burning, (A'Obeyd, Sgh, Mgh, K,) nor by a wild beast, &c.: (A'Obeyd, TA:) the nosc is particularized as meaning that the spirit passes forth from it with the breath; or because they imagined that the spirit of the sick man passes forth from his nose, and that of the wounded man from his wound; (IAth, K;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and حَتَّ is put in the accus. case in the manner of an inf. n. (TA.) This phrase was used in the time of paganism, by Es-Semow-al: (Mgh, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not مَاتَ حَتَّ أَتَيْهِ, but مَاتَ فِي فَرَاثِهِ; and the former was first used by Moḥammad. (Ham p. 52.) It is said of a human being: (S, Mgh:) and then of any animal when it dies without any accidental cause: (Mgh:) hence, of a fish that has died, and floats upon the water. (Mgh, TA.) It is said in a trad. of 'Amir Ibn-Fuheyreh,

وَالْمَرْءُ يَأْتِي حَتَّهُ مِنْ قَوْفِهِ

[And man, his death comes from above him]: meaning that his caution and his cowardice will not repel from him the decree of death when it befalls him: originally said by 'Amr Ibn-Mámeḥ. (L, TA.) — حَتَّةٌ حَتَّةٌ [A dead serpent] is a phrase like امْرَأَةٌ عَدْلَةٌ: (Z, TA:) the latter word is here an epithet. (Z, K.)

حَتَّكَ

1. حَتَّكَ, aor. َ, inf. n. حَتَّكَ and حَتَّكَ, He walked with short steps, and quickly; (S, K;) said of a man (T, S) &c.; like رَتَّكَ, except that this is said peculiarly of the camel: (T, TA:) and حَتَّكَ signifies the same; (ISd, K;) or he walked with a moving, or shaking, of his limbs, and with short steps. (TA.) — لَا أَذْرِي أَيْنَ حَتَّكَوْا, (S,) عَلَى أَيْ وَجْهِ حَتَّكَوْا, (S,) I know not whither, or in what direction, they went, or have gone. (S, K.) — حَتَّكَ, (K,) aor. َ, inf. n. حَتَّكَ, (TA,) He scraped it up; or searched, or sought, for it, or after it, in the dust, or earth; namely, a thing; syn. بَحَثَهُ. (K, TA. [In the CK, نَحَثَهُ.]) — He (an ostrich, K, and any bird, TA) dug it up, or holloved it out, (K, TA,) with his wings; (TA;) namely, sand, (K, TA,) and pebbles. (TA.)

5: see 1.

حَتَّ: see حَوْتَكَة.

حَتَّ A man despised and little in the eyes of others. (Az, TA.)

حَتَّ: see حَوْتَكَة.

حَتَّ Slow, or short in step, and lacking strength or power. (Az, TA.)

حَوْتَكَة and حَوْتَكِي Short, and lean, or emaciated, and small in body, or slender in the bones, (Az, S, K,) and short in step; (Az, TA;) applied to a man and to an ass: (TA:) or the former signifies anything short: (AZ, Th, TA:) or small in body, and mean, or ignoble: (Az, TA:) and the latter, anything small, or young: (Ham p. 631:) and also, the latter, a man that eats vehemently. (Ibn-'Abbád, K.)

حَوْتَكَة The manner of walking of him who is short; as also حَوْتَكِي. (Ibn-'Abbád, K.) = Also sing. of حَوَاتِك, (Ibn-'Abbád, TA,) which signifies Ill-fed beasts. (Ibn-'Abbád, K.) — The same pl. also signifies Young ostriches: (S, K:) the little ones of ostriches; as also حَتَّ. (Ibn-'Abbád, K.)

حَوَاتِك Young children. (Ibn-'Abbád, TA.)

حَوَاتِك: see حَوَاتِك, in two places.

حَوَاتِكَة A certain kind of turban, worn by the Arabs: (Sh, K:) said by some to be so called after a man named حَوَاتِك, who wore it. (TA.)

حَتَّ

1. حَتَّ, aor. حَتَّ, (K,) inf. n. حَتَّ, (S, TA,) He made it, or rendered it, firm; or established it, or settled it, firmly; namely, a thing, or an affair. (S, K, TA.) — He decreed it; ordained it; pronounced it; or decided it judicially: (TA:) and so حَتَّ بِهِ. (TK.) [See حَاتِر.] — He necessitated it; or made it, or rendered it, necessary, requisite, or unavoidable; syn. أَوْجَبَهُ. (S, K, TA:) and so حَتَّ بِهِ. (Msb.) See حَاتِر. You say, حَتَّتْ عَلَيْهِ الشَّيْءَ I made it, or rendered it, necessary, &c., for him to do, or to suffer, the thing. (S.) [Golius, reading أَوْجَبْتُ for أَوْجَبْتُ, the explanation in the S, has rendered حَتَّ as signifying "inspiravit:" and the next explanation given by him, i. e. "indicavit," is a misprint for "judicavit."] Or حَتَّ عَلَيْهِ الأَمْرَ, aor. and inf. n. as above, signifies He made the thing, or affair, or event, to be absolutely, or decisively, or irreversibly, necessary, requisite, or unavoidable, for him to do, or to suffer. (Msb.) حَتَّوْمٌ, which is pl. of حَتَّ, may also be an inf. n. of حَتَّ, and is likewise pl. of حَاتِر. (TA.)

5. حَتَّ He made a thing to be necessary, or unavoidable. (K, TA.) — [Hence, perhaps,] حَتَّ لِفُلَانٍ خَيْرٌ He wished such a one good: or he augured good for him. (K.) — See also 7. — [It (a thing that was eaten) was soft, yielding, crummy, or easily broken.] It is said in the S that حَتَّ signifies الهَيَاشَة: but in a marginal

note it is stated that there is an omission in this explanation, the right rendering being هَيَاشَة الشَّيْءِ. (TA.) One says, هُوَ ذُو حَتَّ, [It is soft, yielding, crummy, or easily broken: explained in the K by هَيَاشَة, which is evidently a mistranscription for هَيَاشَة, syn. with هَيَاشَة]. (S, K.) And هُوَ غُضُّ الْحَتَّ [It is fresh, juicy, sappy, or moist, in its soft, yielding, crummy, or crumbling, nature; مَتَحَمَّرٌ being a regular inf. n.] (S, K.) — It (a ثُوْلُوْل [or wart] when it had become dry) crumbled, or broke into small bits. (TA.) And It (a glass vessel) broke in pieces, one part upon another. (TA.) — He ate a thing that was soft, yielding, crummy, or easily broken, in his mouth. (Lth, K.) — He ate the حَتَّ, i. e., the food that remained upon the table, or what fell from it during eating, (K, TA,) of the crumbs of bread &c. (TA.) It is said in a trad. that he who eats and does this will enter Paradise. (TA.) — He was, or became, cheerful, brisk, lively, or sprightly, by reason of such a thing. (K.)

7. حَتَّ It (a thing, or an affair, or event,) was, or became, absolutely, or decisively, or irreversibly, necessary, requisite, or unavoidable; as also حَتَّ. (Msb.)

Q. Q. 4. حَتَّ He cut or cut off [a thing]. (K.)

حَتَّ [inf. n. of 1: when used as a simple subst.,] A decree, an ordinance, a sentence, or a judicial decision; (S, K;) accord. to some, adapted to a particular case: (TA:) pl. حَتَّوْمٌ. (S, K.) It is said in the Kur [xix. 72], كَانَ عَلَى رَبِّكَ حَتًّا, [It is imposed by Himself upon thy Lord as a decree judicially decided]. (TA.) And Umeyyeh Ibn-Abi-Salt says,

* عِبَادُكَ يَخْطِفُونَ وَأَنْتَ رَبُّ
* بِكَفَيْكَ الْمَنَايَا وَالْحَتَّوْمَ

[Thy servants sin: and Thou art a Lord: in thy hands are the decrees and the judicial decisions]. (S.) — [As a term of the law, it is sometimes used instead of قَضَاءٌ as opposed to أَدَاءٌ.] — Also [an inf. n. used as an epithet, signifying] Necessary, requisite, or unavoidable; that must inevitably be done [or suffered]: (TA:) or indissoluble and irreversible: as in the phrase قَضَاءٌ حَتَّ [an indissoluble and irreversible decree or ordinance or sentence or judicial decision]. (Msb in art. جَزْم.) — And [hence,] Death. (MA.) — Pure; free from admixture; genuine: formed by transposition from حَتَّ. (K.) One says, هُوَ الْأَخُّ الْحَتَّ He is the pure, or genuine, true, brother. (TA.)

حَتَّ Blackness; (K;) as also حَتَّ. (TA.)

حَتَّ: see what next precedes. = Also A flash (قَارُورَة) broken into small pieces. (K.)

حَتَّ The food remaining upon the table: (S, K:) or what has fallen from it during eating, (K,) of the crumbs of bread, &c. (TA.)

حَتَّ Acidity, sourness, or pungency; syn. حَمُوزَة. (K.)

حَاتِر A judge; or one who decrees, ordains, or

pronounces a judicial decision: (S, K, TA:) pl. حَتَّوْمٌ, (K,) like as هَيَاشَة is pl. of هَيَاشَة. (TA.) — [Hence,] because, as they [the Arabs] hold, or assert, it necessitates separation, or departure, (يُوجِبُ, (S, Msb, TA,) i. e. يُوجِبُ, (Msb,) by its croaking, (Msb, TA,) حَاتِرُ الْغَرَابِ signifies The غَرَاب [a name applied to any species of crow; and here, app., particularly to the raven]: (Msb:) or the black غَرَاب: (S, K:) and [the bird called] غَرَابُ الْبَيْنِ, [see art. بَيْن,] which is red in the beak and legs: (K:) said by Lh to be that which is fond of plucking out its feathers, and which is held to be of evil omen. (TA.) — And [hence,] حَاتِرٌ signifies also Unlucky, or inauspicious. (TA.) — See also حَاتِرٌ.

حَتَّ, of the measure فَتَعَلَّ, signifies A green jar (جَرَّةٌ خَضِرٌ, meaning جَرَّةٌ): it is also applied to anything [of the colour termed] أَسْوَد: and حَتَّوْمٌ is, with the Arabs, أَسْوَد [which may mean either that green is, with the Arabs, termed اسود, or that الحَتَّ is, with the Arabs, black; but the former appears to be the right meaning: see أَسْوَد]. (Msb.) [See خَضَر: and see also what here follows.]

حَاتِر Anything (TA) black; (K, TA;) as also حَاتِر. (TA.) [See also what next precedes.]

حَتَّى

حَتَّى The سَوِيْق [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the مَقْل [or fruit of the Theban palm, or cucifera Thebaïca]: (S, K:) or what is rasped, of the مَقْل, when it has become ripe, and is then eaten: (AHn, TA:) also, (K,) or as some say, (TA,) the [fruit called] مَقْل, (K, TA,) itself: (TA:) or what is bad thereof: or what is dry thereof. (K.) [See an ex. in a verse cited voce دَر.] — The refuse (ثَفْل) and skins (قُشُور) of dates: (K:) [like حَتَّى and حَتَّى.] — The scaly substances (قَشْر [app. meaning bits of the wax]) of honey, or of honey in the wax. (Th, K.) — I. q. دَمْنٌ [Dung of beasts, compacted together; &c.] (Az, K, TA.) [In the CK, الدَمْنُ is put for الدَمْنُ.] — The apparatus (مَتَاع) of the [hind of basket, made of palm-leaves, called] زَبِيل: or its عَرَق [meaning the suspensory, by which it is carried: see this word, which also means the "suspensory" of a water-skin]; (K;) its كَتَاف [or cord by which it is carried, being attached] in its شَفَة [or edge, lit. lip, and app., as is commonly the case, passed through a loop-shaped handle in the opposite edge, so that the two opposite edges are drawn together when it is carried: كَتَاف originally signifying "a rope with which one's arms or hands are tied together behind his back"]. (TA.) — The مَتَاع [or furniture and utensils, &c.,] of a house or tent. (TA.) — And What is bad of spun thread. (TA.)

حَتَّى: see art. حَتَّ.

حَتَّ

1. حَتَّ, aor. حَتَّ, inf. n. حَتَّ, He hastened him,

or hurried him *uninterruptedly*, or in any manner. (TA.) And *حَثَّهُ عَلَيْهِ*, (S, A, Mṣb, K,) aor. ٢, (Mṣb,) inf. n. *حَثَّ*, (S, Mṣb, K,) with which are syn. *حَثَّوْهُ* [app. a quasi-inf. n.] and *حَثَّيْ* [an intensive inf. n.]; and *حَثَّه*; and *حَثَّه*, (S, K,) inf. n. *تَحَثُّ*; (S;) and *حَثَّه*; (A, K;) and *حَثَّه*; (K;) and *حَثَّه*; (S, A, K;) *He incited, excited, urged, or instigated, him to it, or to do it*, (S, A, Mṣb, K,) namely, a thing; (S, Mṣb;) syn. *حَرَّضَهُ*; (Mṣb;) or *حَثَّه*; (S, A, K;) or *حَثَّ* is used in relation to pace, or journeying, or marching; and *حَثَّ* in other cases: so says El-Hareecree, on the authority of Kh. (TA.) You say, *حَثَّ دَابَّتَهُ*, and *حَثَّهَا*, [He incited, or urged, his beast,] *بِالسَّوْطِ* [with the whip]. (A.) And *حَثَّ الْفَرَسَ عَلَى الْعَدْوِ*, and *حَثَّه*, *He made the horse to go quickly, or in a brisk or sprightly manner; or urged him to run by striking him with the foot, or by beating him.* (Mṣb.) — See also R. Q. 1.

2: see 1.

4: see 1.

6. *تَحَاتُّوا*, (S, A,) inf. n. *تَحَاتَّ*, (K,) *They incited, excited, urged, or instigated, one another.* (K, TA.) You say, *لَهُمْ يَتَحَاتُّونَ عَلَى طَعَامِ الْبُسْكِينِ*, *They do not incite, excite, urge, or instigate, one another to feed the needy.* (S, TA.) And *تَحَاتُّ النَّاسُ عَلَيْهِ* [Piety is the principal, or best, thing to which men incite one another.] (A, TA.)

8. *اِحْتَتَّ* *He was, or became, incited, excited, urged, or instigated.* (S, K.) — See also 1. This verb is both trans. and intrans. (K.)

10: see 1, in two places.

R. Q. 1. *حُثَّتْ*: see 1, in two places. — Also *He moved about* [a thing]; or *put* [it] *in motion, or into a state of commotion*; (K;) [and so *حَثَّ*, as is implied in the M, voce *فَدَّ*, where it is used as meaning it (a bird) *moved, or flapped, its wings.*] You say, *حَثَّتِ الْبَيْتَ فِي الْعَيْنِ* *He moved about the collyrium-style in the eye.* (A, TA.) And [hence,] *حَثَّوْهُ ذَلِكَ الْأَمْرَ ثُمَّ تَرَكُوهُ* *They stirred up that affair, and then left it, or abandoned it.* (TA.) — *He scattered about the utensils, or furniture, of his house, or tent; as also* *حَثَّتْ*. (TA in art. *عَثَّ*.) — Also, inf. n. *حَثَّتْ*. *It was, or became, in a state of commotion*: (L:) or *in a state of consecutive motion.* (TA.) *It* (lightning) *was, or became, in a state of commotion*, (K, TA,) as some say, (TA,) *in the clouds.* (K, TA.) — *It* (rain, and hail, and snow,) *appeared and went away, without pouring down.* (L.) — *He* (a man) *slept.* (TA.)

حُثَّ *Small particles of straw.* (S, K, TA.) — *Anything bruised, brayed, or broken into small particles.* (L.) — *Coarse sand*: (Aṣ, S:) or *what is* *مُتَرَفِّقٌ*, (K,) probably, [says SM,] a mistake for *مَذْفُوقٌ* [broken into small particles], agreeably with an explanation of *حُثَّ* in the L, for, as to *مُتَرَفِّقٌ*, [he adds,] I have not found it in any book, (TA, [meaning that he had not

found a signification assigned to it that is appropriate here,]) *of sand, and of earth, or dust: or what is dry, or firm, or hard, and coarse, of sand.* (K, TA.) — *Bread without any seasoning, or condiment, to render it pleasant, or savoury.* (A 'Obeid, S, K.) — *سَوِيْقٌ حُثَّ*, (S, K,) as also *عُثَّ*, (TA in art. *عَثَّ*.) [Meal of parched barley or wheat] *not moistened, or stirred about, with water &c.*; expl. by *غَيْرُ مَلْتَوَتٍ*; (S, and in a similar manner in the K;) and in like manner *حُثَّ* is applied to collyrium (*كُحْلٌ*), and to musk: or *سَوِيْقٌ* *not finely ground.* (TA.) [See also *حُثَّ*.] — *تَبَرَّحَتْ* *Dates not sticking together.* (IAṣr, TA.) [See also *حُثَّ*.]

حَثَّ and *حَثَّ* *Sleep*; as also *حَثَّ* and *حَثَّوْهُ*. (TA.) You say, *مَا ذُقْتُ حَثًّا*, *I tasted not sleep.* (TA.) And *مَا أَكْتَحَلْتُ حَثًّا*, and *حَثًّا* *I slept not*: (S, K:) Aṣ says the latter; but A 'Obeid asserts the former to be the more correct: (S:) Th mentions both. (TA.) And *مَا كَحَلْتُ* *I have not anointed my eye with sleep.* (TA.) And *مَا جَعَلْتُ فِي عَيْنِي حَثًّا* [I have not put any sleep into my eye]; (A, TA;) meaning *I have been very wakeful.* (TA.) Or *حَثَّ* signifies *Light, or little, sleep.* (IDrst, TA.) It is related on the authority of an Arab of the desert that it signifies *A little collyrium*: and on the authority of El-Fibree, that it is *syn. with* *بُرُودٌ*, i. e. *كُحْلٌ* [collyrium]. (TA.) — *نَوْمٌ حَثَّ* or *حَثَّ* *Little sleep.* (TA.) [See also *حَثَّ*.]

حَثَّ: see the next preceding paragraph.

حُثُوتٌ: see what next follows, in two places.

حَثِيَتْ, in the sense of *حَاثَّةٌ*, *A woman inciting, exciting, urging, or instigating.* (TA.) — And in the sense of *مَحْثُوتَةٌ*, *A woman incited, excited, urged, or instigated.* (TA.) [So, too, a man.] — And [hence,] *A sharp man, quick in his affair; as though his soul incited him; as also* *حَثُوتٌ*. (TA.) — And *Quick, or swift*; as also *حُثُوتٌ* and *حَثَّ* and *حَثَّوْهُ*: (K:) pl. of the first *حَثَّ*. (L.) You say *فَرَسٌ حَثِيْتُ السَّيْرِ* [A horse quick, or swift, of pace]. (A.) And *مَضَى حَثِيًّا* (A, Mṣb) *He passed, or went away, quickly, or swiftly.* (Mṣb.) And *وَلَّى حَثِيًّا* *He retreated quickly and eagerly.* (S.) And *قَرَّبَ حَثَّ* i. e. [A] *quick* [night-journey to water], in which is no flagging: (S:) or [a] *hard* [night-journey to water]; as also *حَذَّ* and *حَذَّ*. (TA.) And *حَثَّ حَثَّ* i. e. [A journey in which the second and third and fourth days are without water,] in which is no flagging; as also *حَذَّ*: or *long and fatiguing, in which is no flagging*; as also *قَعْقَاعٌ*. (TA.) And *حَثَّ حَثَّ* *A serpent that is in constant motion.* (TA.) — *نَوْمٌ حَثِيْتُ* *Light sleep.* (IDrst, TA.) [See also *حَثَّ*.]

حَثِيْتُ: see 1.

حَثَّ: see *حَثَّ*: — and see also *حَثِيْتُ*, in four places.

حُثُوتٌ: see 1: — and see also *حَثَّ*: — and *حَثِيْتُ*.

فَرَسٌ جَوَادُ الْحَثَّةِ *A horse that runs repeatedly when incited* [to do so]. (S.)

حشر

حُشْرَةٌ *Thickness of the lip.* (K.) — See also what next follows.

حُشْرَةٌ *The دَائِرَةُ [or small protuberance] in the middle of the upper lip, (S, K,) beneath the nose; (K;) also termed حُشْرَةٌ, with ح as well as خ; (S and K in art. حشر;) or, accord. to Abou-Hátim Es-Sijzee, حُشْرَةٌ; (TA;) and حُشْرَةٌ: (K in art. حشر:) when somewhat long, it is termed بِظَارَةٌ [q. v.]; (S in art. بظُر;) and when it is so, the man is termed أَبْظُرٌ. (S in the present art.) — Also *The أُرْبَةُ [i. e. the lobule, or lower portion, of the nose]: or the extremity of this: (IAṣr, K:) accord. to IDrd, [حُشْرَةٌ] with fet-h. (TA.)**

حُشْرٌ *A man (TA) having a thick lip.* (K,* TA.)

حشف

حَشَفٌ and *حَشَفٌ* dial. vars. of *حَفِئْتُ* and *حَفِئْتُ*: (O, K:) pl. *أَحْشَافٌ*. (TA.)

حثل

حُثْلٌ: see what follows, in two places.

حُثْلَةٌ [The grain of the weed called] *زُؤَانٌ*, and the like, (M, K,) of what is worthless, (M, TA,) found in wheat, (M, K,) and thrown away; (M, TA;) said by Lh to be somewhat grosser than dust, or earth, and than what are termed *دُقَاقٌ* [q. v.]: (TA: [see also *حُثْلَةٌ*]) and *bits, or particles, that fall off, or are pared off*, (K, TA,) from dates, and barley, and the like: (TA:) or *what falls off the husks of barley, and rice, and of the skin of dates; and of everything of which bits, or particles, fall off, or are pared off; when it is picked for the purpose of removing what is bad*: (S:) the refuse of *قَرْطٌ* [or leaves of the mimosa flava] after picking to remove what is bad: (TA:) dregs of oil (S, TA) &c.; (TA;) the thick, or turbid, portion that remains at the bottom of that which is clear: (Mṣb in art. ثَغْل:) broken pieces of straw: (TA in art. حشر:) *what is worthless*: (K:) *what is bad, and what remains, of wheat*: (Lh, TA:) *what is bad* (Az, S, K) of dates, (Az, TA,) or, (S, K,) app., (S,) of anything; (S, K;) as also *حُثْلٌ*. (K.) [Hence,] † *The refuse of men or mankind; the bad, or evil, thereof*; (T, TA;) as also *حُثْلٌ*. (T.)

حشر

حُشْرٌ: see what next follows.

حُشْرَةٌ *A hill, or rising ground; (Mṣb;) as also*

حَمِيَّة: (Az, as heard from the Arabs; and TA:) or a red [hill such as is termed] أَكْبَة: (S:) or a small red أَكْبَة: (K:) or a black أَكْبَة consisting of stones: (M, K:) as also حَمِيَّة: (K:) or, as some say, an elevated road: (Mgh:) pl. حَمَرَات (K, TA) and حَمَات: (TA:) and حَمَر [as a coll. gen. n.] signifies elevated roads. (TA.)

حَمِيَّة: see حَمِيَّة, in two places.

حَى and حُو

1. حَى التراب and حَى التراب (S, Mgh, Mgh, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْثُو and يَحْثِي (S, Mgh, K,) inf. n. حَو and حَى (S, Mgh, Mgh, K) and تَحْثُو (S,) *He poured dust (Mgh, TA) with his hand; (Mgh:) threw it, or cast it; (TA;) or seized it with his hand and threw it; (Mgh, Mgh;) upon him, or it, (K,) and فِي وَجْهِهِ [in his face]: (S, Mgh:) both signify the pouring of dust; but the former, not without [first] raising it; and the latter, the sending forth, or down, without raising. (Ham p. 477.) [See an ex. in a verse cited in art. اَى, conj. 6.] Accord. to Iath, the saying, in a trad., اَحْثُوا فِي وَجْهِهِ الْمَدَاحِينَ التَّرَابَ means † [Repel ye with disappointment [those who praise much]: but some make it to have its overt meaning [of throw ye dust in the faces of those who praise much]. (TA.) The verb is also used in relation to water; as in the saying, يَحْثِيهِ أَنْ يَحْثُو ثَلَاثَ حَوَاتٍ (Mgh,) and كَانَ يَحْثِي ثَلَاثَ حَوَاتٍ (TA, [and the like is said in the Mgh,]) i. e. † [It is sufficient for him to throw, and he used to throw,] three handfuls [of water]. (Mgh, TA.) — حَى said of a jerboa means *He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust, or earth, even with the rest of the ground.* (TA in art. حَفَر.) The jerboa throws up (يَحْثُو) the dust, or earth, from his hole. (IAqr, TA.) — حَى also means † *I gave him something little in quantity, or paltry.* (S, K.) — You say also, حَى التَّرَابَ or حَى, aor. يَحْثُو and يَحْثِي (K); so in the copies of the K, but correctly يَحْثُو, [or rather يَحْثِي,] which is extr., like جَبَا [or جَبَى], aor. يَجْبَا [or يَجْبَى], and قَلَا [or يَقْلَى], aor. يَقْلَى [or يَقْلَى]; i. e. *The dust became poured; or thrown, or cast.* (TA.)*

4. أَحَاثَهَا and أَحَاثَهَا [He turned, or threw, up the earth, or ground, searching for what was in it:] both signify the same. (TA in art. حَوَتْ) And أَحَاثَتِ الْخَيْلَ الْبِلَادَ *The horses bruised, or crushed, the regions [with their hoofs];* as also أَحَاثَتَهَا. (K.)

10. اسْتَحْثُوا *They threw, or cast, dust, each in another's face.* (TA.)

حَى (S, ISd, TA) and حَى (K, TA) *Dust poured; or thrown, or cast: (ISd, K, TA:) or dust being poured; or being thrown, or cast:* Bk. I.

dual حَوَان and حَوَان. (TA.) — Also, (K,) written in both ways as above, (TA.) The skins (فُشُور) of dates; (K;) and the bad thereof: (TA:) [like حَوِي:] pl. of حَوَا: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حَصَا and حَصَا. (TA.) — And *Straw* (تَبْن [in the CK. erroneously, تَبْن]): (K, TA:) or broken pieces thereof; (Lh, S, K;) i. e., of straw: (Lh, S:) or straw (تَبْن [in the CK, again, تَبْن]) separated from the grain. (K.)

حَوِي What is raised with the hand [to be poured, or to be thrown, or cast, therefrom; of dust; and also † of water]; (K, TA;) or, as in some copies of the K, with the two hands: and so [حَوِي and] حَوِي; [or rather these signify a single handful of dust, and † of water, raised to be poured or thrown;] pl. [حَوَات and] حَوَات. (TA.) See 1.

حَوَات: pl. حَوَات: } see حَوِي.
حَوَات: pl. حَوَات: }

حَوَات أرض Land abounding in dust: (S, K:) but IDrd says that it is asserted to be not of established authority. (TA.)

حَوَات One of the holes of the jerboa; (TA;) like تَأْفَقَة: (K:) or the dust, or earth, of the jerboa, (IAqr, K, TA,) which he throws up with his legs from his hole: (IAqr, TA:) pl. حَوَات [like as تَأْفَقَة is pl. of تَأْفَقَة]. (IB, TA.)

حَوَات (K) and مَحْثِي (ISd, TA) *Dust poured; or thrown, or cast.* (K, TA.) † يَأْتِيَنِ النَحْثِي *O would that I were he upon whom dust is poured, or thrown:* (in Freytag's Arab. Prov. ii. 920, النَحْثِي:) said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is concealed, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.)

مَحْثِي: see what next precedes, in two places.

حج

1. حَج, aor. ٢, (S, A, Mgh, Mgh,) inf. n. حَج, (S, Mgh, Mgh, K,) *He repaired, or betook himself, to, or towards, syn. قَصَدَ, (S, A, Mgh, Mgh, K,) a person (S, A, Mgh) [or place], in an absolute sense: or to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, he repaired, or betook himself, much, or frequently, to, or towards, an object of this kind: and also he repaired to, betook himself to, or visited, a person: (TA:) and he went to, or visited, a person repeatedly, or frequently.* (ISk, T, S, Mgh, K,*) You say also, حَج بَنُو فَلَانٍ *The sons of such a one continued long going repeatedly to visit such a one.* (S.) —

Hence, (S, Mgh, Mgh,) aor. and inf. n. as above, (S,) and inf. n. حَج also, (Sb, L,) or this is a simple subst., (S, Mgh, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Mgh,) *He repaired to Mehkeh, (S, K,) or to the Kaqbeh, (Mgh, Mgh,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, Mgh, K;) or for the purpose of the عَمْرَة [q. v.; but this latter meaning is very rare: the usual meaning is, he performed the pilgrimage to Mehkeh and Mount 'Arafat, with all the rites and ceremonies prescribed to be observed at, and between, those two places]: (Mgh:) or he repaired to the House [of God, at Mehkeh,] and performed the actions prescribed for that occasion by the law of the Kur'an and the Sunneh. (L.) [See حَج, below.] You say also, حَجَّ الْبَيْتَ, aor. ٢, inf. n. حَج, (T, S,) and احْتَجَّ (El-Hejere, TA,) *He performed the pilgrimage to the House [of God, at Mehkeh]; (T, S;) because people repair to it every year. (T, TA.) And حَجُّوا مَكَّةَ [They performed the pilgrimage to Mehkeh]. (A.) And مَا حَجَّ وَلَبَّثَ دَجْ He did not repair to Mehkeh to visit the House of God, (Abou-Talib, Az,) or for the performance of the rites and ceremonies of the pilgrimage, (Mgh,) but he journeyed for mercantile purposes. (Abou-Talib, Az, Mgh. [See also art. دَج.]) And hence, accord. to some, حَجَّ فَحَجَّ, a prov., which see below. (TA.) — Also, (TA,) inf. n. حَج, (K,) *He came, or arrived. (K, TA.) You say, حَجَّ عَلَيْنَا فَلَانَ Such a one came to us. (TA.) — Also, [aor., accord. to rule, as above,] inf. n. حَج, *He shaved [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حَج, below]. (TA.) — Also, (IAqr, A, &c.) aor. ٢, inf. n. حَج, (TA,) *He probed a fracture of the head, (K,) or a wound, (A, TA,) with a مَحْجَاج, (A, K,) or مِيل, (TA,) for the purpose of curing it: (TA:) or he probed a wound to know its depth: (IAqr, TA:) or he examined a cleft in the head to know whether there were in it bone or blood: (ISh, TA:) or he dressed and cured a wound in the head reaching to the brain: or he poured boiled clarified butter upon a fracture of the head, in consequence of which the blood was mixed with the brain, until the blood appeared, which he took away with a little cotton: (TA:) or حَجَّه, inf. n. حَج, signifies he probed a fracture of his head for the purpose of curing it: (S:) or he made a perforation in the bone [of his broken head] (قَدَحَ فِيهِ) with an iron instrument; it being broken so that the brain was defouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a [new] skin: it relates to a wound reaching to the brain. (L.) — Also, aor. ٢, inf. n. حَج, *He cut out and extracted a bone from a wound. (TA.) — Also, (A, Mgh,) aor. ٢, (Mgh, TA,) inf. n. حَج, (K,) *He overcame another in, or by, an argument, a pleu, an alle-*******

gation, a proof, an evidence, or a testimony. (A, Mgh, K.) See 3. It is said in a prov., **نَحَجَ** (S, TA) *He was pertinacious in litigation, dispute, or altercation, and overcame therein* [as is implied in the S, and expressed in the TA]: or *he persevered until he performed the pilgrimage* [not having intended to do so when he set out: see Freytag's "Arab. Prov." ii. 452]. (TA.) = Also, (TA,) [aor., accord. to rule, ,] inf. n. **حَجَّ** (K); and **حَجَّجَ** (K), inf. n. **حَجَّجَةً** (TA); *He refrained, forbore, or abstained*, (K, TA,) **حَجَّجَ عَنْ شَيْءٍ** from a thing. (TA.) [See also the latter verb below.]

3. **حَاجَّةٌ** (S, A, Mgh, Mghb,) inf. n. **حَاجَّةٌ** (A, Mghb, TA) and **حِجَاجٌ** (TA,) *He contended with him in, or by, an argument, a plea, an allegation, a proof, an evidence, or a testimony.* (S, Mgh, Mghb, TA.) You say, **حَاجَّةٌ فُحِجَتْ** *He contended with him in, or by, an argument, &c., and he overcame him therein, or thereby.* (S, A, Mgh, Mghb.)—[And hence, **حَاجَ** *He pleaded in a lawsuit.*]

4. **أَحَجَّهُ** *He sent him to perform the pilgrimage to Mekke, and the religious rites and ceremonies thereof.* (S, Mgh, K.)

6. **تَحَاجَّ** [inf. n. of **تَحَاجَّوْا**] *The contending, one with another, in a litigation, a dispute, or an altercation;* (S, K;) *the adducing arguments, pleas, allegations, proofs, evidences, or testimonies, one with another.* (KL.)

8: see 1. = **اِحْتَجَّ بِشَيْءٍ** *He adduced, or urged, or defended himself by adducing or urging, a thing as an argument, a plea, an allegation, a proof, an evidence, or a testimony.* You say, **اِحْتَجَّ عَلَى خَصْمِهِ بِحُجَّةٍ شَبَّاهٍ** [*He argued against his adversary with a strong, or a difficult, argument, plea, &c.*]. (A.)

R. Q. 1. **حَجَّجَ**, inf. n. **حَجَّجَةً**: see 1, last signification. — Also *He retired, or drew back; or did so in fear:* (S, K;) or *he lacked power, or ability.* (TA.) One says, **حَمَلُوا عَلَى الْقَوْمِ حَمْلَةً ثُمَّ حَجَّجُوا** *They made a single charge, or assault, upon the party, and then retired, or drew back; or drew back in fear:* (S, TA:) or *lacked power, or ability.* (TA.) — *He refrained from saying what he desired, or was about, to say;* (S, K;) like **مَنَعَ** (S:) or *he did not reveal, or manifest, what was in his mind.* (M, TA.) It is said in one of the provs. of Meyd, **تَحَجَّجَ نَفْسُكَ بِمَا تَحَجَّجُ أَغْلَرُ** *Thou thyself knowest better than others [what thou refrainest from uttering, or] what is in thy mind.* (TA.) — *He remained, stayed, abode, or dwelt,* (K, TA,) **بَكَانَ** in a place; not quitting it; as also **تَحَجَّجَ**. (TA.)

R. Q. 2. **تَحَجَّجَ**: see what next precedes.

حَجَّ and **حَجَّجَ**, the former an inf. n., and the latter a simple subst., (S, Mgh, K,) or the latter also is an inf. n., (Sb, L,) [both used as substs.] *The pilgrimage to Mekke,* (S, K,) or *to the*

Ka'beh, (Mgh,) *to perform the religious rites and ceremonies prescribed to be observed on that occasion:* (S, Mgh, K:) Ks makes no difference between these two words: some say that the former is employed to signify the religious rites and ceremonies of the pilgrimage because they follow the repairing to Mekke, or because they are completed by shaving [the head], or because people continue long going to and fro to perform them: accord. to Az, it signifies the performance of the religious rites and ceremonies of the pilgrimage of one year; and some say **حَجَّ** and **حَجَّجَ**: (TA:) or this last signifies a single pilgrimage, for the performance of its appointed religious rites and ceremonies; deviating from rule; (S, Mgh, Mghb, K;) for by rule it should be **حَجَّجَ**, (S, Mgh, K,) which, Th says, has not been heard from the Arabs: (Mgh, Mghb:) Ks says that **حَجَّجَتْ حَجَّةٌ** and **رَأَيْتُ رُؤْيَا** are the only deviations from the model of **فَعَلْتُ فَعْلَةً** in all the language of the Arabs: but El-Athram and others are related to have said, We have not heard from the Arabs **حَجَّجَتْ حَجَّةٌ** nor **رَأَيْتُ رُؤْيَا**; they saying only **حَجَّجَتْ حَجَّةٌ**: (L, TA:) whence it appears that **حَجَّجَ** and **حَجَّجَتْ** were both used: (TA:) the pl. of the latter is **حِجَاجٌ**: (Mgh, Mghb:) so in the saying, **نَذَرَ خَمْسَ حِجَاجٍ** [*He made a vow to perform five pilgrimages*]. (Mgh.) Hence, **ذُو الْحِجَّةِ** (S, Mgh, Mghb) and **ذُو الْحَجَّةِ** (Mghb, TA,) which latter is said by Kz and 'Iyād and Ibn-Kurkool to be the more common, (TA,) [or, accord. to Fei, the contr. is the case, for he says,] some pronounce it in the latter manner, (Mghb,) [The last month of the Arabian calendar;] the month of the pilgrimage; (S, Mgh, Mghb;) so called because the pilgrimage to Mekke, and the religious rites and ceremonies thereof, are performed in it: (TA:) pl. **ذَوَاتُ الْحِجَّةِ** (S, Mghb:) they did not say **ذَوُ الْحِجَّةِ** agreeably with the singular. (S.) [Hence also,] **وَحَجَّةٌ** **أَلَلَهُ لَا أَفْعَلُ** [*By the pilgrimage which is the ordinance of God, I will not do this or that thing*]: a form of oath used by the Arabs. (S, K.) What is commonly termed **الْحَجُّ** is sometimes termed **الْحَجُّ الْأَكْبَرُ** [*The greater pilgrimage*]: **الْعُمْرَةُ** [q. v.] being termed **الْحَجُّ الْأَصْغَرُ** [*the minor pilgrimage*]. (Kull, p. 168.) — See also **حَاجَ**.

حَجَّ: see **حَجَّ**, in two places: — and see also **حَاجَ**.

حَجَّةٌ: see **حَجَّ**, in five places. = Also, (IAgr, K,) and **حَجَّةٌ**, (S, K,) the former of which is the word commonly known, (IAgr in a marginal note in a copy of the S,) and **حَاجَّةٌ**, which is a subst. like **كَاهِلٌ** and **غَارِبٌ**, (L,) *The lobe of the ear.* (S, L, K.) — And the first, *The bore, or perforation, of the lobe of the ear.* (AA, TA.) — And *A bead, or a pearl, that is hung in the ear;* (K;) sometimes called **حَاجَّةٌ**. (IDrd, TA.)

حُجَّةٌ *A mode [of argument or the like] by which one overcomes in a litigation, dispute, or altercation; so called because recourse is had to it* (**لِأَنَّهَا تُحْجُّ**), i. e. **تُقَصَّدُ**: (T, TA:) *that by which one rebuts, or refels, an adversary in a litigation, dispute, or altercation: an argument; a plea; an allegation: [it may be true or false: see Kur xlii. 15, and xlv. 24:]* (TA:) *a proof; an evidence; a testimony:* (S, Mgh, K:) *[a title; a voucher: often thus used in the present day:]* also applied to a person; like **ثُبَّتَ**; (A and Mgh and TA in art. **ثَبَّتَ**;) [as in the saying, **مَنْ حَفِظَ حُجَّةً عَلَى مَنْ لَمْ يَحْفَظْ** *He who preserves in his mind a word, or an authority, &c., is an evidence against him who does not;* occurring often in the larger lexicons, expressing the superior authority of hearsay, or usage, over analogy &c.; and in the saying,] **أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ** [*Thou art an evidence against thyself*]; a phrase mentioned by Akh: (S in art. **بَصَرَ**;) [also, an excuse:] pl. **حِجَاجٌ** (A, Mgh) and **حِجَاجٌ** (TA.)

حِجَّةٌ: see **حَجَّ**, in four places. — Also *A year:* (S, Mgh, K:) pl. **حِجَاجٌ**. (S, A, Mghb.) You say, **أَقِمْتُ عِنْدَهُ حِجَّةً** [*I stayed at his abode a year*], and **ثَلَاثَ حِجَاجٍ كَوَامِلٍ** [*three complete years*]. (A.) = See also **حِجَّةٌ**.

حِجَاجٌ: see **حِجَاجٌ**, in two places: — and see also **حِجَاجٌ**.

حِجَاجٌ and **حِجَاجٌ** *The surrounding bone of the eye,* (Mghb, TA,) *upon [the upper part of] which grows the eyebrow;* (TA;) *the bone that surrounds the cavity of the eye, upon [the upper part of] which grows the hair of the eyebrow:* (ISk, TA:) it is said in a trad. that a female hyena and her young ones were within the **حِجَاجِ** of the eye of an Amalekite: (TA:) or the [supra-orbital] bone upon which grows the hair of the eyebrow; (S, K;) *the bone that projects over the cavity of the eye:* (IAmb, Mghb;) or *the upper bone, beneath the eyebrow:* (TA:) of the masc. gender: (Mghb:) pl. [of pauc.] **أَحْجَاجٌ** (S, Mghb) and [of mult.] **حِجَاجٌ**, deviating from a general rule, accord. to which a sing. of the measure to which this belongs does not assume this form of pl. because the reduplication is disapproved: also, by poetic license, **حَوَاجِجٌ**, contr. to rule, for **حَوَاجٌ**. (TA.) The expression **فِي حِجَاجٍ حَاجِبٍ ضَمِيرٍ** is used by poetic license for **فِي حِجَاجٍ حَاجِبٍ ضَمِيرٍ**. (TA.) — [Hence,] both words also signify *The upper limb of the dish* (i. q. **حَاجِبٌ**) of the sun, appearing when it begins to rise. (A, K, TA: but in the A, only the latter form of the word is given.) — Also, [hence,] both words, *A side.* (A, K.) You say, **مَرُّوا بِحِجَاجِي الْجَبَلِ** *They passed by the two sides of the mountain.* (A.)

حِجَاجٌ: see the paragraph next preceding.

حِجَاجٌ *A man upon whom the operation termed* **حِجَاجٌ** (the probing of a fracture of the head, &c.,)

has been performed; (S, L;) as also **مُحْجَجٌ** (L.) And A fracture of the head that has been medically treated, or cured:—and also A certain mode of medical treatment, or curing, of such a fracture. (Aq, TA.) — **حَجَجَ** (pl. of **حَجِجَ**, TA) signifies Probed wounds. (K.) — And **حَجَجَ** this same pl., Roads much furrowed [by the feet of beasts or men] (**مُحْجَرَةٌ**): (L, K:) but it is uncertain whether its sing., if it have any, be **حَجِجٌ** or **حَجَجٌ**. (MF.) — Also i. q. **مُحْجَجٌ** as act. part. n. of **حَجَجَ**: so in the phrase, **أَنَا حَجِجٌ** I am he who will overcome him by arguments, or proofs, or the like: occurring in a trad. relating to Ed-Dejjâl. (TA.) — See also **حَجَجَ**.

حَجَّاجٌ A frequent performer of the pilgrimage to Mekke, and of the religious rites and ceremonies ordained for that occasion: the **ح** in this word, as in other epithets of the same measure, does not [regularly] admit of imâleḥ; but when it is used as a proper name, it admits this, agreeably with rule: some pronounce its **ح** with imâleḥ even when it is in the nom. or accus. case, contr. to rule. (TA.)

حَاجٍ act. part. n. of **حَاجَ**; Repairing, or betaking himself, to [a person or place]. (Mgh.) — And hence, (S, Mgh,) A man repairing to Mekke, (S, K,) or to the Kaḇḇ, (Mgh,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, K;) or for the purpose of the **عُمْرَة**: (Mgh: [but see 1:]) [a pilgrim of Mekke; or one who has performed the pilgrimage of Mekke: see what follows:] as also **حَاجِجٌ**, (S, K,) the original form, sometimes used by poetic license: (S:) pl. **حَاجَجٌ** and **حَاجِجٌ** (S, A, Mgh, K) and **حُجَجٌ**; (S, K;) or rather the second of these is a quasi-pl. n., a kind of noun which, as well as the coll. gen. n., is often called by the lexicographers a pl., though not so called by the grammarians: (MF:) **حَاجَجٌ** is also used as a pl., syn. with **حَاجَجٌ**, like as **سَامِرٌ** is with **سَمَارٌ**: (Mgh:) it may be considered as a gen. n., and is sometimes a quasi-pl. n., like **جَامِلٌ** and **بَاقِرٌ** (TA;) as is also **حَجَجٌ**; signifying a company of pilgrims of Mekke; or pilgrims, collectively; (ISk, L;) and likewise **حَجَجٌ**. (So in a marginal note in a copy of the S.) The fem. is **حَاجَّةٌ**: pl. **حَوَاجٌ**: (S, K:) you say **حَوَاجٌ بَيَّتَ اللَّهَ** when they have performed the pilgrimage; but when they have not yet performed it, [being in the act of performing it,] you say **حَوَاجٌ بَيَّتَ اللَّهَ**, in which latter case you would say **حَوَاجٌ** were not this word imperfectly decl.; [and in like manner, **حَاجٌ بَيَّتَ اللَّهَ**, and **حَاجٌ بَيَّتَ اللَّهَ**;] like as you say **ضَارِبٌ زَيْدًا غَدًا**, and **ضَارِبٌ زَيْدًا أَمْسًا**. (S.) [**حَاجِجٌ**, as a n. un. of **حَاجَجٌ**, considering the latter as a coll. gen. n., like **رُومٌ**, of which the n. un. is **رُومِيٌّ**, is commonly used by the Turks and Per-

sians as signifying a pilgrim of Mekke: but I have not found it so used in any classical Arabic work.] You say, **أَقْبَلَ الْحَاجَّ وَالِدَاجَ** The company of pilgrims to Mekke, and of men travelling for mercantile purposes, came. (TA. [See also art. **دَج**]) And **لَمْ يَتْرُكْ حَاجَّةً وَلَا دَاجَةً** He left not a company of pilgrims to Mekke (**جَمَاعَةُ حَاجَّةٍ**), nor a company of their followers, or dependents. (TA from a trad. [See also arts. **دَج** and **دُوج**]) — Also Overcoming in [or by] an argument, or a plea, or the like. (Mgh.)

حَاجَّةٌ: see **حَاجَجٌ**, in two places: — and see also **حَاجَّةٌ**, in two places.

حَاجِجٌ: } see **حَاجَجٌ**.
حَاجِجٌ: }

هُوَ أَحَجُّ مِنْهُ He is one who overcomes in [or by] a **حُجَّةٌ** [i. e. an argument, &c.,] more than he. (Mgh.)

مَحَجَّةٌ A road, or way: (Mgh, TA:) or the middle of a road; (M, voce **جَرَجَةٌ**;) the beaten track, or part of a road along which one travels; (T, TA;) the main part, and middle, of a road; syn. **جَادَةٌ**: (S, Mgh:) pl. **مَحَاجٍ**. (A, TA.) — [Hence,] **اجْعَلِ الْأَمْرَ مَحَجَّةً وَاحِدَةً** † Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. **بَاجٌ**.)

مُحْجَجٌ A surgeon's probe. (S, A, K.) — A man much addicted to litigation, dispute, or altercation. (S, K.)

مُحْجُوجٌ A man repaired to. (S.) — See also **حُجَّةٌ**. — Also A man overcome in [or by] a **حُجَّةٌ** [i. e. an argument, &c.]. (A, * Mgh.)

حُجِجٌ: see **حَاجِجٌ**.
ضَرْبٌ مُحْجَجٌ A blow that is feeble, and falling short. (IAq, TA.)

حج

1. **حَجَّأَ بِهِ**, aor. **حَجَّأَ**, He rejoiced in it, or at it; namely, a thing, or an affair or event; (S, K;) as also **حَجَّجَ بِهِ**, aor. **حَجَّجَ**: (K:) or the latter, he was, or became, attached to it, and tenacious of it; (S, K;) as also **حَجَّجَ بِهِ**, without **بِه**; and **حَجَّجَ بِهِ** (S:) or he laid, or kept, hold upon it, and clung to it; (Fr, K;) as also **حَجَّجَ بِهِ**, without **بِه**; (Fr;) and **حَجَّأَ بِهِ**, (TA,) and **حَجَّجَ بِهِ**. (Fr, K.) — **حَجَّأَ عَنْهُ كَذَا**, aor. **حَجَّأَ**, He kept, or withheld, from him such a thing. (K.)

5: see above, in two places.

8. **احْتَجَّأَ بِهِ** He had recourse to him for protection. (TA in art. **حَجَرٌ**.)

حَجَّجَ بِهِ Attached to, and tenacious of, him, or it. (Fr, S.) — **إِنَّهُ لَحَجَّجٌ إِلَى بَنِي فُلَانٍ** Verily he is betaking himself for refuge, or protection, to the sons of such a one. (AZ, K.) — **هُوَ حَجَّجٌ**

بَكَدًا He is adapted or disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it: (Lh, K:) a dial. var. of **حَجَّجٌ**: (Lh:) you say, **هَؤُلَاءِ حَجَّجَانِ**, and **هَؤُلَاءِ حَجَّجَانِ**. (TA.)

مَحْجَأٌ A refuge; a place to which one has recourse for refuge or protection. (Lh, K.)

حجب

1. **حَجَبَ**, (S, A, Mgh,) aor. **حَجَبَ**, (Mgh,) inf. n. **حَجْبٌ**, (Mgh, Mgh,) He, or it, prevented, hindered, debarred, or precluded, him, or it: (Mgh, Mgh:) he, or it, precluded him, or it; i. c. prevented him, or it, from entering. (S, A.) [Hence,] **الْإِخْوَةُ يَحْجُبُونَ الْأُمَّ عَنِ الثَّلَاثِ** [Brothers of a person deceased preclude the mother from receiving the third of the inheritance]. (S, A.) — Also, (A, K,) aor. as above, (TA,) inf. n. **حَجْبٌ** and **حَجَابٌ**, (K,) He, or it, veiled, concealed, hid, covered, or protected, him, or it; (A, K;) as also **حَجَبَهُ**. (K.) — [And It intervened between two things. Thus the diaphragm is described as] **جِلْدَةٌ تَحْجُبُ بَيْنَ الْفُؤَادِ وَالْبَطْنِ** [A piece of skin that intervenes between the heart and the belly]. (A.) — [And He held the office of **حَاجِبٌ**, i. e. door-keeper, or chamberlain. You say,] **فُلَانٌ يَحْجُبُ لِلْأَمِيرِ** Such a one holds the office of **حَاجِبٌ** to the prince, governor, or commander. (A, TA.)

2: see 1.

5: see 8.

8. **اِحْتَجَبَ** [He, or it, became prevented, hindered, debarred, or precluded: he became secluded; or he secluded himself:] he, or it, became veiled, concealed, hidden, covered, or protected; as also **تَحَجَّبَ**. (K, TA.) You say, **اِحْتَجَبَ الْمَلِكُ عَنِ النَّاسِ** [The King secluded, or concealed, himself, or became secluded or concealed, from the people]. (S, A.) And **اِحْتَجَبَتِ الشَّمْسُ فِي السَّحَابِ** [The sun became concealed, or concealed itself, in the clouds]. (A, TA.) — [Hence, app.,] **يَوْمٌ مِنْ تَابِعِهَا**, or **اِحْتَجَبَتِ الْمَرْأَةُ يَوْمَ**, (TA,) [as though meaning The woman secluded herself from the commencement of a day of her ninth month of pregnancy:] said of a pregnant woman, (TA,) when a day has passed of her ninth [month, during which it was probably a custom for a woman to seclude herself in the house or tent]. (K, TA.)

10. **اسْتَحْجَبَهُ** He appointed him to the office of **حَاجِبٌ** [i. e. door-keeper, or chamberlain]. (S, K.)

حَجْبٌ: see **حَجَبَةٌ**. — Also [The windpipe;] the passage of the breath. (K.)

حَجْبٌ A hill; syn. **أَكْمَةٌ**: (K:) or a lofty **أَكْمَةٌ**. (TA.)

حِجَابَةٌ: see **حِجَابَةٌ**.

حِجْبَةٌ The head [or crest] of the hip or haunch (S, A) [of a man, (see **حَوْقَفَةٌ**) and] of a horse;

(A;) i. e. each of the *حَجَبَتَانِ*, which project above, or beyond, the *خَاصِرَتَانِ* [or two flanks]: (S:) or the dual signifies the two edges of the hip or haunch, that project above, or beyond, the *خَاصِرَة* [or flank]: (K:) or the two bones above the pubes, that project above, or beyond, the soft parts of the belly, on the right and left: (Zj in his "Khalk el-Insán,"* and K:) or the heads of the two hip-bones or haunch-bones, next the *حَرْقَتَانِ* [q. v.]; pl. [or rather coll. gen. n.] *حَجَبٌ*, and pl. of pauc. *حَجَبَاتٌ*: (TA:) and in a horse, the parts of the two hips, or haunches, that project above, or beyond, the [skin called] *صِقَاق*, of the belly. (K.)

حَجَابٌ [A thing that prevents, hinders, debar, or precludes:] a thing that veils, conceals, hides, covers, or protects; (S, Mgh, K, TA;) because it prevents seeing, or beholding: (Mgh:) a thing, (A, K,) or body, (Mgh,) that intervenes (A, Mgh, K) between two things, (A, K,) or between two bodies; which is [said to be] the primary signification; (Mgh;) [a partition, a bar, a barrier, or an obstacle:] and sometimes applied to ideal things: (Mgh:) pl. *حُجُبٌ*. (A, Mgh, K.) You say, *ضَرَبَ الْحَجَابَ عَلَى النِّسَاءِ* [The veil, or curtain, was put, or let down, over the women]. (A, TA.) And *لَهُ دَعَوَاتٌ تَخْرِقُ الْحُجُبَ* [He has prayers that rend the veils]. (A, TA.) And *مَا لِدَعْوَةِ الْبَظْلُورِ حَجَابٌ* [There is no veil, or obstacle, to the prayer of the wronged]. (A, TA.) It is said in a trad., *مَنْ أَطْلَعَ الْحَجَابَ وَاقَعَ مَا وَرَاءَهُ* [He who gets sight and knowledge of the veil falls into that which is behind it]: i. e., when a man dies, he falls into what is behind [one of] the two veils, that of Paradise and that of Hell: (ISh, TA:) or, accord. to some, *إِطْلَاعُ الْحَجَابِ* signifies the stretching out the head [and looking over the veil]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA.) And in another trad., a saying of Mohammad, (TA,) *إِنَّ اللَّهَ يَغْفِرُ لِلْعَبْدِ مَا نَرَى يَغْفِرُ الْحَجَابَ* [Verily God forgiveth the servant (his creature) as long as the precluding event shall not have happened]: *الحجاب* here meaning the dying in the belief in a plurality of gods: (K,* TA:) as though one were precluded from true belief by death. (TA.) One says also, *الْعَجْزُ حَجَابٌ بَيْنَ الْإِنْسَانِ وَمُرَادِهِ* [Inability is a bar between man and his desire]. (Mgh.) And *الْمَعْصِيَةُ حَجَابٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ* [Disobedience is a bar between the servant and his Lord]. (Mgh.) — [Hence, in the present day, †A written charm or amulet; generally worn in a case (called *بَيْتٌ حَجَابٌ*) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. *حُجُبٌ*, and of pauc. *أَحْجِيَةٌ* and *حَجَابَاتٌ*.] — [Hence also,] A thin piece of flesh, (K,) resembling a piece of skin, (TA,) in the interior of the body, between the two sides, intervening between the lungs and the *قَصَب* [in the K *القَصَب*, but this is evidently a mistranscription for *القُصْب* the lower intestines; for the *حجاب* is the diaphragm, or midriff]:

(K, TA:) and *حِجَابُ الْقَلْبِ*, (A,) or *حِجَابُ الْجَوْفِ*, (S,) signifies [the same; as also *حِجَابُ الْكَبِدِ*; (see *حَلَبٌ*);] what intervenes between the heart and the rest of the *جَوْف*; (S;) the piece of skin that intervenes between the heart and the belly: (A, TA:) or *حِجَابُ الْقَلْبِ* signifies a certain fat that clothes the heart: (AHeyth, TA in art. *شُغَف*;) [or it signifies, or signifies also, the septum cordis: see *قَلْبٌ*]: pl. *حُجُبٌ*. (A, TA.) Hence the saying, *فَتَكَ الْخَوْفُ حِجَابَ قَلْبِهِ* [Fear rent open his midriff: or his septum cordis]. (A, TA.) — †The horizon: [because it terminates the view:] so in the phrase, *تَوَارَتْ بِالْحِجَابِ* †It (the sun) became concealed by the horizon; occurring in the Kur [xxxviii. 31], and in a trad. (TA.) — †A mountain: (A:) or an elevated part of a mountain. (K.) You say, *قَعَدَ فِي ظِلِّ الْحِجَابِ* †He sat in the shade of the mountain. (A.) — †The place where a [stony tract such as is called] *خَرَّةٌ* ends. (K.) — †A tract of sand uniformly continuous, and long. (K.) — †The light of the sun: or the tract, or side, of the sun: (K, TA:) or [like *حَاجِبٌ*] a side, or part, of the sun. (TA.)

حِجَابَةٌ, (K,) or *حِجْبَةٌ*, (S,) The office of door-keeper [or chamberlain]. (S,* K.) — And the former, The office of door-keeper and guardian of the Kaqbeh. (TA.)

حَاجِبٌ, an epithet in which the quality of a subst. predominates, (TA,) A door-keeper; (Mgh, K;) so called because he prevents persons from entering: (Mgh:) [a chamberlain:] pl. *حُجَابٌ*. (S, Mgh, K) and *حِجْبَةٌ*. (Mgh, K.) And *حِجْبَةُ الْبَيْتِ* [The door-keepers and guardians of the Kaqbeh: see *حِجَابَةٌ*]. (TA.) — Each of the two bones over the eyes, with the hair and flesh upon them: (IF, Mgh, K:) or the eyebrow; the hair growing on either of those bones: (AZ, K:) so called because it precludes the rays of the sun from the eye: (TA:) of the masc. gender: (Lh, TA:) pl. *حَوَاجِبٌ*. (S, Mgh, K.) One says, *لَهُ لَمَزَجٌ*, *حَوَاجِبُ الْحَاجِبِ* [Verily he has the eyebrow made narrow and long, by the removal of redundant hairs; or made narrow and long and arched; or lengthened with antimony]. (Lh, TA.) — [Hence, as being likened thereto,] †The piece of wood that is over the lintel of a door-frame. (Az, TA.) [See *عَتَبَةٌ*.] — †The edge, (A,) or side, (K,) or upper limb of the disk, that appears when it begins to rise, (T, TA,) or the first part that appears, (Mgh,) of the sun, (T, A, Mgh, K,) and of the moon: (T, TA:) likened to the *حَاجِب* (A, Mgh) of the face (Mgh) of a man: (A:) and *حَوَاجِبُ الشَّمْسِ* the sides of the sun. (S.) You say, *بَدَأَ حَاجِبٌ*, *الشَّمْسِ*, (T, A, TA,) and *القَمَرِ*, (T, TA,) †The upper limb of the disk, (T, TA,) or the edge, (A,) of the sun appeared, (T, A, TA,) and of the moon. (T, TA.) — †The edge of anything. (K.) A woman said to a man who was eating of the middle of a round cake of bread, *كُلْ مِنْ حَوَاجِبِهَا* †Eat of its edges, (Aq, TA,) or its sides. (A.) — †[The beginning of the dawn.] You say, *لَاحَتْ*

حَوَاجِبُ الصُّبْحِ †The beginnings of the dawn appeared. (A, TA.)

مُحَجَّبٌ: see what next follows.

مَحْجُوبٌ [pass. part. n. of 1]. You say *مَلِكٌ مُحَجَّبٌ* (A) and *مُحَجَّبٌ* (S) and *مُحْتَجِبٌ* (A) and *مُخَوَّبٌ* (TA) [A king secluded, or concealed, from the people]. And *امْرَأَةٌ مَحْجُوبَةٌ* A woman veiled, or concealed by a curtain or the like. (TA.) And *هُوَ مَحْجُوبٌ عَنِ الْخَيْرِ* [He is debarred from good.] (A, TA.) — †Blind; (S, K;) and so *مُخَوَّبٌ*. (TA.)

مُحْتَجِبٌ: see the next preceding paragraph.

مُخَوَّبٌ: see *مَحْجُوبٌ*, in two places.

حجر

حَجَرٌ, aor. *حَجَرْتُ*, (ISd, TA,) inf. n. *حَجِيرٌ* (ISd, Mgh, K) and *حَجَرٌ* and *حَجَرٌ* and *حَجَرَانِ* and *حَجَرَانِ*, (ISd, K,) He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted, (ISd, Mgh, K,) *عَلَيْهِ* from him, or it: (ISd, TA:) [or *عَلَيْهِ* is here a mis-transcription for *عَنْهُ* for] you say, *لَا حَجَرَ عَنْهُ*, meaning There is no prevention, &c., from him, or it: (TA:) and *حَجَرَ عَلَيْهِ*, aor. *حَجَرْتُ*, inf. n. *حَجِيرٌ*, (S, A,* Mgh,) He (a *kūdee*, or judge, S, A) prohibited him (a young or a lightwitted person, TA) from using, or disposing of, his property according to his own free will: (S, A, Mgh, TA:) or *حَجَرَ عَلَيْهِ فِي مَالِهِ* he (a *kūdee*) prevented, or prohibited, him from consuming, or wasting, or ruining, his property. (Mgh.) — See also 5: — and 8.

2. *حَجَرَهُ*: see 5. — *حَجَرَ حَوْلَ أَرْضِهِ* [He made a bound, or an enclosure, around his land]. (A. [Perhaps from what next follows; or the reverse may be the case.]) — *حَجَرَ عَيْنَ الْبَعِيرِ*, (Mgh,) inf. n. *تَحْجِيرٌ*, (S, L,) He burned a mark round the eye of the camel with a circular cauterizing instrument: (S, L, Mgh:) and *حَجَرَ عَيْنَ الدَّابَّةِ*, and *حَوَّلَهَا*, [i. e. *حَوْلَ عَيْنِهَا*, like as is said in the A.] he burned a mark round the eye of the beast. (L.) — *حَجَرَ الْقَمَرِ* The camel had a mark burned round each of his eyes with a circular cauterizing instrument. (K. [Perhaps this may be a mistake for *حَجَرَ الْبَعِيرِ*: or for *حَجَرَ الْبَعِيرِ*, meaning he burned a mark round each of the eyes of the camel &c.: but see what follows.]) — *حَجَرَ الْقَمَرِ*, (S, K,) inf. n. as above, (K,) The moon became surrounded by a thin line, which did not become thick: (S, K:) and (S [in the K "or"]) became surrounded by a halo in the clouds. (S, K.)

5. *تَحَجَّرَ عَلَيْهِ* He straitened him, (K, TA,) and made [a thing] unlawful to him, or not allowable. (TA.) And *تَحَجَّرَ مَا وَسَّعَهُ اللَّهُ* He made strait to himself what God made ample. (A.) And *تَحَجَّرْتُ عَلَى مَا وَسَّعَهُ اللَّهُ* Thou hast made strait and unlawful to me what God has made ample. (Mgh.) And *تَحَجَّرَ وَاسِعًا* He made strait what was ample: (Mgh:) or he made strait what God made ample, and made it to be

peculiar to himself, exclusively of others; as also **حَجْرَةٌ** and **حَجْرَةٌ**. (TA.) — See also 8: — and 10. — [Hence, perhaps,] **تَحَجَّرَ لِبَرٍّ** *It (a wound) closed up, and consolidated, to heal.* (TA from a trad.)

8. **احتَجَرَ** (TA,) or **احتَجَرَ حَجْرَةً**, (S, Mgh, K,) and **تَحَجَّرَ** and **استَحَجَرَ**, (K,) *He made for himself a حَجْرَةٌ* [i. e. an enclosure for camels]. (S, Mgh, K.) — And hence, (Mgh,) **احتَجَرَ الْأَرْضَ**, (Mgh, Mgh, K,) and **حَجَّرَهَا**, (TA,) *He placed a land-mark to the land, (Mgh, Mgh, K,) to confine it, (Mgh, Mgh,) and to prevent others from encroaching upon it.* (Mgh, TA.) — **احتَجَرَ بِهِ** *He sought protection by him, (A, *K,) as, for instance, by God, مِنَ الشَّيْطَانِ from the devil.* (A.) — **احتَجَرَ اللَّوْحَ** *He put the tablet in his حَجْر [or bosom].* (K.)

10. **استَحَجَرَ**: see 8. — Also *It (clay) became stone: (TA:) or became hard; as when it is made into baked bricks: (Mgh:) or became hard like stone; (A, Mgh;) as also تَحَجَّرَ. (A.) — † He became emboldened or encouraged, or he emboldened or encouraged himself, (K, TA,) عَلَيْهِ against him. (TA.)*

Q. Q. 1. **حَنَجَرَهُ** *He slaughtered him by cutting his throat [in the part called the حَنْجَرَة].* (K in art. حَنْجَر.)

حَنْجَر: see **حَجَر**, in three places. — Also, and **حَجَر**, (S, A, Mgh, Mgh, K, TA,) [the latter of which I have found to be the more common in the present day,] and **حَجَر**, (K,) [but this I have not found in any other lexicon, and the TA, by implication, disallows it,] *The حَضَن*; (Mgh, Mgh, K;) [i. e. the bosom; or breast; agreeably with explanations of حَضَن in the K: or] *the part beneath the armpit, extending to the flank; (Mgh, Mgh;) [agreeably with other explanations of حَضَن;] of a man or woman: (S, A, Mgh, Mgh, K:) pl. حَجَرَات. (S, Mgh.)* Hence the saying, (Mgh,) **فُلَانٌ فِي حَجَرِ فُلَانٍ** *Such a one is in the protection of such a one; (AZ, T, Mgh, Mgh;) as also فِي حَجَرَتِهِ. (TA.)* And **نَشَأَ فِي حَجَرِهِ** and **حَجَرِهِ** *He grew up in his care and protection.* (K.) — Also **حَجَر**, (T, K,) and **حَجَر**, (T, TA) [The bosom as meaning] *the fore part of the garment; or the part, thereof, between one's arms. (T, K.)* — See also **حَجْرَةٌ**: — and **مَنْحَجَرُ الْعَيْنِ**. — Also *An extended gibbous tract of sand.* (K.)

حَجَر: see **حَجَر**, in three places: — and **مَنْحَجَرُ الْعَيْنِ**.

حَجَر (S, A, Mgh, Mgh, K) and **حَجَر** (S, Mgh, Mgh, K) and **حَجَر** (S, K,) of which the first is the most chaste, (S,) and **مَنْحَجَر** (S, K) and **حَاجُور** (K) [and **مَنْحُور**], *Forbidden, prohibited, unlawful, inviolable, or sacred.* (S, A, Mgh, Mgh, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, **هَذَا حَجَرٌ عَلَيْكَ** *This is forbidden, or unlawful, to thee.* (A.) In the time of paganism,

a man meeting another whom he feared, in a sacred month, used to say, **حَجَرًا مَنْحُورًا**, meaning *It is rigorously forbidden to thee [to commit an act of hostility against me] in this month: and the latter, thereupon, would abstain from any aggression against him: and so, on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them: (Lth, S:*) but Az says that I'Ab and his companions explain these words [occurring in the Kur xxv. 24] otherwise, i. e., as said by the angels, and meaning, the joyful annunciation is forbidden to be made to you: and accord. to El-Hasan, the former word will be said by the sinners, and the latter is said by God, meaning it will be forbidden to them to be granted refuge or protection as they used to be in their former life in the world: but Az adds, it is more proper to regard the two words as composing one saying: (TA:) and the latter word is a corroborative of the former, like مَاتَ in the expression مَاتَ مَاتَ. (Bd.) The same words in the Kur xxv. 55 signify *A strong mutual repugnance, or incongruity; as though each said what one says who seeks refuge or protection from another: or, as some say, a defined limit.* (Bd.) A man says to another, “Dost thou so and so, O such a one?” and the latter replies **حَجَرًا**, or **حَجَرًا**, or **حَجَرًا**, meaning [I pray for] *preservation, and acquitment, from this thing; a meaning reducible to that of prohibition, and of a thing that is prohibited.* (Sb.) The Arabs say, on the occasion of a thing that they disapprove, **لَهُ حَجَرًا**, with damim, meaning, *May it be averted.* (S.) — Homeyd Ibn-Thowr says,*

فَهَمَّتْ أَنْ أَغْشَى إِلَيْهَا مَحْجَرًا
وَلَمَّا بَلَغَتْهَا يَغْشَى إِلَيْهِ الْمَحْجَرُ

meaning, *And I purposed doing to her a forbidden action: and verily the like of her is one to whom that which is forbidden is done.* (S, K.) **حَجَرٌ** is also explained as signifying *حَرَمَةٌ*; [app. meaning a thing from which one is bound to refrain, from a motive of respect or reverence;] and to have this meaning in the verse above. (Az.) — Also, the first of these words, **حَاطَ حَاطَةً** [i. e. garden, or walled garden of palm-trees,] *which one prohibits [to the public].* (S.) — And **الْحَجَرُ** *That [space] which is comprised by [the curved wall called] the حَاطِر*, (S, A, Mgh, K,) *which encompasses the Ka'beh on the north [or rather north-west] side; (S, A, K;) on the side of the spout: (Mgh:) or the حَاطِر [itself], which encompasses the Ka'beh on the side of the spout.* (Mgh.) [It is applied to both of these in the present day; but more commonly to the former.] — Also, **حَجَر**, *The anterior pudendum of a man and of a woman; and so حَجَرٌ: (K, TA:) the latter the more chaste. (TA.) — A mare; the female of the horse: (S, A, Mgh, K:) and a mare kept for breeding; (A;) as though her womb were forbidden to all but generous horses: (T:) but in the latter sense the sing. is scarcely ever used; though its pl., the first of the following forms, (as well as the second, A,) is used to signify mares kept for breeding: (K:)*

حَجْرَةٌ, as a sing., is said by F and others to be a barbarism: it occurs in a trad.; but perhaps the *ه* is there added to assimilate it to **بَغْلَةٌ**, with which it is there coupled: (MF:) the pl. [of pauc.] is **أَحْجَارٌ** (Mgh, K) and [of mult.] **حُجُورٌ** (A, Mgh, K) and **حَجُورَةٌ**. (K.) A poet says,

إِذَا خَرِسَ الْفَحْلُ وَسَطَ الْحُجُورِ
وَصَاحَ الْبِلَابُ وَعَقَّ الْوَلَدُ

*When the stallion, seeing the army and the gleaming swords, is mute in the midst of the mares kept for breeding, and does not look towards them, and the dogs bark at their masters, because of the change of their appearances, and children behave undutifully to their mothers whom fear diverts from attending to them. (A.) — Relationship [that prohibits marriage]; nearness with respect to kindred. (Mgh, K.) — Understanding, intelligence, intellect, mind, or reason: (S, A, Mgh, K:) so in the Kur lxxxix. 4: (S, Bd:) thus called because it forbids that which it does not behoove one to do. (Bd.) One says, **فِي ذَلِكَ عِبْرَةٌ لِّذِي حَجَرٍ** *In that is an admonition to him who possesses understanding, &c.* (A.) — See also **حَجَر**, in three places.*

حَجَر [A stone; explained in the K by **صَخْرَةٌ**; but this means “a rock,” or “a great mass of stone” or “of hard stone”]; (S, K, &c.) so called because it resists, by reason of its hardness; (Mgh;) and **أَحْجَرٌ** signifies the same: (Fr, K:) pl. (of pauc., of the former, S) **أَحْجَارٌ** (S, Mgh, K) and **أَحْجَرٌ** (K) and (of mult, S) **حَجَارٌ** and [more commonly] **حَجَارَةٌ**, (S, K,) which last is extr. [with respect to rule], (S,) or agreeable with a usage of the Arabs, which is, to add *ه* to any pl. of the measure **فَعَالٌ** or of that of **فَعُولٌ**, as in the instances of **دُكَاةٌ** and **فَحَانَةٌ** and **ذُكُورَةٌ**. (AHeyth.) And (metonymically, TA) **أَحْجَارٌ**: (IApr, K:) pl. **أَحْجَارٌ**. (TA.) — [Hence,] **أَهْلُ الْحَجَرِ** *The people of the desert, who dwell in stony and sandy places: occurring in a trad., coupled with أَهْلُ الْبَدْرِ. (TA.) — The [Black] Stone of the Ka'beh. (K, TA.)* El-Farezdaq applies to it, in one instance, the pl. **الْأَحْجَارُ**, considering the sing. as applicable to every part of it. (TA.) — One says, **فُلَانٌ حَجَرُ الْأَرْضِ**, meaning *Such a one is unequalled.* (TA.) And **رَمَى فُلَانٌ بِحَجَرِ الْأَرْضِ**: *Such a one has had a very sagacious and crafty and politic man made to be an assailant against him.* (K, *TA.) El-Ahnaf Ibn-Keys said to 'Alce, when Mo'awiyyeh named 'Amr Ibn-El-'As as one of the two umpires, **قَدْ رَمَيْتَ بِحَجَرِ الْأَرْضِ فَاجْعَلْ مَعَهُ ابْنَنَ** *Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee: so appoint thou with him Ibn-Abbās; for he will not tie a knot but he shall untie it: meaning one that shall stand firm like a stone upon the ground.* (L from a trad.) One says also, **رَمَى فُلَانٌ بِحَجَرِهِ**, meaning *Such a one was coupled [or opposed] with his like: (A:) [as though he*

had a stone suited to the purpose of knocking him down cast at him.] — **لِلْعَاهِرِ الْحَجَرُ**, occurring in a trad., means † *For the fornicator, or adulterer, disappointment, and prohibition*: accord. to some, it is meant to allude to *stoning*; [and it may have had this meaning in the first instance in which it was used;] but [in general] this is not the case; for every fornicator is not to be stoned. (IAth, TA.) [See also art. **عبر**.] — **الْحَجَرُ** *Gold*: and *silver*. (K.) Both together are called **الْحَجَرَانِ**. (S.)

حَجَرٌ [*Stony; abounding with stones*]. You say **أَرْضٌ حَجَرَةٌ** [so in several copies of the K; in the CK **حَجَرَةٌ**;] *Land abounding with stones*; as also **حَجِيرَةٌ** and **مُتَحَجِّرَةٌ**. (K.)

حَجَرٌ *The flesh surrounding the nail*. (K.)

حَجَرَةٌ *A severe year, that confines men to their tents, or houses, so that they slaughter their generous camels to eat them*. (L in art. **نبت**, on a verse of Zuheyr.) = *A side; an adjacent tract or quarter*; (ISd, K;) as also **حَجَرَةٌ**: (EM p. 281:) pl. of the former **حَجَرٌ**, [or rather this is a coll. gen. n., of which the former is the n. un.,] and **حَجَرَاتٌ** (S, K) and **حَوَاجِرٌ**: (K:) the last is mentioned by ISd as being thought by him to be a pl. of **حَجَرَةٌ** in the sense above explained, contr. to analogy. (TA.) Hence, **حَجَرَةٌ قَوْمٍ** *The tract or quarter adjacent to the abode of a people*. (S.) And **حَجَرَتَا الطَّرِيقِ** *The two sides of the road*. (TA.) And **حَجَرَتَا عَسْكَرٍ** *The two sides of an army*; (A, TA;) *its right and left wings*. (TA.) And **قَعَدَ حَجَرَةً** *He sat aside*. (A.) And **سَارَ حَجَرَةً** *He journeyed aside, by himself*. (TA.) And **مُحَجَّرًا** is also said to signify the same, in the following ex.: **تَرَعَى مُحَجَّرًا** *She (the camel) pastures aside, and lies down in the middle*. (TA.) It is said in a prov., **يَرُبُّ حَجَرَةً وَيَرْتَعَى وَسْطًا** *He lies down aside, and pastures in the middle*: (S;) or **فَلَانٌ يَرَعَى وَسْطًا وَيَرْبُّ حَجَرَةً** *Such a one pastures in the middle, and lies down aside*: (TA:) applied to a man who is in the midst of a people when they are in prosperity, and when they become in an evil state leaves them, and lies down apart: the prov. is ascribed to Ghaylān Ibn-Muḍar. (IB.) Imra-el-Keys says, [addressing Khálid, in whose neighbourhood he had alighted and sojourned, and who had demanded of him some horses and riding-camels to pursue and overtake a party that had carried off some camels belonging to him (Imra-el-Keys), on Khálid's having gone away, and returned without anything,]

* **قَدَعَ عَنْكَ نَهْبًا صَبَحَ فِي حَجَرَاتِهِ**

* **وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرِّوَاكِيلِ**

[Then let thou alone spoil by the sides of which a shouting was raised: but relate to me a story. What is the story of the riding-camels?]: hence the prov., **الْحَكْمُ لِلَّهِ**

* **وَدَعَ عَنْكَ نَهْبًا صَبَحَ فِي حَجَرَاتِهِ**

[Dominion belongeth to God: then let thou alone &c.]; said with reference to him who has lost

part of his property and after that lost what is of greater value. (TA.) [And hence the saying,] **قَدْ أَتَشَرَّتْ حَجَرَتُهُ** † *His property has become large, or ample*. (S.) — See also **حَجَرٌ**.

حَجَرَةٌ *An enclosure (حَظِيرَةٌ) for camels*. (S, K.) — [And hence,] The **حَجَرَةُ** of a house; (S;) [i. e.] *a chamber* [in an absolute sense, and so in the present day]; syn. **بَيْتٌ**: (Mghb:) or *an upper chamber*; syn. **غُرْفَةٌ**: (K:) pl. **حَجَرٌ** and **حَجَرَاتٌ** (S, Mghb, K) and **حَجَرَاتٌ** and **حَجَرَاتٌ**. (Z, Mghb, K.) — See also **حَجَرَةٌ**.

حَجَرَةٌ: see **حَجَرٌ**.

حَجَرِيٌّ and **حَجَرِيٌّ** *A right, or due; a thing, or quality, to be regarded as sacred, or inviolable*; (K;) *a peculiar attribute*. (TA.)

أَرْضٌ حَجِيرَةٌ: see **حَجَرٌ**.

حَاجِرٌ *The part of the brink (شَفَاةٌ) of a valley that retains the water*, (S, K,) and *surrounds it*; (ISd;) as also **حَاجُوزٌ**: pl. of the former **حَجَرَانِ**. (S, K.) *High land or ground, the middle of which is low, or depressed*; (K;) as also **مُحَجَّرٌ**: (TA:) and **مَحَاجِرٌ** [pl. of the latter] *low places in the ground, retaining water*. (A.) *A fertile piece of land, abounding with herbage, low, or depressed, and having elevated borders, upon which the water is retained*. (AHn.) *A place where water flows, or where herbs grow, surrounded by high ground, or by an elevated river*. (T, TA.) *A place where trees of the kind called رَمَثٌ grow; where they are collected together; and a place which they surround*: (M, K:) pl. as above. (K.) — *A wall that retains water between houses*: so called because encompassing. (TA.)

حَاجُوزٌ: see **حَجَرٌ**: — and **حَاجِرٌ**. — Also *A refuge; a means of protection or defence*: analogous with **عَائُوزٌ**, which signifies “a place of perdition:” whence,

* **وَقَالَ قَائِلُهُمْ إِنِّي بِحَاجُوزٍ**

And their sayer said, Verily I lay hold on that which will protect me from thee and repel thee from me; **حَاجُوزٌ** being understood. (TA.)

حَوَاجِرٌ: see **حَجَرَةٌ**.

حَنْجُورٌ and **حَنْجُورٌ**, (S, K,) each with an augmentative **ن**, (S, Mghb,) [The head of the windpipe; consisting of a part, or the whole, of the larynx: but variously explained; as follows:] the windpipe; syn. **حَلْقُومٌ**: (S, K:) or the former [has this meaning, i. e.], the passage of the breath: (Mgh, Mghb:) or the extremity of the **حَلْقُوم**, at the entrance of the passage of the food and drink: (Bd in xxxiii. 10:) or [the head of the larynx, composed of the two arytenoides;] two of the successively-superimposed cartilages of the **حَلْقُوم** (**طَبَقَانِ مِنْ أَطْبَاقِ الْحَلْقُومِ**), next the **غُلْصِمَةُ** [or epiglottis], where it is pointed: or the inside, or cavity, of the **حَلْقُوم**: and so **حَنْجُورٌ**: (TA in art. **حنجر**;) or † the latter is syn. with **حَلْقٌ** [q. v.]: (Mghb:) pl. **حَنَاجِرٌ**. (K.)

حَنْجُوزٌ: see the next preceding paragraph, in three places. — Also *A small سَفْطٌ [or receptacle for perfumes and the like]*. (K.) — And *A glass flask or bottle (قَارُورَةٌ)*, (K, TA,) of a small size, (TA.) for **ذُرْبَةٌ** [q. v.]. (K, TA.)

أَحَجِرٌ: see **حَجَرٌ**.

مَحَجَّرٌ: see **حَجَرٌ**, in four places. — Also, (S,) or **مَحَجَّرٌ** and **مَحَجَّرٌ**, (K,) The tract surrounding a town or village: (S, K:) [pl. **مَحَاجِرٌ**.] Hence the **مَحَاجِر** of the kings (أَقْبَالِ) of El-Yemen, which were *Places of pasturage*, whereof each of them had one, in which no other person pastured his beasts: (S, K:) the **مَحَجَر** of a قَيْل of El-Yemen was his tract of land into which no other person than himself entered. (T.) — See also **حَجَرَةٌ**. — And see **مَحَجَّرُ الْعَيْنِ**.

مَحَجَّرٌ (S, K) and **مَحَجَّرٌ** (K) *A garden surrounded by a wall; or a garden of trees*; syn. **حَدِيقَةٌ**: (S, K:) or *a low, or depressed, place of pasture*: (T, TA:) or *a place in which is much pasture, with water*: (A, *TA:) pl. **مَحَاجِرٌ**. (S, A.) See also **حَاجِرٌ** for the former word and its pl.: and see **مَحَجَّرٌ**. — **مَحَجَّرُ الْعَيْنِ** (S, K, &c.) and **مَحَجَّرًا** (TA) and **مَحَجَّرًا** (K) and simply **المَحَجَر** (Mghb, TA) and **الْحَجَرُ** (K) and **الْحَجَرُ**, which occurs in a verse of El-Akhtal, (IAqr,) [The part which is next below, or around, the eye, and which appears when the rest of the face is veiled by the نِقَاب or the بَرْقُع:] that part [of the face, next below the eye,] which appears from out of the [kind of veil called] نِقَاب (T, S, A, Mghb, K) of a woman (A, Mghb, K) and of a man, from the lower eyelid; and sometimes from the upper: (Mghb:) or the part that surrounds the eye (Mghb, K) on all sides, (Mghb,) and appears from out of the [kind of veil called] بَرْقُع: (Mghb, K:) or the part of the bone beneath the eyelid, which encompasses the eye: (TA:) and **مَحَجَرُ الْعَيْنِ** means also what appears from beneath the turban of a man when he has put it on: (K:) [accord. to the TA, the turban itself; but this is a meaning evidently derived from a mistranscription in a copy of the K, namely, **عِيَامَتُهُ** for **عِيَامَتِهِ**]: also **مَحَجَرُ الْوَجْهِ** that part of the face against which the نِقَاب lies: and **المَحَجَر** the eye [itself]: (T, TA:) the pl. of **مَحَجَر** is **مَحَاجِرٌ**. (A, Mghb.)

مَحَجَّرٌ: see **مَحَجَّرٌ**: — and see also **مَحَجَّرٌ**, in two places.

مَحَجُوزٌ عَلَيْهِ, for which the doctors of practical law say **مَحَجُوزٌ** only, omitting the preposition and the pronoun governed by it, on account of the frequent usage of the term, *A person prohibited [by a kádee] from using, or disposing of, his property according to his own free will*: (Mghb:) or *prohibited from consuming, or wasting, or ruining, his property*. (Mgh.) — See also **حَجَرٌ**, in two places.

أَرْضٌ مُتَحَجِّرَةٌ: see **حَجَرٌ**.

حَجَز

1. حَجَزَةٌ, aor. ² (S, K) and ³ (K), inf. n. حَجَزَ (S, K) and حِجَازَةٌ and حِجَازِي (K), [or the last is rather a quasi-inf. n. of تَحَاجَزُوا, and, accord. to some, it is of an intensive form,] *He, or it, prevented, hindered, impeded, withheld, restrained, or debarred, him, or it; syn. مَنَعَ* (S, K), and كَفَّه (K). It is said in a trad., *وَلَا تَهْلُ الْقَتِيلَ أَنْ يَحْجَزُوا الْأَدْنَى فَلَا دَنَى* And it is for the family of the slain person to prevent the nearest [in relationship] and then the nearest [after him] from retaliating the slaughter. (TA.) And one says, *كَانَتْ بَيْنَ الْقَوْمِ رَمِيًّا ثُمَّ صَارَتْ إِلَى* حِجَازِي There was a shooting of arrows or the like [or a great shooting &c.] between the people; then they withheld themselves [or withheld themselves much] from each other: (S, L:) which is a prov. (TA.) It is also said in another prov., *مَا يَحْجَزُ فُلَانٌ فِي الْعِلْمِ* Such a one's case [with respect to knowledge or science] cannot be concealed. (A, TA.) — حَجَزَ بَيْنَهُمَا (A, Mgh, K), aor. ² (Mgh, K) and ³ (K), inf. n. حَجَزَ (Mgh, K) *He, or it, intervened as, or made, or formed, a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between them two; he separated, or parted, them; (Mgh, K;) i. e., two things; (Mgh;) or two persons or things facing, or opposite to, each other. (Az, A, TA.)*

2. سَطَحَ لَمْ يَحْجَزْ بِجِدَارٍ [A flat roof that has not been fenced round with a wall to prevent persons falling from it]. (K in art. جَلَح.)

3. حَاجَزُوا عَدُوَّهُمْ (A), inf. n. مُحَاجَزَةٌ (S, K), *They reciprocally prevented their enemy from fighting with them, or reciprocally abstained from fighting with them, and made peace with them; syn. كَانُوا فِي سَلَامَةٍ* (A), and syn. of the inf. n. مُمَاعَةً (S, K, TA), and مُسَالَمَةً (TA). It is said in a prov., *إِنْ أُرِدْتَ الْمُحَاجَزَةَ قَبْلَ الْمُنَاجَزَةِ* [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (S, TA:) or *الْمُحَاجَزَةُ قَبْلَ الْمُنَاجَزَةِ* [The reciprocal prevention of fighting, and the making of peace, should be before fighting]. (A.) [See also art. نَجَز.]

4: see 8.

6. تَحَاجَزَا They prevented one another, or mutually abstained, from fighting, [and made peace, one with another; (see also 3;)] syn. تَمَانَعَا (S, K, TA:) said of two troops. (S.) — تَحَاجَزَ الْقَوْمُ The people separated themselves, one from another; they left, forsook, or relinquished, one another; as also *انْحَجَزُوا* and *احْتَجَزُوا* (TA.) — Also *تَحَاجَزَ الْقَوْمُ* The people took, or took hold of, one another by the حَجَزَ [pl. of حُجَزَةٌ]; took hold of one another's حَجَزَ: (TA:) [or sought aid, or refuge and protection, one of another: see حُجَزَةٌ.]

7. حَجَزَ quasi-pass. of حَجَزَ in the first of the senses explained above; (TA;) *He, or it, was, or became, prevented, hindered, impeded, withheld, restrained, or debarred; he withheld, or restrained, himself; he refrained, forbore, or*

abstained. (S, K, TA.) — انْحَجَزَ عَنْهُ He left, forsook, or relinquished, it. (TA.) — See also 6. — See also 8.

8. احْتَجَزَ بِهِ *He, or it, was, or became, defended, or he defended himself, by it; syn. اِمْتَنَعَ* (TA.) [See also another explanation in what follows.] — احْتَجَزَا They two were, or became, separated, or parted, each from the other. (TA.) See also 6. — احْتَجَزَهُ He carried it in his حُجَزَةٍ: (A, K:*) like as اِحْتَضَنَهُ signifies "he carried it in his حَضَنَ." (A.) — احْتَجَزَ بِإِزَارِهِ He tied his upon [or around] his waist; (S, Mgh, Mgh, K;) he made the two ends thereof to meet, and tied it upon his waist; (A, TA;) he wrapped it round his waist. (TA.) — Hence *احْتَجَزَ بِالْجَرَارِ وَالْجِبَالِ* It was encompassed by the stony tracts called جَرَار [pl. of حَرَّة], and by the mountains. (Mgh.) — احْتَجَزَ He, (a man, TA,) or it, (a party of people, S,) came to the province called El-Hijáz; (S, K;) as also *انْحَجَزَ*; (ISK, S, K;) and *احْجَزَ* (K), inf. n. اِحْجَازَ (TA.)

حَجَزَ One who abstains from what is unlawful and indecorous. (TA.) [See also حُجَزَةٌ.]

حَجَزَ: see حُجَزَةٌ, in two places.

حُجَزَةٌ A severe year, that confines men to their tents or houses, so that they slaughter their generous camels to eat them. (L in art. نَبَت, on a verse of Zuhayr.)

إِزَارَ The place [or part] of the place where it is tied [round the waist]; (S, Mgh, K, TA;) the place where the end of the إزار is folded, or doubled, in wrapping it round: (Lth, TA:) and [in like manner] حُجَزَةُ السَّرَاوِيلِ [the tuck, or doubled upper border, of the trousers, through which passes the waist-band, i. e., the band or string that binds them round the waist;] the part of the trousers in which is the تَكَّة [or waist-band]; (S;) the place of the تَكَّة: (K:) pl. حُجَزَ (Mgh, TA) and حُجَزَاتٍ and حُجَزَاتٍ: (TA:) and hence حُجَزَةٌ is applied to the garment called إزار itself; as also *حُجَزَ*; of which latter the pl. is *حُجَزَ*, with two dammehs, [app. contracted into *حُجَزَ*], and pl. pl. *حُجُوزَ*: Z says that *حُجَزَ* and *حُجَزَةٌ* signify the same. (TA.) — Hence *شِدَّةُ الْحُجَزَةِ* [†]Patience, (K, TA,) and hardness. (TA.) One says, *هُوَ شَدِيدُ الْحُجَزَةِ* He is patient in difficulty. (TA.) And it is said in a trad. of 'Alee, when he was asked respecting the Benoo-Umeiyeh, *هُمُ أَشَدُّنَا حُجَزًا*, or *حُجَزَةً*, accord. to different relations, [†]*They are the most patient of us in difficulty. (TA.)* — You say also *رَجُلٌ طَيِّبُ الْحُجَزَةِ* (A, TA,) and *كَرِيمُ الْحُجَزَةِ*, and *الْحُجَزِ*, [app. a contraction of *كَرِيمُ الْحُجَزِ*], (TA,) [†]*He is one who abstains from what is unlawful and indecorous [especially with respect to women]; like طَيِّبُ الْإِزَارِ* (TA.) — And *هُوَ نَاتِقٌ فِي الْحُجَزَةِ* He is full in the flanks: the being so is a fault. (K, TA.) — You also say, *أَخَذَ بِحُجَزَتِهِ*, meaning [†]*He sought aid of him: (A, TA:) or he had recourse to him for refuge and protection.*

(TA.) And *أَخَذَ بِحُجَزَةِ اللَّهِ*, i. e., *بَسَبَ مِنْهُ* [meaning, [†]*He laid hold of a means of obtaining access, or nearness, to God*]: said of Moḥammad, in a trad. (TA.) And *كَلَامٌ آخِذٌ بَعْضُهُ بِبَعْضٍ* This is language disposed in regular order, consecutively. (A, TA.) It is said in a trad., *إِنَّ الرَّحِمَ أَخَذَتْ بِحُجَزَةِ الرَّحِمِ* [Verily the *رحم* is connected with the *رحمن*]: said to mean, that the name of *الرحم* is derived from *الرحمن*; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.)

حُجَزَةٌ A mode, manner, or form, of tying the إزار. (TA.)

حَاجَزَ: see حِجَازَ.

حَاجَزَيْكَ Separate thou, or part thou, the people; (S, A, K; and T in art. دُول, on the authority of IAqr;) time after time: (K:) app. meaning, without intermission: (TA:) or it may mean withhold thyself. (IAqr, T in art. دُول.)

حِجَازِي: see 1, in two places.

حَاجَزَ A thing intervening, as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things, (TA,) or between two things facing, or opposite to, each other; (Az, A, TA;) as also *حِجَازَ*. (Az, A, TA.) Hence the province called El-Hijáz is thus named, because it forms a separation between Nejd and the Ghowr, or Ghór; (S, Mgh, TA;) or between Nejd and the Saráh; (Mgh, K;) or between the Ghowr, or Ghór, and Syria (Mgh, Mgh, TA) and the Bádiyeh; (Mgh, TA;) or between Nejd and Tihámeh; (K;) or because the Hirár [or certain stony tracts] separate it from the high part of Nejd; (Az, TA;) or because it is encompassed by the Hirár and the mountains, (Mgh, Mgh,*) or by the five Hirár, namely, the Harrah of Benoo-Suleym and that of Wákim and that of Leylâ and that of Showrún and that of En-Nár. (Ag, K.) — Also sing. of حُجَزَةٌ (K), which latter signifies *Wrongers, or wrongdoers, who prevent one from obtaining his right: (S:) or persons who defend men, one from another, and decide between them justly. (Az, TA.)* In the K, the signification of "wrongers, or wrongdoers," is combined with the contrary explanation given by Az. (TA.) It is said in a trad. of Keyleh, *أَيْعِزُّ ابْنُ هَذِهِ أَنْ يَتَّصِفَ مِنْ وَرَاءِ الْحُجَزَةِ* [Is the son of this woman unable to obtain his right in the absence of the wrongdoers who prevent his doing so?]: (S:) or [according to one relation] *أَيْلَامُ ابْنِ هَذِهِ أَنْ يَفْضَلَ الْخُطَّةَ مِنْ وَرَاءِ الْحُجَزَةِ* [Is the son of this woman to be blamed for deciding the affair in the absence of those who defend men, one from another, and decide between them justly?]: by "the son of this woman" she means her own son: she says, if he suffer a wrong, and allege for himself that which repels from him the wrong, [without having recourse to the judge,] he is not to be blamed. (TA.) [See also خُطَّة.]

مَحْجُوزٌ Hit, or hurt, in the place [or part of the body] where the إزار is tied. (K.)

مُحْتَجِرٌ The place [or part of the body] where the **إِزَار** is tied. (K.)

مُحْتَجِرٌ Having his waist bound [with the **إِزَار**]: and with **ة**, a woman having her **مُتَرَر** bound upon [that part of her person which is termed] the **عَوْرَة**. (TA.)

حجف

3. **حَاجَنَهُ** He opposed him and repelled him, [app. with a **حَجَفَة**, (see the act. part. n., below,)] being opposed and repelled by him. (S.)

حَجَفَ: see what next follows, in two places.

حَجَفَة A shield made of skins, (S, K, TA,) or, as some say, of the skins of camels, cut out in a round form, (TA,) without wood and without sinews; (S, K, TA;) as also **دَرَقَة**: (S:) or of skins sewed one over another; as also **دَرَقَة**: (ISd:) or a small shield made of two [pieces of] skins sewed together, one over the other: (Mgh:) pl. **حَجَفَات**, (S, Mgh, K,) [or rather this is a coll. gen. n.,] and [the pl. is] **حَجَفَات**. (Mgh.) The saying of the **rájiz**, (S,) namely, **Su-r-edh-Dhi-b**, (TA,)

* **بَلْ جَوْرٌ تَهَاءَ كَطَبْرِ الْحَجَفَتِ** *

means **رَبِّ جَوْرٌ تَهَاءَ** [i. e. *Muný a middle of a desert in which one loses his way, like the back of a shield such as is called **حَجَفَة***]: and [by **حَجَفَة** is meant **الحِجَفَة**; for] some of the Arabs, in pausing upon a **ة**, make it **ت**: thus they say, **هَذَا طَلَحَتْ**, and **خَبَرَ الثَّرْتِ** (S, Sgh:) these are **Teiyi**. (Sgh, TA.) — **†** The breast, or chest; (Abu-l-'Omeythil, K:) as being likened to a shield: (Abu-l-'Omeythil, TA:) pl. [or coll. gen. n.] **حَجَفَات**. (Abu-l-'Omeythil, K.)

مُحَاجِفٌ Fighting with another, having a **حَجَفَة**: (S, K:) opposing reciprocally. (K.)

حجل

1. **حَجَلَ**, aor. **حَجَل** and **حَجَل**, inf. n. **حَجَلَان** (S, K) and **حَجَل**, (K,) He walked having his legs shackled: (S:) or he raised one leg, and went slowly on the other leg: (M, K:) or he went with short steps, like him who has his legs shackled: (Hum p. 221:) and he raised one leg, and hopped on the other: (TA:) it is said of a bird: (S:) and it means, (S, K,) in like manner, (S,) as also **حَجَلَ**, (TA,) he leaped in going; (S, K, TA;) said of a crow, or raven; (K, TA;) as **لَظَلَّ** (b) the camel that is hocked [in one leg] upon three legs, and the boy upon one leg or upon two. (S.) — **حَجَلْتُ عَيْنَهُ**, aor. **حَجَلْتُ**, inf. n. **حَجَلْتُ**; (K;) and **حَجَلْتُ**, (Aq, S, K,) inf. n. **حَجَلْتُ**; (Aq, S;) His eye sank, or became depressed, in his head; (Aq, S, K;) said of a man, and of a camel, and of a horse: (TA:) and **حَجَلْتُ** alone, signifies the same; (Ibn-'Abbád, K;) said of a man. (Ibn-'Abbád, TA.) — **حَجَلْتُ بَيْنَهُ وَبَيْنَهُ**, inf. n. **حَجَلْتُ**, An obstacle was made to intervene between him, or it, and him, or it. (K.)

2. [حَجَلَ, inf. n. **تَحَجَّلَ**, originally, He orna-

mented a woman, or her legs, with anklets: and he shackled a man, or a man's legs: see **حَجَلَ**.

— And hence, **حَجَلْتُ قَوَاتِيَهُ**, inf. n. **تَحَجَّلَ**, said of a horse, His legs were white in the lower parts, the whiteness extending [upwards] beyond the pasterns but not extending beyond the knees and hocks; because they [the lower parts of the leg] are the places of the **احجَال**, i. e., the anklets, and the shackles. (S, TA.) [See **تَحَجَّلَ** explained as a simple subst., below.] — [Hence also,] **حَجَلْتُ بَنَاتِيَا** She (a woman) coloured the dye of her fingers, or of the extremities of her fingers. (K, TA.) In the copies of the T, **نَوْتٌ** is put in the place of **نَوْتٌ**, app. by a mistake. (TA.) — [Hence also,] **حَجَلْتُ وَضُو** signifies The washing a portion of the **عَضْد** [or upper arm, perhaps a mistake for the **ذِرَاع**, or fore arm,] and a portion of the shank, while washing the hand and foot. (Mgh.) — [Hence also,] **حَجَلْتُ الْبَقْرَى**, (TA,) inf. n. as above, (K,) **†** A little milk, as much as the measure of the **تَحَجَّل** of a horse, was poured into the bowl for the guest, or guests, and then the bowl was filled up with water; this being done in a case of dearth, or drought, and want of milk: (K, TA:) or, accord. to Aq, it means the bowl for the guest, or guests, was concealed in the **حَجَلَة**, through niggardliness, in order that the owners might drink its contents. (TA.) — [Hence also, as **تَحَجَّلَ** renders a horse conspicuous,] **حَجَلْتُ فَلَانُ أَمْرَهُ** **†** Such a one made his case, or affair, notorious, or public. (TA.) — See also 1, first sentence. — **حَجَلْتُهَا**, inf. n. as above, He made for her a **حَجَلَة**: (M, K:) or he brought her, or put her, therein. (O, K.) — [And hence **حَجَلَ** signifies also He concealed a thing in the **حَجَلَة**: see above.] — See also 1, second sentence.

4. **احجَلُ الْبَعِيرِ** He loosed the camel's shackle from his left fore leg, and fastened it upon the right: (S, O, K:) or, accord. to the M, he loosed it from his right fore leg, and fastened it upon the left. (TA.)

Q. Q. 1. **خَوَجَل**: see 1.

حَجَلَ: see what next follows.

حَجَلَ and **حَجَلَ** (S, Mgh, Mgh, K) and **حَجَلَ** (Sgh, K) and **حَجَلَ** (K) An anklet; or a pair of anklets; syn. **خَلْخَال**: (S, Mgh, Mgh, K:) and the first and second (S, Mgh, Mgh, K) and third, as some say, (K,) by a metaphor, (Mgh,) **†** a shackle; or a pair of shackles, or hobbles; syn. **قَيْد**: (S, Mgh, Mgh, K:) and **†** the two rings of the **قَيْد**: (K:) pl. [of pauc.] **أَحْجَال** (S, Mgh, Mgh, K) and [of mult.] **حُجُول**. (Mgh, Mgh, K.) You say, **فِي سَاقِيهَا حَجَلٌ** [or **حَجَلٌ** &c.] Upon her legs are anklets. (TA.) And **الْقِيُودُ حُجُولُ الرِّجَالِ وَالْحُجُولُ لِرَبَّاتِ الْحِجَالِ**, i. e. Shackles are the anklets of men; and anklets are [for the mistresses of the curtained canopies, i. e.,] for women. (TA.) And **يَجْرُ رَجْلَيْهِ** [He went forth dragging his

legs, and hobbling in his shackles]. (TA.) And [hence] **قَرَسَ بَادَ حُجُولِهِ** i. q. **مُحَجَّلٌ** [q. v.]. (TA.) — Also, the first, Whiteness: (M, K:) pl. **أَحْجَال**. (K.)

حَجَلَ [The partridge; or partridges; comprising several species, of which those most commonly known appear to be identical with the *Barbary partridge* and the *Gresh partridge*; both red-legged: accord. to Forskål, ("Descr. Animal," pp. vii. and 11,) applied both to this bird, *tetrao perdix*, and also to the *phasianus meleagris*:] a well-known bird; (Mgh;) i. q. **قَبَج**: (ISH, S:) or the male of the **قَبَج**: (K:) or the females of the **يَعَاقِب** [pl. of **يَعْقُوب**, q. v.]: (Lth:) also called **دِجَاجُ الْبَرِّ** [there are two species; **نَجْدِي** of *Nejd*] and **نَهَامِي** [**تِهَامِي** of *Tihameh*]: the former species is **أَخْضَرُ** [here meaning of a dark, or an ashy, dust-colour], with red feet [or legs]; the latter, of the former colour intermixed with white: but **نَجْدِي** is found used for the male; and **بَنَتِ السَّعْدِي** and **غُرْغَرَة**, for the female: (Dmr, cited by Freytag:) a single bird of the kind is called **حَجَلَة**: (S, Mgh, K:) **حَجَلَ** is a pl., as also **حَجَلَان** and **حَجَلِي**; (S;) or [rather] **حَجَلَ** is a coll. gen. n., (Mgh, K,) and the pl., (Mgh,) or quasi-pl. n., (K,) is **حَجَلِي**; (Mgh, K;) which is the only instance of its kind except **ظُرْبِي**: (S, K: in a copy of the Mgh **ظُرْبِي** its flesh is of moderate temperament. (K, TA,) more delicate than that of the **دُرَاج** and that of the **قَوَاجِث**, and very fattening: (TA:) the swallowing half a **mithlál** of its liver is good for the epilepsy; and the introduction of its gall-bladder into the nose once in every month sharpens the intellect greatly, and strengthens the sight: (K:) its flesh is good for the dropsy, benefits the stomach, and increases the venereal faculty. (Ibn-Secnà, TA.) — Also, (S,) or **حَجَلَة**, of which **حَجَلَ** is pl., (K,) or **حَجَلَة** is n. un. of **حَجَلَ**, [which is a coll. gen. n.,] (S,) The young offspring of camels; the little ones thereof. (S, K.) — **دَبِي حَجَلَ** A certain game (Fr, K) of the Arabs of the desert. (Fr.) — See also **حَجَلَة**.

حَجَلَ: } see **حَجَلَ**, in three places.
حَجَلَ: }

حَجَلَة [A hind of curtained canopy or alcove or the like, prepared for a bride;] a thing like a **قَبَة**: (M, K:) and a place, (K,) or a tent, or pavilion, or chamber, (**بَيْت**) (S,) adorned with cloths (S, K) and with raised couches (S) and with curtains, for a bride: (S, K:) or the curtain of the bride, within a **بَيْت** [meaning tent, or pavilion, or chamber]: (Mgh:) pl. **حَجَال** (S, Mgh, K) and [coll. gen. n.] **حَجَل**. (K.) [See also **حَجَلَ**, in two places.]

حَجَلِي: see **حَجَلَ**, in two places.

حَجَلَة, applied to a ewe, (S, K, TA,) Whose fore and hind shanks are white, (S, K, TA,)

and the rest of her black: so in the M and O.
(TA.) [See also خَدْمَةٌ, voce أُخْدِمَ.]

حَجَلٌ A horse that is مُحَجَّل [q. v.] in three
legs. (Fr, K.)

حَاجِلٌ [part. n. of حَجَلَ] has for its pl. حَجَلٌ, which is applied by Jereer to crows or ravens [as meaning *Leaping in going, as though shackled*]. (TA.) [The fem. pl. حَاجِلَاتٌ is also applied to camels, (S, K,) meaning *That have been smitten in their legs, (S,) or that have been hamstringed, (K,) and in consequence walk not on all of their legs. (S, K.)*

حَوْجَلَةٌ (Ṣ, K, &c.) and حَوْجَلَةٌ (M, K, &c.) like حَوْصَةٌ and حَوْصَةٌ, and دَوْجَلَةٌ and دَوْجَلَةٌ, &c., (TA,) *A flask, or bottle; syn. قَارُورَةٌ* (K:) *or a small قَارُورَةٌ with a wide head, (Ṣ, M, O,) [the head] resembling a سُكَّرَجَةٌ and the like: (M, TA:) or a قَارُورَةٌ large in the lower part: (K:) or one like the قَوَارِيرُ of [the kind of perfume called] ذَرْبَرَةٌ: (TA:) pl. حَوَاجِلٌ and حَوَاجِلٌ; (M, K;) in the latter of which, the *ي* may be inserted by poetic license, or as a substitute for one of the *ل*s in حَوْجَلَةٌ. (M, TA.) [See also حَوْجَلَةٌ.]*

تَحْجِيل [inf. n. of 2, q. v. : and also used as a simple subst., signifying] *Whiteness in the legs of a horse, (S, K,) all of them; (K;) or in three of the legs; (S;) in the two hind legs and a fore leg; (K;) or in a hind leg and the two fore legs; (TA;) or in the two hind legs (S, K) only; (K;) or in one hind leg only; (K;) but not in the two fore legs alone, nor in one fore leg without the other, unless with the two hind legs, (AO, S, K, TA,) or with one hind leg; (AO, S, TA;) whether little or much, so that it extends [upwards] beyond the pastern but not beyond the knee and hock. (S.)—Also A whiteness in a she-camel's teats, occasioned by the صَرَار [q. v.]. (K.)—And, accord. to ISk and the K, A certain mark made with a hot iron upon a camel: but Sgh says that the right word is تَحْمِين, with ن. (TA.)*

مُجَبَّلٌ *Wearing أَجْبَالُ*, i. e. anklets; [or adorned therewith;] applied to a woman [without a because men do not wear anklets]: if applied to a man, *shackled*. (Ham p. 238.) — [And hence,] applied to a horse, (S, Mgh, Mṣb, K,) *Having what is termed تَجْبِيلٌ*, as explained in the first sentence of the paragraph next preceding; (S, K;) as also مُجَبَّلٌ: (K:) *white in the place of the anklet. and above that*; wherefore the horse is thus termed: (Ham p. 53:) *having his legs, (Mgh, Mṣb,) all four, (Mgh,) white; the whiteness extending [upwards] beyond the pasterns, (Mgh, Mṣb,) to a third, (Mgh,) or to half, (Mgh, Mṣb,) or thereabout, (Mṣb,) or to two thirds, (Mgh,) of the shank. (Mgh, Mṣb.)* When the whiteness is in all the four legs, he is termed مُجَبَّلٌ أَرْبَعٌ: when in the two hind legs, مُجَبَّلٌ الرَّجْلَيْنِ: when in one of the hind legs, extending [upwards] beyond the pastern, مُجَبَّلٌ الرِّجْلِ الْمُنَى or الْمُسْرَى: when in three legs, exclusive of a hind leg or of a fore leg, مُجَبَّلٌ ثَلَاثَ مَطْلَقٍ يَدٍ or رِجْلٍ: when in the fore leg

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and hind leg of one side, مُطْلَقُ الْأَيْمَنِ مُطْلَقٌ : when on opposite sides, whether little or much, مُشْتَوِلٌ. (S.) Hence, in a trad., أَتَيْتِ الْغُرَّ الْمُحَجَّلُونَ [My followers will be those having a whiteness on the forehead and on the wrists and ankles, on the day of resurrection, from the effects of the ablution for prayer]. (TA.) [Hence also, because the horse that is مُحَجَّلٌ is conspicuous,] رَكِبَ الشَّاذِلَةَ الْمُحَجَّلَةَ + He committed a bad and notorious deed. (S in art. شَذَخ, q. v.) And the saying of El-Jazdeeh, satirizing Leylâ El-Akhyaleeyeh,

فَقَدْ رَكِبَتْ أَمْرًا أَغْرَ مُحَجَّلًا

† [For she has committed a glaring, notorious deed]. (Az, TA.) And **يَوْمٌ أَغْرٌ مُحَجَّلٌ** † A day bright and beaming with happiness and cheerfulness. (Har p. 377.) — Also A she-camel's udder having a whiteness in the teats, occasioned by the **صَوَارٍ** [q. v.]. (K.) = A woman who heeps, or cleaves, to the **حِجَالٍ** [pl. of **حَجَلَةٌ**]: and in like manner, a man; meaning † one who heeps much, or habitually, to the company of women. (Ham p. 238.)

مُحَجَّلٌ : see **مَحْجُولٌ**

1. حَجَرَ said of the breast of a woman or girl : see 4. حَجَرٌ, (ISK, S, K,) aor. ʔ and ʔ, inf. n. حَجْرٌ, (K,) He (a child, ISk, S, TA) sucked (ISk, S, K) the breast of his mother. (ISk, S, TA.) — [Hence,] حَجَبَهُ, aor. ʔ, inf. n. حَجِبَ, (S, Mgh, Mṣb,) He scarified him [and drew blood from him with the مَحْجَبَة; i.e. he cupped him]; (Mṣb;) he performed upon him the operation of the حِجَام, (Mgh,) or, of the حَاجِم, (S,) who sucks the mouth of the مَحْجَبَة [to draw the blood]. (Az, TA.) — And [hence,] حَجَبَتُهُ الْحَيَّةُ † The serpent bit him. (TA.) And حَجَمَتِ الْفُحُولُ † The stallions bit the ass. (TA.) And حَجَرَ الْعَظْمَ, (TA,) inf. n. as above, (K,) † He ate off the flesh from the bone. (K, TA.) = حَجَمَ الْبَعِيرَ, (S, Mṣb, TA,) aor. ʔ, (S, TA,) inf. n. as above, (TA,) He put a حِجَام upon the mouth [or muzzle] of the camel, when excited, in order that he might not bite; (S, TA;) [he muzzled the camel;] he bound the camel's mouth [or muzzle] with a thing. (Mṣb.) — Hence, (Har p. 474,) حَجَمْتُهُ عَنِ الشَّيْءِ, (S, Mṣb,* TA,) and عَنْ صَاحِبَتِهِ, (TA,) inf. n. as above, (K,) I made him to refrain, forbear, abstain, (S, TA,) or go back; (Mṣb;) or I withheld him, or restrained him; (S, K, TA;) from the thing, (S, TA,) and from his female companion. (TA.) And حَجَرَ طَرْفَهُ He turned away his eye, or eyes, from him, or it. (TA.) And أَحَجَمْتُهُ عَنْ حَاجَتِهِ is also mentioned, as meaning I withheld him from the object of his want; or prevented him from attaining it. (TA.)

2. جَمْر : see 4. = Also, inf. n. تَجْمِير, *Hc*

looked hard: (K, TA:) and so, accord. to Az
 (TA.)

4. أَجْرَجَ *It* (the breast of a woman or girl) *was*, or *became*, *swelling*, *prominent*, or *protuberant*; (Mgh, K;) as also أَجْرَجَ, inf. n. أَجْرَجٌ: (K:) or *was*, or *became*, *round*, and *swelling*, *prominent*, or *protuberant*; as also أَجْرَجَ: (A, TA:) properly, *became such as to have what is termed أَجْرَجٌ*, (Mgh, TA,) meaning *projection*, *protrusion*, *prominence*, or *protuberance*, and *elevation*: (Mgh:) or, as some say, *became such that the suckling might suck it*. (TA.)—أَجْرَجَتْ She (a woman) *suckled the new-born child for the first time*. (K, TA.)= أَجْرَعَ *He refrained, forbore, abstained, or desisted, from it*; (S, K;) quasi-pass. of أَجْرَجَ, like as أَكَبَ is of كَبَيْتُهُ; which are extr. of their kind; (S;) and أَجْرَعَ *signifies the same*; (S in art. جَرَعَ;) but is a rare dial. var.: (Har p. 95:) or *he drew back from it, or kim, in awe, or fear*: (K, TA:) or *he receded, or drew back, from it*; namely, a thing, or an affair: (Mgh:) and أَجْرَعْتُ عَنِ الْقَوْمِ *I dreaded, or feared, the people, or party, and returned, and left them, after I had desired to go to them*. (AZ, Mṣb.)—أَجْرَعَ also signifies *He (a man) advanced, or went forward*; and so أَجْرَعَ: both of these verbs thus having two contr. meanings. (MF.) = See also 1, last sentence.

8. **اَحْتَجَمَ** *He performed the operation of cupping:* (MA, KL, PS:) [or rather *he had that operation performed upon him; or hail blood drawn from him by that operation; a quasi-pass. verb, like اَكْتَوَى and اُتِصِدَ and اُحْتَرَقَ and countless others:*] or *he sought, or demanded, the performance of that operation [upon himself].* (K, TA.) One says, **اَحْتَجَمْتُ الدَّمَ** [app. meaning *I had some of the blood drawn from me by cupping*]. (S.) = *Ho* (a camel) *was withheld, or restrained, or prevented, from biting [by being muzzled].* (TA.)

حَجَرٌ A rising, protuberant, or prominent, part of a thing: (§:) a projection, protrusion, prominence, or protuberance; (§, Mgh;) and a rising, or an elevation: (Mgh:) or the part of a thing that one feels beneath his hand: (El-Ghooree, Mgh:) or the part of a thing that one feels projecting, protruding, prominent, or protuberant, beneath his hand: pl. حَجَرٌ. (K.) One says, لَيْسَ لِي رَفِقَةٌ حَجَرٌ There is no projection, protrusion, prominence, or protuberance, to his elbow. (§.) Lh says that حَجَرُ الْعَظْمِ means One's perceiving the feel of the bones [or bone] behind the shin: thus explaining it after the manner of explaining inf. ns.: and ISd says, I know not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that الْحَجَرُ means One's perceiving the feel of a thing beneath a garment: [and that] one says, مَسَسْتُ بَطْنَ مَسْنَى فَوَجَدْتُ حَجَرُ الصَّبِيِّ فِي بَطْنِهَا [which plainly means, I felt the belly of the pregnant woman, and perceived the bulging of the child in her belly]. (Mgh, TA.) It is said [of a woman's garment] in a trad., لَا يَصِفُ حَجَرُ عِظَامِهَا [lit.

! It does not describe the projecting of her bones]: meaning, the garment does not stick to her body so as to tell what projects of her bones: it is made to be a describer by way of comparison. (IAth, TA.) — [In post-classical works it is often used as signifying *Bulk, bigness, or magnitudo.*]

حَجَام [A muzzle for a camel, commonly a net of cord;] a thing that is put upon the mouth, or muzzle, of a camel, (S, K,) when he is excited, (S,) to prevent his biting. (S, K.)

حَجُور Gentle, nice, or skilful, in operation; syn. **رَقِيْق** [in the CK, erroneously, **رَقِيْق**] as an epithet applied to a **حَاجِر** [or cupper]; as also **مُحَجِّر**. (K.) — **فَرْج** [meaning vulva, or vagina,] of a woman. (K, TA.)

حَجَامَة The craft, or art, of the **حَاجِر** or **حَجَام** [i. e. cupper]: (S, * Mgh, Mṣb, K:) and the operation that he performs. (S, * TA.)

حَاجِر A cupper; syn. **مَصَّاص** [lit. one who is in the habit of sucking]; (K;) one who performs the operation termed **حَجَر**; (S, Mgh;) one who scarifies [and draws blood with the **مُحَجِّمَة**]; (Mṣb;) as also **حَاجِر**; (S, Mṣb, K;) but the former is an intensive epithet [denoting frequency or habit]: (Mṣb:) so called because he sucks the mouth of the **مُحَجِّمَة**. (Az, TA.) Hence the prov. **أَفْرَغَ مِنْ حَاجِمٍ سَابَاطَ** [More unoccupied than the cupper of *Sābāt* (the name of a place)]: for military forces used to pass by the man to whom it relates, and he used to cup them on credit, in consequence of want of employment, waiting for payment until they should return. (S: more fully explained in the K in art. **سَبَط**.)

حَاجِر: see what next precedes.

حَوَجِر: see what next follows.

حَوَجَة The red rose: (K:) or [rather] a single red rose: (A 'Obeyd, S:) pl. [or rather coll. gen. n.] **حَوَجِر**. (A 'Obeyd, S, K.)

مُحَجِّر, (Mgh, Mṣb,) or **مُحَجِّمَة**, (TA,) The place to which the **مُحَجِّمَة** is applied, (Mgh, Mṣb, * TA,) in the neck: (Mgh, TA:) pl. **مُحَاجِر**. (Mgh, Mṣb.)

مُحَجِّر The scarifying instrument of the **حَاجِم**. (IAth, TA.) — See also **مُحَجِّمَة**. — And see **حَجُور**.

مُحَجِّمَة: see **مُحَجِّر**.

مُحَجِّمَة and **مُحَجِّر** The **قَارُورَة** [or glass vessel, or the like,] of the **حَاجِم**; (Az, S, Mgh, Mṣb;) the thing with which the **حَاجِم** operates; (K;) the utensil in which the blood produced by the operation of **حَجَامَة** is collected by sucking: (IAth, TA:) pl. **مُحَاجِر**. (TA.)

مُحَاجِر A man (TA) who draws back much, or often, in awe, or fear. (K, TA.)

مُحَجُور A breast sucked. (TA.) — A man [cupped, or] operated upon by the **حَاجِم**. (S.) — A camel [muzzled, or] having a **حَجَام** put

upon his mouth [or muzzle] in order that he may not bite. (S.)

حجن

1. **حَجَنَة**, aor. **حَجَنَ**, (K, TA, [in the CK **حَجَنَ**],) inf. n. **حَجِنَ**, (TA,) He bent it, or made it crooked [or hooked]; namely, a stick, or branch, or slender piece of wood; as also **حَجَنَة**, (K,) inf. n. **تَحَجِنَ**. (TA.) — † He marked him (i. e. a camel) with the brand of the **مُحَجِّن**, which is a line with a crooked, or hooked, end, like the stick called **مُحَجِّن**; inf. n. as above. (TA.) — He drew it, or pulled it, [or hooked it,] (S, K,) towards himself (S) with the **مُحَجِّن**; as also **أَحْتَجَنَ**. (S, K.) — † He turned him away (K, TA) **عَنِ الشَّيْءِ** from the thing. (TA.) — **حَجَنَ**, (TA,) He was, or became, avaricious, tenacious, or niggardly, of it; (K;) like **حَجِي**. (TA.) — **حَجِنَ بِالْأَدَارِ** He remained, stayed, dwelt, or abode, in the house. (K.)

2: see 1.

4. **أَحْجَنَ**, said of the **نُجَام** [or panic grass], It put forth its **خُوص**; (A 'Obeyd, S, K; * [in the K, its **خُوصَة**];) [i. e.] its leaves appeared. (TA.)

5. **تَحَجَنَ** It was, or became, crooked, [or hooked,] or curved: (T, K:) said of a thing that is termed **أَحْجَن**. (T.)

8: see 1. — [Hence,] **أَحْتَجَنَ الْمَالُ** † He drew the property, or camels &c., together (S, K, TA) to himself, (S, TA,) and took, or took possession of, it, or them. (S, K, TA.) And **أَحْتَجَنَ** † He took possession of it (i. e. a portion of land), exclusively of others. (TA from a trad.) And **أَحْتَجَنَ لِنَفْسِهِ دُونَ أَصْحَابِهِ** † He appropriated it (a thing) to himself, exclusively of his companions. (T, TA.) And **أَحْتَجَنَ مَالَ غَيْرِهِ** † He took away, and stole, the property of another. (TA.) — Also † He put the property, or camels &c., into a good, or right, state, and drew together what had become scattered thereof. (TA.) — And **أَحْتَجَنَ عَلَيْهِ** † He straitened him. (TA.)

حَجَن Crookedness, [or hookedness,] or curvature; (S, K;) as also **حَجَنَة**. (K.) — See also **حَجَنَة**.

أَحْجَن: see **حَجِنَ**.

حَجَنَة: see **حَجِنَ**. — Also Crispness [or curvature] in the extremities of hair. (T, TA. [See **أَحْجَن**].) — A place of crookedness or curvature (ISd, TA) of a staff or stick. (TA.) — The hook in the head of a spindle, (S, * K, * TA,) with which the thread is caught preparatively to the twisting thereof. (TA.) — The **خُوصَة**, (K,) or **خُوص**, (S,) [i. e.] the leaves [or blades], (TA,) of **نُجَام** [or panic grass]; (S, K, TA;) as also **حَجَنَة**. (K.) And **حَجَن** [of which **حَجَنَة** is the n. un., if not a mistranscription of **حَجِنَ**,] Tender, or soft, shoots, that grow upon the sides of the stalks of the **نُجَام** and

the **فَعَة** [which is said to be a species of **نُجَام**]. (TA.) And **حَجِنَ**, pl. of **حَجَنَة**, The fruit-stalks of grapes. (TA.) — Also A thing, or portion of a thing, that one has drawn and appropriated to oneself. (TA.)

حَجَنَة: see the next preceding paragraph, in two places.

حَجُون Sluggish, lazy, or indolent: (K:) from **غَزْوَة حَجُون** [q. v.]. (TA.) — **غَزْوَة حَجُون** † A hostile, or hostile and plundering, expedition, in which the party feigns to be going in one direction, and then turns to another: (A, K, * TA:) or far-extending. (S, K.) And **سَرْنَا عَقَبَةَ حَجُونًا** † We journeyed a long stage. (S, TA.)

أَحْجَن Crooked, [hooked,] or curved: fem. **حَجَنَة**. (Ham p. 403.) You say, **الصَّقْرُ أَحْجَنُ الْبُقَارِ** The hawk is crooked [or hooked] in the bill. (TA.) And **صَقْرٌ أَحْجَنٌ** A hawk having crooked [or hooked] talons. (S, TA.) And **أَنْفٌ أَحْجَنٌ** [A hooked nose;] a nose having the tip approaching the mouth, and, Az adds, having its **نَاشِرَتَانِ** [or two alae] receding in an ugly manner. (TA.) And **أُذُنٌ حَجَنَة** An ear having one [app. the upper] of its two extremities turning towards the forehead, downwards: or having its edges turning towards the other ear, in the direction of the forehead: (M, K:) in either case, curving. (M, TA.) And **شَعْرٌ أَحْجَنٌ** † Hair that is crisp, or curly, in its extremities: or, accord. to AZ, wavy hair: (T:) or hair that is recurvate at its extremities (مُعَقَّف), and intermingling: (M:) or hair forming a succession of ripples (مُتَلَبِّل), pendulous, wavy, and crisp, or curling, in the extremities; as also **حَجِنَ**. (K.)

تَحَجِنَ † A crooked, [or hooked,] or curved, brand, or mark made with a hot iron [upon a camel]: (K:) [originally inf. n. of 2; but in this sense,] a subst., properly speaking, like **تَنْبِيْثٌ** and **تَنْبِيْنٌ**. (TA. [See also **مُحَجِّن**].)

مُحَجِّن A crooked, [or hooked,] or curved, staff or stick; as also **مُحَجَّنَة**: (K:) or a stick, (IAth, Mgh, Ham p. 403,) or staff, (IAth, Ham,) or piece of wood, (Mṣb,) with a crooked, or hooked, head, (IAth, Mgh,) or crooked at the end; (Mṣb;) like the **صَوْلْجَان**: (S, Mgh, Mṣb, Ham:) one draws towards him with it the extremities [of the branches] of trees, and the like: (Ham ubi suprā:) or a stick with a crooked, or curved, end, being naturally so on the tree on which it has grown; distinguished from a **صَوْلْجَان**, the end of which is crooked, or curved, artificially: (T:) or, accord. to AZ, any stick with a curved head: (Mṣb:) or it signifies also anything bent, or crooked: (K:) pl. **مُحَاجِن**. (Mṣb, TA.) The appellation **صَاحِبُ الْمُحَجِّنِ** [The owner of the crooked stick or staff] was given to a certain man who, in the Time of Ignorance, used to sit in the highway, and take with his **مُحَجِّن** one thing after another, of the goods of the passers-by; and if any one were cognizant of his doing, he excused himself, saying that the thing had caught to his **مُحَجِّن**. (TA.)

You say, *فَلَانٌ لَا يَرْكُضُ الْحَجْنَ* [lit. *Such a one will not kick the crooked stick or staff*], meaning † *such a one is of no use, or stands one in no stead*: the saying originating from the fact that a *حجن* is put between the hind legs of the camel, and if he be inert, or wanting in vigour, he will not kick it; but if he be sharp in spirit, he will kick it and go on. (TA.) And you say, *إِنَّهُ لِيَحْجِنَ مَالِي*, meaning † *Verily he is one who puts the cattle into a good state, and pastures and manages them well*. (TA.) Also † *A brand, or mark made with a hot iron, upon a camel, in the form of a line with a crooked, or hooked, end, like the stick so called*. (TA. [See also *تَحْجِنَ*].) — And The [hooked] bill of a bird; because of its crookedness. (TA.)

مَحْجَنَةٌ: see the next preceding paragraph.

مَحْجُونٌ A camel marked with the brand termed *مَحْجَنٌ*. (TA.)

حجو

1. *حَجَا*, (S, K,) aor. *يَحْجُو*, (S, TA,) inf. n. *حَجْوٌ*, (TA,) *He thought, or opined*: (S, TA:) or *he thought, or opined, a thing, and, doing so, claimed it* (ادَّعَاهُ), *not being certain of it*: (K:) [or *he thought it and asserted it*; as appears from a verse here following, cited in the TA as an ex. of the meaning explained as above in the K:] and *يَحْجُو*, and *تَحْجَى* alone, *he thought, or opined, a thing, not being certain of it*. (T, TA.) You say, *أَنَا أَحْجُو بِهِ خَيْرًا* *I think, or opine, that there is good in him*. (S, TA.) And Abou-Shebbel says, respecting Abou-Amr Esh-Shebbanee,

* قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَانِيَّةً *
* حَتَّى أَتَيْتُ بِهَا يَوْمًا مِلْثَاتِ *

[*I used to think and assert Abou-Amr to be a trustworthy person, until, one day, misfortunes befell us*]. (TA.) — *حَجَا الْقَوْمَ كَذَا وَكَذَا* (S, K*) *He repaid, requited, compensated, or recompensed, the people, or party, [with, or for, such and such things,] syn. جَزَاهُمْ*; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the S, *حَزَاهُمْ*, as though meaning *he computed them by conjecture to be such and such in number*; which is agreeable with what follows;] and *he thought them to be so*. (S.) — *He directed himself, or his course or aim, to, or towards, him, or it*: (AZ, TA:) and *تَحْجَى* *he directed himself, or his course or aim, to, or towards, the thing*. (S, TA.) — Also, (K,) inf. n. as above, (TA,) *He kept a secret*: (K:) or *he concealed it*: (AZ, TA:) [and *حَاجَى* has a similar meaning; for] you say, *لَا مَحَاجَةَ عِنْدِي* *There is no concealment with me in respect of such a thing*; as also *لَا مَكَاةَ*. (TA.) — *لَا يَحْجُو إِلَهُ*, said of a pastor, *He does not, or will not, keep and tend, or pasture and defend, his camels*. (TA.) One says also of a pastor whose sheep or goats [and camels] are lost by him, and become dispersed, *لَا يَحْجُو غَنَمَهُ وَلَا إِبِلَهُ* [He does not keep his sheep or goats, nor his camels, from being lost and becoming dispersed].

(TA.) — *لَا يَحْجُو الْمَاءَ* *A skin that will not hold, or retain, water*. (TA.) — *مَا حَجَوْتُ مِنْهُ شَيْئًا* *I did not keep, or retain in my memory, of it, aught*; as also *مَا حَجَوْتُ*. (K, TA.) — Also, (K,) inf. n. as above, (TA,) *He, or it, prevented, or withheld*. (K, TA.) [See *حَاجَى*.] — *حَاجِيَّتُهُ*: see 3. — *حَجَا بِالْمَكَانِ*, (S, K,) inf. n. as above, (K,) *He remained, stayed, dwelt, or abode, in the place*, (S, K, TA,) and *became fixed [therein]*; (TA;) as also *تَحْجَى*. (S, K.) And *حَجَا*, (IAar, K,) inf. n. as above, (IAar,) *He stopped, or paused*. (IAar, K.) — And *حَجَا بِهِ*, [inf. n. as above, (see Ham p. 523,)] *He was, or became, tenacious, or avaricious, of it, namely, a thing*; (S, K;) as also *تَحْجَى*. (TA.) And *حَجَى بِهِ*, (Fr, S, K,) aor. -, inf. n. *حَجَى* [or *حَجَا*], (TK,) *He was, or became attached to it, and clave to it*; (Fr, S, K;) as also *تَحْجَاهُ* and *تَحْجَى*; (Fr, S;) and *حَجَى بِهِ* (Fr, TA.) *تَحْجَى* also signifies *He kept to the side, or place of bending or turning of a valley*. (TA.) And *تَحْجَيْتُ بِهِذَا الْمَكَانَ* *I preceded you, or outwent you, to this place, and clave to it before you*. (S, TA.) And [hence,] *تَحْجَى* is said to mean † *He was first, or foremost, or quick, to blame them*. (TA.) — *حَجَى*, (K, TA,) aor. -, (TA,) is also [said to be] *syn. with عَدَا*, (K,) *He ran*; (TK;) thus bearing two contr. significations: (K:) but this requires consideration. (TA.) — [Golius, as on the authority of the KL, assigns to it also the meaning "Hilaris et lubens fuit:" but in this sense it is said in the KL to be with . for its last radical letter: see art. *حَجَا*.]

3. *حَاجِيَّتُهُ فَحَجَوْتُهُ*, (T, S, K,) inf. n. of the former *مَحَاجَاةٌ* and *حَاجَاةٌ*, (K,) *I contended, or ried, with him in intelligence or skill and knowledge, or in endeavouring to show my superiority in intelligence &c., (فَاتَمَّتْ) and I overcame him therein*; (K;) from *حَجَى* [or *حَجَا*] meaning "intelligence." (Har p. 9.) [And hence, *I tried him with an enigma or enigmas, and overcame him therein*: (see 6:) or] *I proposed to him an enigma [&c.]*: (T, TA:) [or *I contended with him in proposing an enigma or enigmas, &c.*]: i. e. *دَاعِيَّتُهُ فَلَاقَتْهُ* (S:) so in the handwriting of Abou-Zekereyya, and in that of Abou-Sahl, [and in my two copies of the S,] but in [some of the copies of] the S *دَعِيَّتُهُ*. (TA.) And *حُوجَى بِهِ* [He was tried with it as an enigma to be explained by him; or he had it proposed to him as an enigma]. (TA.) — *مَحَاجَاةٌ* signifies [also] *The asking a thing of one much, so as to weary*; as also *مُدَاعَاةٌ*. (KL.) — And *حَاجَاةٌ*, (K, TA,) [accord. to the CK *حَجَا*, but correctly] like *كِتَابٌ*, (TA,) *An engaging in conflict, or fight*. (K, TA.) — See also 1.

4. *أَخْجَ بِهِ*, and *أَحْجَاهُ*, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (S, K, TA:) verbs of wonder having no corresponding verb of the measure *فَعَلَ*. (TA.) You

say, *مَا أَحْجَاهُ بِذَلِكَ* *How well adapted or disposed, &c., is he for that!* (S, TA.)

5: see 1, in eight places. — You say also, *تَحْجَى لَهُ*, meaning *He knew it, or understood it, readily, or with quickness of intelligence*. (AHeyth, TA.)

6. *تَحَاجَوْا* *They tried one another with enigmas: [or proposed enigmas, one to another: or contended, one with another, in proposing an enigma, or enigmas: (see 3:)] from حَجَى [or حَجَا] meaning "intelligence."* (Har p. 189.) You say, *يَتَحَاجَوْنَ بِأَحْجِيَّةٍ* [They try one another with an enigma: or contend, one with another, in proposing an enigma]: (S, TA:) *التَّحَاجَى* signifying *التَّدَاعَى*. (TA.)

8. *أَصَابَ* *He found out, or discovered*, (أَصَابَ) that with which he was tried as an enigma to be explained by him. (TA.)

حَجَا or *حَجَى* *A side, region, quarter, or tract*: (S, Mgh, K, TA:) and *an extremity*: (TA:) pl. *أَحْجَاةٌ*. (S, Mgh.) — *A refuge; a place to which one has recourse for refuge, or protection*; as also *مَحْجَى* (Lh, TA) and *مَحْجَا*. (Lh, K in art.) — *Elevated ground*. (TA.) — *A place of bending or turning of a valley*. (TA.) — *Anything by which one is veiled, concealed, or protected*; (Mgh, Mgh, TA;) as also *حَجَا*. (Mgh, TA.) [Hence applied to A parapet on the top of a house; as is indicated in the Mgh and TA.] — *Bubbles upon water, arising from the drops of rain*: pl. [or rather coll. gen. n.] of *حَجَاةٌ*: (S, K: [in the CK, erroneously, *حَجَاةٌ*]) the latter word, which is like *حَصَاةٌ*, is explained by Az as signifying *a bubble that rises upon water, like a flask*; and as having for its pl. *حَجَوَاتٌ*: and the same word (*حَجَاةٌ*) signifies also *a pool of water, itself, such as is left by a torrent*. (TA.) — See also *حَجَى*. — *حَجَا* is also used, by poetic license, for *حَجَاجٌ*, q. v. (TA in art. *حَجَج*.)

إِنَّهُ لَتَحْجَى إِلَى بَنِي فَلَانٍ — *حَجَى*: see *حَجَى*: *لَتَحْجَى* means *لَا يَجِي لَهْمَ* [i. e. *Verily he is betaking himself for refuge, or protection, to the sons of such a one*; like *لَتَحْجَى*: but by rule it should be *لَحَجَ*; and thus, perhaps, it is correctly written]. (AZ, TA.)

حَجَا or *حَجَى* *Intelligence, or understanding*; (S, Mgh, K;) *sayacity, or skill and knowledge*: (K:) [said to be] from *حَجَا* meaning "he, or it, prevented, or withheld;" because it prevents, or withholds, a man from doing that which is bad, or corrupt. (TA.) — And i. q. *مَقْدَارٌ* [Quantity, measure, &c.]: pl. *أَحْجَاةٌ*. (K.) — See also *حَجَا*. — [Also said by Golius, as on the authority of J, to signify "an enigma," as though syn. with *أَحْجِيَّةٌ*; but I have not found it in this sense in any copy of the S, nor in any other lexicon.]

حَجَاةٌ: see *حَجَا*.

حَجَوَى a subst. signifying *مَحَاجَاةٌ* [i. e. A

contention in intelligence &c.; and particularly, in trying with an enigma or enigmas; in proposing an enigma or enigmas; or simply the proposal of an enigma; see §]; (T, TA;) the subst. denoted by **حَاجِيَّةٌ** **فَحَجَوْتُهُ**; (K;) [or rather by the verb **حَاجَيْتُ**, agreeably with the foregoing explanation from the T;] as also **حَجِيًّا**, (S, K, TA,) with a dammeh, (K, TA,) and with tashdeed of the **ي**; (TA; [in some copies of the K erroneously written **حُجِيًّا**];) and **أَحْجِيَّةٌ** (S;) or **حَجِيًّا** is the dim. of **حَجَوِيٌّ**: (T, TA;) and **أَحْجِيَّةٌ** signifies a saying of which the meaning differs from the letter, as also **أَحْجَوَةٌ**, (K,) but **أَحْجِيَّةٌ** is preferable, (T, TA,) and **غَلِيَّةٌ** **أَحْجِيَّةٌ** (K,) like **مُحْسِنَةٌ**; (TA; [in the CK, erroneously, **مُحْجِيَّةٌ**];) [i. e.] **أَحْجِيَّةٌ** signifies an enigma; a riddle; (MA, PS, TK;) and so **حَجِيًّا**; (PS;) or a question put to one with the view of causing him to make a mistake; (TA;) and is from **حَجِيٌّ** [or **حَجَا**] meaning "intelligence," because **مُحَاجَاةٌ** is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of **أَحْجِيَّةٌ** is **أَحْجَاوِيٌّ** and **أَحْجَاوِيَّةٌ**, (MA, and Har ubi suprâ,) agreeably with a general rule relating to words of its measure, as **أُمِّيَّةٌ** and **أُمِّيَّةٌ**. (Seer, in Har ubi suprâ.) One says, **حَجِيَّاكَ مَا كَانَ**, [The question of contention with thee in trying thine intelligence by an enigma, or the enigma proposed to thee, is, What is, or was, such a thing, and such a thing?]: it means a certain game, and a question put with the view of causing one to make a mistake: A 'Obeyd says, It is like their saying, *Disclose what is in my hand, and thou shalt have such a thing.* (S.) One says also, **هَذَا حَجِيَّاكَ فِي هَذَا**, meaning **مَنْ** **يُحَاجِيكَ** [i. e. *I am he who contends with thee in intelligence, or in trying with an enigma, &c., respecting this thing.*] (S.) And **بَيْنَهُمُ أَحْجِيَّةٌ** [Between them is a contention in intelligence, or in proposing enigmas, or between them is an enigma, with which they try one another]. (S.)

هُوَ حَجِيٌّ بِهِ *He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; or worthy of it; as also* **حَجِيٌّ**, (S, M, K, TA,) of which the pl. is **حَجَوْنٌ**; (TA;) and **حَجِيٌّ**, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, **إِنَّهُ لَحَجِيَّةٌ أَنْ يَفْعَلَ ذَلِكَ**, *Verily he is adapted, &c., to do that*; (S, K;*) and **إِنَّهَا لَحَجِيَّةٌ**; (S.) — **حَجِيٌّ** is also syn. with **حَرِيصٌ** [*Vehemently desirous, eager, &c.*]. (KL.)

حَجِيًّا: see **حَجَوِيٌّ**, in five places. — Respecting this word in the phrase **حَجِيَّاكَ**, see **حَاجَةٌ** (in art. **حَوَج**), near the end of the paragraph.

أَحْجِيٌّ *More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,*

or worthy: (TA, Ham p. 523:) so in the saying, **هُوَ أَحْجِيٌّ أَنْ يَكُونَ كَذَا** [*He is more, or most, adapted, &c., to be thus; or worthy of being thus*]: (TA:) and **فَلَنْ أَحْجِيَّ بِكَذَا** [*Such a one is more, or most, adapted, &c., for such a thing; or worthy of it*]. (Ham ubi suprâ.) Hence, in a trad., **مَعَايِرُ هَمْدَانَ أَحْجِيٌّ حَقٌّ بِالْكُوفَةِ** [*The companies of Hamedân are the most worthy tribe in El-Koofeh*]: or, as some say, the meaning is, the most intelligent tribe. (TA.)

أَحْجَوَةٌ: see **حَجَوِيٌّ**.

أَحْجِيَّةٌ: see **حَجَوِيٌّ**, in five places.

مَحْجِيٌّ: see **حَجَا**.

نَحْجٌ *Niggardly, tenacious, or avaricious.*

غَلِيَّةٌ مُحْجِيَّةٌ: see **حَجَوِيٌّ**.

مَحْجَاةٌ: see **حَجِيٌّ**.

حد

1. **حَدَّ**, (A, Mgh, Msh, K,) aor. **حَدَّ**, (Mgh, TA,) inf. n. **حَدٌّ**, (S, Mgh, Msh, K,) *He, or it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted*: (S, A, Mgh, Msh, K, TA:) this is the primary signification: (Mgh:) and *he repelled, turned away, or averted*, (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, **حَدَّ الرَّجُلُ عَنِ الْأَمْرِ** *He prevented, or hindered, and withheld, or restrained, the man from the thing, or affair.* (L.) And **حَدَّوْتُ فَلَانًا عَنِ الشَّرِّ** *I prevented, or hindered, such a one from [falling into], or preserved him from, evil.* (L.) And **حَدَّ اللَّهُ ذَلِكَ** *God hath forbidden us that*. (S.) And **أَللَّهُمَّ أَحْذَرْهُ** (T, A, L) *O God, prevent him from hitting the mark: said with reference to a man shooting, or casting a missile weapon, or the like.* (T, L.) And **حَدَّ** *He (a man) was prevented, or withheld, from obtaining good fortune, success, or what he desired or sought.* (L.) And **حَدَّ اللَّهُ عَنَّا** *May God repel, or avert, from us, the evil, or mischief, of such a one.* (L.) — [Hence,] **حَدَّ**, (S, L, Msh, K,) aor. **حَدَّ**, (L,) inf. n. **حَدٌّ**, (L, Msh, K,) *He inflicted upon him the castigation, or punishment, termed* **حَدٌّ**; (S, L;) *he inflicted upon him (namely, a criminal or an offender [against the law],) a castigation, or punishment, that should prevent him from returning to his crime or offence, and that should prevent others from committing such a crime or such an offence*: (K,* TA:) *he inflicted upon him a flogging.* (Msh.) — **حَدَّ شَيْئًا مِنْ غَيْرِهِ**, aor. **حَدَّ**, (L,) inf. n. **حَدٌّ**; (L, K;) and **حَدَّدَهُ**; (L;) *He distinguished, or separated by some mark or note, or marks or notes, a thing from another thing.* (L, K,*) And **حَدَّ الدَّارَ**, aor. and inf. n. as above; (S, Msh;) and **حَدَّدَهَا**, inf. n. **تَحْدِيدٌ**; (S;) *He distinguished the house from the parts adjoining it, by mentioning [or defining] its limits.* (Msh.) — [And hence, **حَدٌّ** in logic, inf. n. **حَدٌّ**,

† *He defined a word; as also* **حَدَّدَ**, inf. n. **تَحْدِيدٌ**.] — **حَدَّ**, (L, Msh, K,) aor. **حَدَّ**, (L, Msh,) inf. n. **حَدٌّ**; (L;) and **حَدَّدَ**, (S, L, Msh, K,) [which is more common,] inf. n. **تَحْدِيدٌ**; (S;) and **أَحَدَّ**, (S, L, K,) which is the form preferred by Lh, (L,) inf. n. **إِحْدَادٌ**; (S;) and **اسْتَحَدَّ**; (A, S, L;) *He edged, or sharpened, a knife*, (L, K,) a blade, (S,) a sword, (L, Msh,) or anything blunt, (L,) [and pointed, or made sharp-pointed, an arrow-head or the like,] *with a stone or file.* (L, K.) — [And hence,] **حَدَّ بَصَرَهُ إِلَيْهِ**, aor. **حَدَّ**; (Lh, L;) and **أَحَدَّهُ**, (L,) or **أَحَدَ النَّظَرَ إِلَيْهِ**; (S, Msh;) and **حَدَّدَهُ**; (K in art. **لَتَا**, &c.) † *He looked sharply at him, or it; (L;) or intently, or attentively.* (Msh.) — **حَدَّوْتُ**, (S, Mgh, L, K,) or **حَدَّوْتُ عَلَى زَوْجِيَّ**, (Msh,) aor. **حَدَّوْتُ** and **حَدَّوْتُ**, inf. n. **حَدَّوْتُ**; (S, Mgh, L, Msh, K,) and **حَدَّوْتُ**, (A, S, A, Mgh, L, Msh, K,) inf. n. **إِحْدَادٌ**; (Mgh, Msh;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to A, (S,) who rejected the former; (Msh;) *She (a woman) abstained from the wearing of ornaments*, (A 'Obeyd, S, A, Mgh, L, Msh, K,) and the use of perfumes, (L,) and dye for the hands &c., (S, Mgh,) because forbidden such things, or because she forbade herself, (Mgh,) and put on the garments of mourning, (A,) after the death of her husband, (S, Mgh,) or on account of the death of her husband, (A 'Obeyd, A, Msh,) for the period called **الْعَدَّةُ**: (K;) or she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use of dye for the hands &c. (L.) The epithets applied to a woman in this case are **حَادَّةٌ** (S, L, Msh, K) and **مُحَدَّةٌ** (S, A, Mgh, L, Msh, K) and **مُحَدَّةٌ** also, but the first [always] without **ة**, (Msh,) or both more chaste without **ة**. (TA.) — **حَدَّ**, aor. **حَدَّ**, inf. n. **حَدٌّ**; (S, L, Msh, K;) and **أَحَدَّ**; (L, K;) [and app. **أَحَدَّ**, q. v.;] *It (a sword, S, Msh, and a knife, L, K, [or the like], and a canine tooth, L) was, or became, [edged, or] sharp, or pointed.* (S, L, Msh, K.) — [And hence,] **حَدَّ**, aor. **حَدَّ**, inf. n. **حَدٌّ**; † *He was, or became, sharp [or effective] in respect of eloquence, and of intellect, or understanding, and of anger.* (L.) And **حَدَّ عَلَيْهِ**, aor. **حَدَّ**, (S, L, K,) inf. n. **حَدٌّ**; and **حَدَّ**, (S, L,) † *He became excited against him by sharpness, or hastiness, of temper; by irascibility, passionateness, or angeriness*; (Ks, S, L, K;) as also **أَحَدَّ عَلَيْهِ**: (TA:) and **حَدَّ عَلَيْهِ**, aor. as above, inf. n. **حَدٌّ**; (L, K;) and **حَدَّدَ**, (S,) [in which it is not followed by **عليه**,] A, L, K,) and **اسْتَحَدَّ**; (L, K;) † *he was angry with him*; (S,* A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and **تَحَدَّدَ بِهِمْ** † *he became exasperated by them*: syn. **تَحَرَّشَ**. (AZ, L.)

2. **حَدَّرَ** as a trans. v.: see 1, in five places.

— **حَدَّ بَلَدًا** *He repaired, or betook himself, to the limits, or boundaries, of a country, or town.* (L.) And **حَدَّ إِلَيْهِ** and **لَهُ** *He repaired, or betook himself, to him, or it.* (K.) — As an intrans. v., inf. n. **تَحْدِيدٌ**, *It (seed-produce) was late in coming forth because of the lateness of rain, (K, TA,) and then came forth [pointed,] without forking, or shooting forth into separate stalks or stems.* (TA.) — **حَدَّ عَلَيْهِ**: see 1.

3. **أَرْضًا تَحَادُّ أَرْضَكُمْ** *Our land borders upon, or is continuous with, your land; syn. تَتَّخِمْهَا.* (K in art. تَحْمِر.) — [And hence,] **حَادَهُ** (L, K,) inf. n. **مُحَادَةٌ**, (S,) † *He acted towards him with reciprocal anger and enmity (L, K) and opposition or contrariety or repugnance, (S, K,) contending with him, (TA,) and refusing to do what was incumbent on him: (S:) like شَاقَّهُ: as though meaning he became in the حَدِّ, i. e. the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as شَاقَّهُ means he became in the شِقِّ, i. e. the side, or quarter, in which was [or opposite to that in which was] his enemy: (L:) and مُحَادَةٌ, (TA,) inf. n. تَحَادُّ, (S,) signifies the same. (S, TA.)*

4: see 1, in three places.

5: see 1, last sentence.

6: see 3.

7. **انْحَدَّ** *It was, or became, slender.* (TA in art. اِهْر.) — See 1, latter part.

8: see 1, latter part, in three places.

10. **اسْتَحَدَّ** as a trans. v.: see 1. — Also † *He shaved (S, Mgh, K) his pubes (S, Mgh) with [a razor of] iron: (Mgh, K:) derived from حَدِيدٌ.* (Mgh.) — See also 1, last sentence.

يَا حَدَّ رَأْمًا *أَحَدُ*, in the phrase **يَا حَدَّ رَأْمًا**: see **أَحَدُ**, in art. اِحد.

حَدٌّ *Prevention, hinderance, an impediment, a withholding, restraint, a debarring, inhibition, forbiddance, prohibition, or interdiction; (S, Mgh, L, Mgh, K, TA;) as also حَدٌّ: (S, L, K:) and, both words, a repelling, or an averting. (K. [See 1.]) A poet says, (S,) namely, Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,)*

* لَا تَعْبُدَنَّ إِلَهًا غَيْرَ خَالِقِكُمْ *
* وَإِنْ دُعِيتُمْ فَقُولُوا دُونَهُ حَدٌّ *

[*Ye shall by no means worship any deity except your Creator; and if ye be invited to do so, say ye, There is an impediment in the way of it, or a prohibition against it.*] (S, TA.) And one says, **دُونَ مَا سَأَلْتَ عَنْهُ حَدٌّ** (A, * L) *There is an impediment, or a prohibition, in the way of that respecting which thou hast asked.* (L.) And **لَا حَدَّ عَنْهُ** *There is nothing to prevent, or hinder, one from it.* (L. [But this admits of another meaning, as will be seen, under the word حَدٌّ, below.]) — [Hence,] *A restrictive ordinance, or statute, of God, respecting things lawful and things unlawful: pl. حَدُودٌ.* (L.) The حَدُودُ of God are of two kinds: first, those ordinances prescribed to men (T, Mgh, L) respecting eat-

ables and drinkables and marriages &c.; what are lawful thereof and what are unlawful: (T, L:) the second kind, castigations, or punishments, prescribed, or appointed, to be inflicted upon him who does that which he has been forbidden to do; (T, Mgh, L;) as the حَدِّ of the thief, which is the cutting off of his right hand for stealing a thing of the value of a quarter of a deenár or more; and that of the fornicator or fornicatress, which is flogging with a hundred stripes and banishment for a year; and that of the adulterer or adulteress, which is stoning; and that of the person who [falsely] charges an honest or a married woman with adultery, which is flogging with eighty stripes [as is also that of the person who has committed the crime of drunkenness]: (T, L:) the first kind are called حَدُودٌ because they denote limits which God has forbidden to transgress: the second, because they prevent one's committing again those acts for which they are appointed as punishments; (T, Mgh, L;) or because the limits thereof are determined: (Mgh:) the latter kind of حَدِّ is also explained as being that [castigation, or punishment,] which prevents the criminal from returning to his crime, and prevents others from committing his crime. (L, K. *) **لَوْ رَأَيْتَهُ عَلَى حَدِّ** (L, K. *) *in a saying of 'Omar, means Hadst thou seen him engaged in an affair requiring the infliction of the حَدِّ.* (Mgh.) — *A bar, an obstruction, a partition, or a separation, (S, A, Mgh, L, Mgh, * K,) between two things, (S, A, L, K,) or between two places, (Mgh,) [or between two persons,] to prevent their commixture, or confusion, or the encroachment of one upon the other: (L:) an inf. n. used as a subst.: (Mgh:) pl. حَدُودٌ. (L.) — A limit, or boundary, of a land or territory: pl. as above. (L.) [Hence, **جَاوَزَ الْحَدَّ** + *He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, beyond measure, enormous, inordinate, or exorbitant.*] — [And hence, in logic, + *A definition.*] It is applied by the learned to the حَقِيقَةُ of a thing, [or that by being which a thing is what it is,] because it is [a term] collective and restrictive. (Mgh.) — *The end, extremity, or utmost point, of a thing: (S, L, K:) pl. as above. (L.)* — [† *The point, or verge, of an event.*] The saying **مُسْلِمَةٌ مَوْقُوفَةٌ عَلَى حَدِّ مَحْرَبٍ** means + *A Muslimah brought to the point, or verge, of being subjected to an infidel's lying with her: and in like manner, مُسْلِمٌ مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ + A Muslim brought, by beating or slaughter, to [the point, or verge, of] denying God.* (Mgh.) — *The edge, or extremity of the edge, (S, L,) and point, (L,) of anything, (S, L,) as of a sword, a knife, a spear-head, and an arrow: (L:) the part of a sword [&c.] with which one cuts: (MF:) pl. as above. (L.)* — See also **جِدَّةٌ**, in four places. — [And hence, app.,] *Arms, or weapons; as in the phrase ذُودُ حَدِّ [Possessors of arms or weapons: or this may mean † persons endowed with valour].* (Ham p. 143.) — *A side, region, quarter, or tract. (L.)* — † *Station, standing, rank, condition, or the like; syn. مَرْتَبَةٌ.* (K. L.) — [† *A case: as when a noun is said**

to be **فِي حَدِّ الرَّفْعِ** in the nominative case. — And † *A class, or category: as when a verb is said to be مِنْ حَدِّ ضَرْبٍ of the class, or category, of ضَرْبٍ.* — [† *A quarter of the year.*] You say, **أَقَامَ حَدَّ الرَّبِيعِ**; *He remained, stayed, or abode, during the quarter of the ربيع.* (A.) — See also **مَحْدُودٌ**.

حَدٌّ: see **مَحْدُودٌ**.

حَدَّةٌ *A small quantity of water or milk &c. remaining in a vessel or skin; syn. كُتْبَةٌ and صَبَةٌ.* (K.)

رَدَّةٌ [Sharpness of a sword, a knife, or the like: see 1. — [And hence,] † *Sharpness, or hastiness, of temper; irascibility, passionateness, or angriness; (Ks, S, A, L, K;) as also حَدٌّ: (Ks, S, L, K;) † sharpness [or effectiveness] in respect of eloquence, and of intellect or understanding, and of anger: (L:) sharpness, penetrating energy, vigorousness, effectiveness, and briskness, in the performance of affairs; and also, in matters of religion, with ambition to attain what is good: from حَدٌّ as signifying the "edge" of a sword [&c.]: (L:) and † the latter word, [or rather both,] † a man's sharpness, penetrating energy, or vigour, in the exercise of courage; his mettle; (L;) his valour, or valiantness, in war. (S, A, L, K.) You say, **إِنَّهُ تَبَيَّنَ الْحَدُّ** † *Verily he is one who displays sharpness like that of a knife.* (L.) — **حَدَّةٌ** and **حَدٌّ**, as denoting a quality of anything, are syn. (K.) [Both signify † *Sharpness; vehemence; force; and strength: and] both, † the force, or strength, of wine and the like; syn. سَوْرَةٌ; (Mgh and K, in explanation of the former, [which is the more common,] in art. سَوْرٌ) meaning شِدَّةٌ; (MF;) and صَلَابَةٌ. (S and L in explanation of the latter in the present art.) [Also, the former, † *Pungency; acridness.*]**

حَدٌّ: see **حَدٌّ**, first four sentences. — You say also, **مَا لِي عَنْ هَذَا الْأَمْرِ حَدٌّ** (S, A, *) and **مَا لِي عَنْهُ مُحَدٌّ** (K, TA,) and **مُحَدٌّ** (K, TA,) with damm, of the same measure as **مُكْرَمٌ** (TA,) or **مُحَدٌّ**, (so in the CK,) *I have no way of avoiding, or escaping, this thing.* (S, A, K.) And **مَا أَجِدُ مِنْهُ مُحَدًّا وَلَا مُلْتَدًّا** *I find not any way of avoiding, nor any way of escaping, it.* (S.) — Also, (L,) and **مَحْدُودٌ** (Mgh,) *Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited, or interdicted.* (L, Mgh.) You say, **هَذَا أَمْرٌ حَدٌّ** *This is a forbidden, or prohibited, thing; a thing unlawful to be done, or committed.* (S. [See also what follows.]) And **حَدًّا أَنْ يَكُونَ كَذَا** (S, * A, L) *Forbidden be it that it should be so: like as you say, مَعَاذَ اللَّهِ قَدْ حَدَّ اللَّهُ ذَلِكَ عَنَّا (S, A, * L.) **أَمْرٌ حَدٌّ** also signifies *A disallowed, and vain, or false, thing or affair.* (L.) And **دَعْوَةٌ حَدٌّ** *A vain, or false, pretension.* (S, L, K.)*

حَدَادٍ, like **قَطَامٍ**, [indecl., a proper name, for **الْحَادَّةُ**, fem. act. part. n. of **حَدَّ**; like **فَجَارٍ** for **الْفَاجِرَةُ**; and hence, for **حَادَّةٌ**;] occurring in

the phrase, *حَدَّادٌ حَدَّيْهِ* [*O averter, avert him, or it*]: said [with respect] to him whose aspect, or countenance, thou dislikest. (A,* K.) — [It is also a proper name for *الْحَدُّ*; like *فَجَارٌ* for *الفَجْرَةُ* or *الفَجور*; as in the following hemistich:]

• حَدَّادٍ دُونَ شَرِّهَا حَدَّادٍ •

[May there be an impediment in the way of her evil, or mischief: an impediment]. (L.) — حَدَّادٌ: see the next paragraph.

حَدَّادُكَ أَنْ تَفْعَلَ كَذَا. — حَدَّيْهِ: see حَدَّادٌ. (K, TA,) with damm, (TA,) or حَدَّادُكَ, (so in a MS. copy of the K and in the CK,) *The utmost of thy power, or of thine ability, [will be] thy doing such a thing; and the end of thy case; syn. مُنْتَهَى أَمْرِكَ*, (TA,) [or قُضَارُكَ, (K,)]

حَدَّادُ The black garments of mourning [worn by a widow]. (S, A, Mgh, L.)

فَلَانٌ حَدَّيْهِ. مُحَادٌ. (A.) You say, حَدَّيْهِ فَلَانٌ *Such a one is the close, or next, neighbour of such a one*; meaning that the house of the former is next by the side of that of the latter; (A,* L;) or that the land of the former is adjacent to that of the latter. (S, L.) And هُوَ حَدَّيْهِ دَارٌ, i. e. مُحَادِي [He is my next neighbour in respect of house]. (A.) And دَارِي حَدَّيْهِ دَارُهُ, (L, K,) or مُحَادِيَّتُهُ, (A,) *My house is close, or next, or adjoining, to his house*; meaning that the limit of the former is like that of the latter. (L, K,*) — Also, (S, L, Mgh, K,) used as masc. and fem. without ة, and also as fem. with ة, (L,) and حَدَّادِي, (S, L, Mgh,) but this is disapproved by IKh, (TA,) though allowed by some as agreeable with analogy, (MF,) and حَدَّادِي, (Aq, L, K,) and حَدَّادِي, (AA, S, L, K,) [*Edged, or sharpened; or*] sharp; applied to a sword, (S, Mgh,) a knife, (L, Mgh, K,) [and the like: and pointed, or sharp-pointed:] pl. [of the first] حَدَّادٍ, (S, L, K,) masc. and fem.; (L;) and حَدَّادَاتٌ and حَدَّادَاتُ, (L, K,) fem. (L.)

And حَدَّادِي حَدَّيْهِ and حَدَّادِي حَدَّيْهِ A sharp canine tooth: (L, K:) حَدَّادٌ thus applied has not been heard. (L.) — [Hence,] رَجُلٌ حَدَّيْهِ A man who is sharp [or effective] in respect of eloquence, and of intellect or understanding, and (as also مُحَدِّدٌ, S) of anger: pl. أَحَدَادٌ and أَحَدَاتُ, (L, K.) And أَلْسِنَةُ حَدَّادٍ + Sharp tongues. (S.) And رَجُلٌ حَدَّيْهِ النَّظَرِ [A man who looks sharply, or boldly;] a man not suspected of evil, so that he should cast down his eyes. (L.) قَبْضُكَ الْيَوْمَ حَدَّيْهِ [in the Kur l. 21] means + And thy sight, or intellect, to-day, is sharp, or piercing; so that thou perceivest therewith what thou didst not know, or what thou deemedst improbable, in thy life on earth: (Jel:) or thy judgment, to-day, is penetrating. (L.) [Hence also,] رَائِحَةُ حَدَّيْهِ, (L) and حَدَّادِي, (L, K) A sharp, or pungent, odour. (L, K.) And نَافَةُ حَدَّيْهِ الْجَرَّةِ A sh-camel whose cud has a pungent odour; (K, TA;) which is a quality approved. (TA.) — حَدَّيْهِ

also signifies [*Iron*;] a certain substance, (L,) well known; (S, L, K;) so called because of its resistance: (S, L:) حَدَّيْهِ is a more particular term, (S,) signifying a piece thereof; (L;) [and an instrument, or implement, thereof:] pl. حَدَّادَاتُ, (S, L, K,) and حَدَّادَاتُ; (S, L;) the latter (which is erroneously written in the K حَدَّيْذَاتُ, TA) is a pl. pl., (L,) sometimes occurring in poetry. (S.) It is said in a prov.,

• إِنَّ الْحَدِيدَ بِالْحَدِيدِ يَفْلَحُ •

Verily iron with iron is cloven, or cut. (S and K in art. فَلَاح.) And in another, تَضْرِبُ فِي حَدِيدٍ حَدِيدٌ [Thou beatest upon cold iron]: applied in relation to him who hopes for that of which the attainment is remote, or improbable; and to him in whom is nothing to be hoped for. (Har p. 633.) — Also + Like iron in hardness: applied in this sense to solid hoofs. (Mgh.)

حَدَّادَةُ One's wife. (Sh, K.)

حَدَّادَةُ The office of a door-keeper. (Mgh.) — The art of a blacksmith, or worker in iron. (Mgh.) [The art of a maker of coats of mail.]

حَدَّيْهِ: see حَدَّيْهِ.

حَدَّيْهِ: see حَدَّادَةُ, in art. حَدَّيْهِ.

حَدَّادٌ A door-keeper: (S, A, Mgh, L, Mgh, K:) so called because he prevents men from entering. (Mgh, L.) — A keeper of a prison: (S, Mgh, K:) because he prevents persons from going out, or because he works the iron of the shackles. (S. [See what follows.]) — The person who inflicts the punishment termed حَدَّ: so in the saying, أَجْرَةُ الْحَدَّادِ عَلَى السَّارِقِ [The pay of the inflicter of the حَد is to be imposed upon the thief]; or, as some say, the meaning here is, the keeper of the prison, because, in general, he has the charge of the amputation; but the former meaning is the more probable, and more obvious. (Mgh.) — A seller of wine; a vintner: because he withholds his wine until he obtains for it a price that contents him: so in the following verse of El-Aqshà:

• فَمَنَّا وَلَمَّا بَصَحَ دِينَنَا •

• إِلَى جَوْتِهِ عِنْدَ حَدَّادِيَا •

[And we arose, when our coch had not yet crowed, to a wine-jar smeared with pitch, in the possession of its seller]. (S, L.) — A blacksmith; a worker in iron. (Mgh, L, K.) A maker of coats of mail. (TA.)

حَدَّيْهِ: see حَدَّيْهِ.

حَدَّادٌ Short (L, K) and thick: an epithet applied to a man. (L.)

حَدَّادِي; fem. with ة: see حَدَّيْهِ, in two places.

— See also 1, voce حَدَّيْهِ.

أَحَدٌ [More, and most, sharp: &c.] — You say, هُوَ مِنْ أَحَدِ الرِّجَالِ He is of the most sharp, or hasty, in temper, or of the most irascible, passionate, or angry, of men. (A, TA.)

حَدَّادٌ, or مُحَدِّدٌ: see حَدَّادٌ.

حَدَّادٌ and مُحَدِّدٌ: see 1, voce حَدَّادٌ.

حَدَّادٌ: see حَدَّادٌ. — Also A man (L) denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good; (T, L, K;) and so حَدَّادٌ, with damm, (K,) or حَدَّادٌ; (as in the L;) the latter heard only from Lth: (T, TA:) withheld from good fortune &c.; (S, L;) withheld from sustenance; contr. of مُحَدِّدٌ: (Mgh:) and withheld from evil. (L, K.)

حَدَّادٌ and مُحَدِّدٌ: see حَدَّيْهِ, in four places.

حَدَّادٌ: see حَدَّيْهِ: — and see also حَدَّادٌ, in two places.

حدا

حَدَّادٌ: see حَدَّادَةُ: — and see also حَدَّادَةُ, in two places.

حَدَّادٌ: see حَدَّادَةُ, in three places: — and see also what next follows.

حَدَّادَةُ (Aq, S, K) and حَدَّادَةُ, but the former is the more chaste, (TA,) A double-headed فَاسٌ [i. e. hoe, or adz, or axe]: (Aq, S, K:) [a kind of فَاسٌ used in the present day is a hoe with two heads, one at each end of the handle:] or the head of a فَاسٌ: and the head of an arrow: (K:) pl. of the former حَدَّادَاتُ (Aq, S, K) [or rather this is a coll. gen. n.] and حَدَّادَاتُ, (K, TA, [in the CK حَدَّادَاتُ,]) mentioned by AO and Aq and A'Obeid; (TA;) and the pl. of حَدَّادَةُ is حَدَّادَاتُ (TA) [or rather this, like حَدَّادُ, is a coll. gen. n.] — See also the next paragraph, in two places.

حَدَّادَةُ (S, Mgh, K,) or حَدَّادُ, [but see what follows,] sometimes pronounced حَدَّادُ, (Mgh,) [The kite; vulgarly called حَدَّادِيَة;] a certain bird, (S, Mgh, K,) well known; (S, K;) a certain noxious bird; (Mgh;) surnamed أَبُو الصَّخَّافِ and أَبُو الصَّلْبِ; (TA;) that preys upon large field-rats (جُرَدَان): (Mgh, TA:) J and Sgh say that the word should not be pronounced حَدَّادَةُ; but AHai mentions this pronunciation on the authority of [some of] the Arabs; and accord. to IAg and IAm, the فَاسٌ [see above] and this bird were sometimes called alike حَدَّادَةُ and حَدَّادُ: the more approved pronunciation of the name of the bird, however, is with kesr [i. e. حَدَّادَةُ]: the pl. is حَدَّادَاتُ (S, Mgh, K) and حَدَّادَاتُ, (K,) both extr., (TA,) [or rather the former is a coll. gen. n.,] and حَدَّادَاتُ: (Mgh, K:) and the following are variations of the name of this bird: حَدَّادِي, and حَدَّادِي, (TA,) the latter said by AHai to be an erroneous form of the word, used by the people of El-Hijáz, (Mgh, TA,) and حَدَّادِيَّة, app. a dim., for حَدَّادِيَّة, also pronounced حَدَّادِيَّة, (TS, TA,) and حَدَّادِي, occurring in a trad. in conjunction with أَفْعُو [for أَفْعَى], (Mgh, TA,) of the dial. of the people of Mekkeh. (TA in art. حَدَّادِي.)

Hence the saying, *جَدَا جَدًا* (S, K, TA,) for which the vulgar say, *جَدَا حَدًا* (S,) [accord. to some, meaning *O kite, O kite, a bullet is behind thee*: accord. to others, *O Hidd, O Hidd, Bundukah is behind thee*:] Esh-Sharkee (Ibn-El-Kutamee, TA) says, (S,) *جَدَا* and *بُنْدُقَة* were two tribes, descendants of *جَدَا بَنُ نَمِرَة* and *سَعْدُ الْعَشِيرَة* (S, K,*) and both of *بُنْدُقَة بَنُ مَطَّة* (S, TA;) the former in El-Koofeh, and the latter in El-Yemen: the former attacked the latter, and obtained spoil from them; and then the latter attacked the former, and destroyed them: (TA:) and hence this saying: (S, K, TA:) or *جَدَا* is here an apocopated form of *جَدَاة*: (S, K:) so says ISk: (S:) and AO says that by it is here meant the bird [i. e. the kite]; and by *بُنْدُقَة*, the thing with which one shoots [from a cross-bow, namely, a bullet]; and the prov. is used to caution a person: accord. to Ibn-El-Kelbee, it is applied to him who esteems himself cunning in an affair, and is outwitted therein by another: accord. to the A, to him who is threatened with an evil near at hand. (TA.) — *جَدَاة* also signifies The *سَالِفَة* (meaning the *fore part*, TA, [or the *fore part from beneath the ear to the middle of the collar-bone*]) of the neck of a horse: (A, K:) pl. *جَدَاة*. (A, TA.) — See also *جَدَاة*.

جَدِيَّة and *جَدِيَّة*: see the next preceding paragraph.

حَدَب

1. *حَدَب*, aor. ٤, inf. n. *حَدَبٌ* (S, A, Mgh, Msh, K;) and *حَدَبٌ*, and *حَدَبٌ* (K,) and *حَدَبٌ* (S, K;) *He* (a man, Msh) *was*, or *became*, *humpbacked*; (Mgh, Msh;) *he had a prominent, or protuberant, back, and a hollow, or receding, chest* (A, K) and *belly*: (K:) [accord. to the Msh, from *حَدَبٌ* signifying “elevated ground;” but the reverse is indicated in the A:] and *it* (the back) *was*, or *became*, *humped, or protuberant*; (S, A;*) as also *انْحَدَبَ*. (KL.) — And the first, *†It* (a thing) *rose*, or *grew up* or *out*, *high*: (KL:) [it *was*, or *became*, *gibbous, or convex*; as also *انْحَدَبَ*.] — *حَدَبٌ عَلَيْهِ* (S, A, K,) inf. n. as above; (KL, TA;) and *تَحَدَبَ*; (S, A, K;) *†He was*, or *became*, *affectionate, favourable, or kind, to him*. (S, A, K, KL, TA.) And *جَدِبَتْ عَلَى وَلَدِهَا* (K, TA,) inf. n. as above; (TA;) and *تَحَدَبَتْ*; (K;) *†She* (a woman) *applied herself constantly to the care of her child, or children, after the loss of her husband, not marrying again*. (K, TA.) — *حَدَبَ عَنْهُ*, aor. ٤, inf. n. *حَدَبَ*, *He repelled from him, and defended him*. (MF, TA.)

2. *تَحَدَبَ* [inf. n. of *حَدَب*] The act of *elevating, or raising high, the back*. (KL.) — [And, accord. to Golius, as on the authority of the KL, The *making a thing gibbous, or convex*: but this meaning which the word has in the present day, I do not find in my copy of the KL.]

4. *احْدَبَ* *He* (God) *rendered him humpbacked*. (S.) — *†He*, or *it*, *rendered him affectionate, favourable, or kind*. (KL.)

5: see 1, in two places. — *He*, or *it*, *clung, or clave, to it*. (K, TA.)

6: see 1.

7: see 1.

8: see 1.

12: see 1, in two places. — Also *†It* (sand) *was*, or *became*, *curved, or winding; or curved, or winding, and long*. (K.)

حَدَبٌ *High, or elevated, ground*; so in the Kur xxi. 96; (S, A, Msh;) as also *حَدَبَةٌ*; and so *حَدَبٌ مِنَ الْأَرْضِ*: (A:) or *rugged and high ground*: (T, K:) pl. *حَدَابٌ* (S) [and app., accord. to the TA, *أَحْدَابٌ* also, a pl. of pauc.]. And *حَدَبُ الرَّمْلِ* *Sand brought by the wind, [or blown together,] and elevated*. (A, TA.) And hence, as being likened to such sand, (IAqr, TA,) *حَدَبُ النَّهْمَى* *What is scattered, and heaped up, of [the species of barley-grass called] بَهْمَى*. (IAqr, K, TA.) And *حَدَبُ الْمَاءِ* *The elevated waves of water*: (T, TA:) or *the rolling over of water, volume over volume*: (K, TA:) or *the rolling of water in waves*. (TA.) And *حَدَبُ الْغَدِيرِ* *The motion and waves of the pool of water left by a torrent*. (IAqr, TA.) And *حَدَبُ الشَّيْلِ* *The rise, or swell, and abundance, of the torrent*. (A, TA.) — *†A slope in a declivity*; expl. by *حَدَوْرٌ فِي صَبَبٍ*, as in the correct copies of the K, and in the L; in some copies of the K *حَدَوْبٌ*; (TA;) [in the CK *حَدَوْرٌ*;] as the *حَدَب* of waves (in some copies of the K, of the wind, TA, [an evident mistranscription, *الوج* for *الريح*]) and of sand. (K.) — *†A mark left upon the skin*; (A, K;) such as the [weal or] *swelling and thickness produced by beating*. (A, TA.) — *†The intense-ness of the cold of winter*. (A, K.) — *A certain plant*: or the [plant called] *نَصْبَى*. (K.)

حَدَبٌ: see *أَحْدَبٌ*. — Also *†Affectionate, favourable, or kind*. (A, TA.) You say, *هُوَ حَدَبٌ* *†He is affectionate, &c., to his brother*. (A.) — *أَوْقَى حَدَبَةً* *A land abounding with the plant called حَدَبٌ*. (K.)

حَدَبَةٌ *A hump on the back*. (Az, S, A, Mgh.) — See also *حَدَبٌ*.

حَدَابٌ, like *قَطَامٌ* (K,) indecl., (TA,) *†A year of drought, barrenness, or dearth*: (K:) or *a year of severe drought*. (TA.)

حَدِيَّةٌ: see what next follows.

أَحْدَبٌ *Humpbacked*; (S, Mgh, Msh;) *having a prominent, or protuberant, back, and a hollow, or receding, chest and belly*; (K;) and *حَدَبٌ* signifies the same: (Sb, S, K:) fem. of the former *حَدَبَةٌ*: (Msh;) and pl. *حَدَابٌ*. (Msh, TA.) *ابْنَةُ حَدَبَةٍ* (dim. of *حَدَبَةٌ*), meaning *A little humpbacked daughter*, occurs in a trad. (TA.) — Hence, *أَلَّةُ حَدَبَةٍ*, (see a verse of Kaḥb Ibn-Zuheyr, voce *أَلَّة*, in art. *أَوَّل*) *†A gibbous bier*: (A, TA:) or (as used in that verse) it means *a distressing state, or condition*: or *an elevated apparatus*. (TA.) And *رَمْلَةٌ حَدَبَةٍ* *†A gibbous tract*

of sand. (ISh, K in art. *دَبَح*, &c.) And *نَاقَةٌ حَدَبَةٌ* (S, A,) or *دَابَّةٌ حَدَبَةٌ* (K,) *†A she-camel, (S, A,) or a beast, (K,) the prominent parts of whose hips, (S, A, K,) and the bone of whose back, (TA,) appear, (S, A, K,) by reason of her leanness*. (A, TA.) And *حَدَبَةٌ جَذِيرٌ* and *جَذِيرٌ حَدَبٌ* are expressions used in the same sense: (L, TA:) pl. *حَدَابٌ حَدَابِيرٌ* (S, L, TA.) — *الْأَحْدَبُ* is the name of *A vein (عُرْق) penetrating into, or lying within, the bone (عَظْمٌ [app. a mistranscription for عَظْمَةٌ the upper portion]) of the fore-arm*. (K.) — *أَمْرٌ أَحْدَبٌ* (A) and *خُطَّةٌ حَدَبَةٌ* (A, TA) *†A difficult affair*: (A, TA:) and *أُمُورٌ حَدَبٌ* (A, TA) and *حَدَبُ الْأُمُورِ* (K) *†difficult affairs*; (A, K, TA;) sing. *حَدَبَةٌ* [for *خُطَّةٌ حَدَبَةٌ* or the like]. (K.) And *سَنَةٌ حَدَبَةٌ* *†A severe, cold year*. (A, TA.) [Hence,] *وَبِيقٌ أَحْدَبٌ* *†A quick driving*. (TA.) — [Hence, also,] *الْأَحْدَبُ* [used as a subst.] *†Vehemence, severity, difficulty, or distress*; syn. *الشَّدَّة*. (K.) — [Also *†More, and most, affectionate, favourable, or kind*.] *أَحْدَبُهُمْ عَلَى الْمُسْلِمِينَ*, said of Abou-Bekr, in a trad. of 'Alee, means *†The most affectionate, favourable, or kind, of them, to the Muslims*. (TA.)

حدث

1. *حَدَثٌ* (S, A, Mgh, Msh, K,) aor. ٤, (Mgh, Msh,) inf. n. *حَدَوْتُ* (S, Mgh, Msh, K) and *حَدَاةٌ* (A, K,) *It was new, or recent; contr. of قَدَمَ: (S, A, K:) it* (a thing) *came into existence; began to be; had a beginning; began, or originated; existed newly, for the first time, not having been before*: (S, Mgh, Msh, TA:) but when mentioned with *قَدَمَ*, it is written *حَدَثٌ*, with damm to the د, (S, Mgh, K,) as in the saying, *أَخَذَنِي مَا قَدَمَ وَمَا حَدَثٌ* (S,) or *أَخَذَهُ* (A, Mgh,) meaning *Old and new anxieties and thoughts [came into my mind, or his mind, or overcame me, or him]*; (TA;) or *old and new griefs or sorrows*; (Mgh;) the former saying occurring in a trad.: (TA:) the verb is not thus in any other case [in this sense]. (S.) You say, *حَدَثَ بِهِ عَيْبٌ* *A vice, or fault, or the like, originated in him, or it, not having been before*. (Msh.) And *حَدَثَ أَمْرٌ* *An affair, or event, originated*: (Mgh:) or *happened, or came to pass*. (S.) *حَدَوْتُ زَمَانِي* is of two kinds: *حَدَوْتُ*, which is *A thing's being preceded by non-existence*: and *حَدَوْتُ ذَاتِي*, which is *A thing's being dependent upon another for its existence*. (KT.) — *حَدَاةٌ* and *حَدَوْتُ*, [as inf. ns. of which the verb, if they have one, is, accord. to analogy, *حَدَثٌ*] relating to a man, signify *The being young*; or [as simple substs.] *youthfulness*. (ISd, K.)

2. *حَدَّثَهُ* [He told him, or related to him, something; he discoursed to him, or talked to him: see also 5]. You say, *حَدَّثَهُ الْحَدِيثُ* (L,) and *حَدَّثَهُ بِهِ* (A, L,) inf. n. *تَحَدَّثَ*, a word of well-known meaning, (S,) *He told him, or related to him, the story, or narrative, or tradition*. (L.)

[And حدث *He related traditions of Muhammad*: and حدث عن فلان *he related such traditions heard, or learned, from such a one*: the verb in this sense being an Islamee term.]—[Hence,] تَرَكْتُ الْبِلَادَ تُحَدِّثُ + *I left the countries, or towns, resounding with a buzzing, or confused noise.* (Th, ISd.)

3. حَدَّثَ سَيْفَهُ, (TA,) inf. n. مُحَادَّةٌ, (S, K,) *He polished his sword*; (S, K, TA;) [as though he made it new by doing so;] as also أَحَدَّثَهُ, (TA,) inf. n. إِحْدَاثٌ. (K.)—Hence, حَدَّثُوا هَذِهِ الْقُلُوبَ بِذِكْرِ اللَّهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ + *Polish and cleanse ye these hearts by the remembrance of God, like as the sword is polished*: [for they quickly become sullied:] a trad. of El-Hasan. (TA.)—مُحَادَّةٌ and تَحَادُّثٌ, words of well-known meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the latter, to more than two:] you say, حَدَّثَ صَاحِبَهُ *He talked, or conversed in words, with his companion*: (A:) and حَدَّثُوا and تَحَادَّثُوا *They talked, or conversed in words, together, or one with another*. (TK.)

4. أَحَدَّثَهُ (S, A, Mgh, TA) and اسْتَحْدَّثَهُ (A) *He (God, S, or a man, Mgh) brought it into existence, caused it to be, made it, produced it, effected it, or did it, newly, for the first time, it not having been before; began it, or originated it; invented it; innovated it.* (S, Mgh, TA.) [Hence,] أَحَدَّثَ أَمْرًا *He brought to pass an event*. (Kur lxv. 1.) And أَحَدَّثَ حَدَّثًا *He originated an innovation* [see حَدَّثٌ]. (TA.)—See also 3.—Also أَحَدَّثَ, (S, L, Mgh, K,) inf. n. إِحْدَاثٌ, (Mgh,) from الْحَدِّثُ, (S,) + *He voided his ordure; or broke wind*: (L, K:) it has both these meanings: (L:) or he did a thing that annulled his state of legal purity. (Mgh.) [See حَدَّثٌ].—And + *He committed adultery, or fornication*: (K, TA:) and in like manner one says of a woman [أَحْدَثَتْ]. (TA.)

5. تَحَدَّثَ *He talked; conversed in words; told, or related, stories, or narratives*. (S.) And تَحَدَّثَ بِهِ *He talked of it; told it; related it*; (S, A, Mgh, K;) namely, حَدَّثَ بِهِ, (Mgh,) or what is termed أَحْدُوْتُهُ. (S, K.) And يَتَحَدَّثُ إِلَى النِّسَاءِ *He talks to women*. (S, A.) [See also 2.]—It is said in a trad., يَبْعَثُ اللَّهُ السَّحَابَ فَيُبْصِقُ أَحْسَنَ الضَّحِكِ وَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ + *God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking*: the talking here mentioned, says I Ath, is said to mean thundering; and the laughing, lightning; thundering being likened to talking because it announces rain, and its near coming: or by laughing may be meant the smiling of the earth, and the appearing of the flowers or blossoms; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed مَجَازٌ تَعْلِيْقِيٌّ, and is one of the most approved kinds of مجاز. (TA.)

6: see 3, in two places.

10: see 4.—You say also, اسْتَحْدَّثَ خَبْرًا *He*

found new tidings or information: (S:) or he gained, or acquired, tidings or information. (A.)

جَدِثٌ and حَدِثٌ and حَدَّثٌ and رَجُلٌ جَدِثٌ (K) and مُحَدَّثٌ (L) *A man of many stories or narratives, (L, K,) and who relates them well*: (L:) or رَجُلٌ حَدَّثٌ and رَجُلٌ حَدَّثٌ signify a man who relates stories, or narratives, well: and رَجُلٌ جَدِثٌ signifies a man of many stories or narratives; (S, A, El-W'ee;) but is used by the vulgar to signify a man who relates stories, or narratives, well. (El-W'ee, TA.) And you say رَجُلٌ جَدِثٌ مُلُوكٌ *A man who is a companion of kings in talk* (S, A, K) and in their nocturnal conversations: (S:) and حَدَّثٌ نِسَاءً *one who talks to women*; (S, A;) or *who talks with women*. (Az, TA in art. تَبَعَ.) And هُوَ جَدِثُهُ *He is his story-teller*. (A.)

حَدَثٌ *A novelty, or new thing; an innovation; a thing not known before: and particularly relating to El-Islām [i. e. to matters of religious doctrine or practice or the like]*: (Mgh:) [and so أَمْرٌ مُحَدَّثٌ; for] مُحَدَّثَاتُ الْأُمُورِ (pl. of مُحَدَّثٌ, TA) signifies innovations of people of erroneous opinions, (Mgh, TA,) inconsistent with the doctrines, or practices, of the just of preceding times: or what is not known in revealed scripture, nor in the Sunneh, nor in the general conventional tenets of the doctors of the law: and حَدَثٌ, [in like manner,] an innovation that is disapproved, not agreeable with custom, or usage, and not known in the Sunneh. (TA.) وَأَوَى مُحَدَّثًا, occurring in a trad., means *He entertained an innovation*; [i. e. he embraced, or held, it;] or he was content, or pleased, with it; or he bore it patiently: or, as some say, it is وَأَوَى مُحَدَّثًا, meaning *he entertained, or harboured in his dwelling, a criminal, or an offender, and protected him from retaliation*. (TA.)—Also i. q. حَدَاثَةٌ and حَدَثَانٌ [in some copies

of the S حَدَثَانٌ and حَدَثِي [signifying *An accident, an event, a hap, or a casualty*: and generally an evil accident or event, a mishap, a misfortune, a disaster, a calamity, or an affliction]: (S:) [the most common of these words is حَدَاثَةٌ; and its pl., حَوَادِثُ, is more common than the sing.:] the pl. of حَدَثٌ is أَحْدَاثٌ. (TA.) أَحْوَادُهُ (A, K) and أَحْدَاثُ الدَّهْرِ (TA.) or, as is said by Fr and others, this last is حَدَثَانُهُ, (TA,) signify *The accidents, or casualties, of time or fortune; or the evil accidents, or calamities, of time or fortune*. (A, K.) حَوَادِثُ occurs used as a sing., said to be put by poetic license for حَدَثَانٌ: and this latter is also used [as a pl.] for حَوَادِثُ: so say Az and AAF: and it is said to be a noun in the sense of نَوَائِبُ الدَّهْرِ and حَوَادِثُ الدَّهْرِ: accord. to Fr, the Arabs say, [using it as a pl.,] أَهْلَكْتَنَا الْحَدَثَانُ *The accidents, or evil accidents, of time, or fortune, destroyed us*: some say الْحَدَثَانِ, making it dual of حَدَثٌ, and meaning thereby *the night and day*; like as they say [in the same sense] الْمَلَوَانِ and الْجَدِيدَانِ (TA.)

[Hence] حَدَثٌ is a term applied by Sb to The مَصْدَر [or infinitive noun]; because all مَصَادِر are [significant of] accidents [considered as subsisting in, or proceeding from, agents]: and the pl. which he assigns to it in this sense is أَحْدَاثٌ. (TA.)—+ The voiding of ordure; or the breaking of wind; syn. إِهْدَاءٌ: (K:) or legal impurity that forbids, or prevents, one's performing prayer &c.: (KT:) or a state annulling legal purity: pl. أَحْدَاثٌ. (Mgh.) [See 4.]—I. q. وَلِيَّ [The rain following that called the وَسْبِي]: (L:) or [pl. of الْحَدَثُ] signifies the rains of the commencement, or first part, of the year. (K.)—Young, applied to a man, (A, * I, Mgh, *) and to a horse or an ass or the like, and a camel, and, accord. to I Aqr, to a mountain-goat: (L:) pl. أَحْدَاثٌ (A, L, Mgh,) and حَدَثَانٌ (L.) You say رَجُلٌ حَدَّثٌ, (Th, S, L, &c.,) and حَدِيثٌ وَسْبٍ, (Th, S, A, Mgh, K,) and حَدِيثُ السِّنِّ, (IDrd, K, [but this is by some disallowed, as will be seen below,]) *A young man*: (S, L, Mgh, K:) and in the pl. sense you say غُلَامَانِ أَحْدَاثٌ and رَجَالٌ أَحْدَاثٌ [pl. of حَدِيثٌ], (S,) and حَدَثَانِ السِّنِّ, [or these, as is implied above, are not allowable,] and حَدَثَاتُ السِّنِّ [pl. of حَدِيثٌ]. (ISd, TA.) J says, [in the S,] حَدِيثٌ وَسْبٍ, you say السِّنِّ, *you say the young of tooth*: and IDrd says, the vulgar say, هُوَ حَدِيثُ السِّنِّ, like as you say حَدِيثُ السِّنِّ; but it is a mistake; for حَدَثٌ is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the سِنِّ nor to the ضَرْسٍ nor to the نَابٍ; but حَدِيثٌ is an epithet applied to anything recent. (TA.)

حَدَثٌ: } see حَدَثٌ, first sentence; each in حَدَثٌ: } two places.

حَدَثِي: see حَدَثٌ.

حَدَثِي: see what next follows.

جَدَثَانٌ *The first, or beginning, or commencement, of a state, or a case, or an affair*; (S, A, Mgh, K;) as also حَدَاثَةٌ: (S, Mgh, K:) and its freshness; which is also a signification of both these words. (S, Mgh.) So in the saying, [Do thou أَفْعَلْ ذَلِكَ الْأَمْرَ بِجَدَثَانِهِ] *that thing while it is in its first and fresh state*. (S, Mgh.) One says also, جَدَثَانِ شَبَابِهِ + *I came to him in the beginning, or first period, of his youth*. (Abou-Amr Esh-Sheybānee, TA.) And it is said in a trad., addressed to 'Ā'ishah, جَدَثَانِ قَوْمِكَ بِالْكَفْرِ لَهْدَمْتُ الْكَعْبَةَ وَبَنَيْتَهَا, (Mgh, TA,) or, as some relate it, قَوْمِكَ حَدَاثَةً, which means the same, (Mg,) i. e. *Were it not for the shortness of the period that has elapsed since thy people were in the state of infidelity, I would pull down the Ka'abah, and build it [anew]*. (TA.)—See also حَدَثٌ, in two places.

حَدَثٌ, used as a sing. and as a pl.: see حَدَثٌ, in three places.

حديث *New, recent*; (K;) *contr. of قديم*: (S;) *having, or having had, a beginning; existing newly, for the first time, not having been before*; as also **حَادِثٌ**: (Msb:) *brought into existence, caused to be, made, produced, or done, newly, for the first time, not having been before; begun, or originated; invented; innovated; as also مُحَدَّثٌ. (TA.) — See **حَدَّثَ**, last two sentences, in four places. And see **حَدَّثَانٌ**. You say also, **هُوَ حَدِيثٌ عِنْدَ الْإِسْلَامِ** *He is, or was, recently become a Muslim*. (Msb.) And **حَدِيثُو** **حَدِيثٌ** *Men lately in their state of infidelity [or in the state of paganism or ignorance]; who have but recently ceased to be in their state of infidelity* [&c.]. (TA.) — Also *i. q.* **خَبَرٌ** [Information; a piece of information; intelligence; an announcement; news, or tidings; a piece of news; an account; a narration, or narrative; a story; &c.]; (S, K;) employed to signify little and much; (S;) and **حَدِيثِي** signifies the same: (K;) or a thing, or matter, that is talked of, told, or narrated, and transmitted: (Msb:) [and talk, or discourse:] and [in like manner] **أَحْدُوْتُهُ** signifies a thing that is talked of, told, or narrated: (S, K;) or this last signifies a wonderful thing: (IB, TA:) it has been asserted, says MF, that there is no difference between **أَحْدُوْتُهُ** and **حَدِيثٌ** in usage, and in denoting what is good and what is evil; in contradiction to such as say that the former peculiarly signifies that [hind of story] in which there is no profit nor any truth; such as amatory stories, and the like fictions of the Arabs: Fr asserts it to signify peculiarly a laughable and an absurd story; differing from **حَدِيثٌ**: and Ibn-Hishām El-Lakhmce, in his Expos. of the Fg, says that it is only used to denote what is bad, or evil: but Lb replies against him, in his Expos., that it is sometimes used to denote what is good; as in a saying mentioned by Yaḥkoob, which see below: (TA:) the pl. of **حَدِيثٌ** is **أَحَادِيْثٌ**, *contr. to analogy*, (S, K,) said by Fr to be pl. of **أَحْدُوْتُهُ**, and then used as pl. of **حَدِيثٌ**, (S,) but IB says that this is not the case; (TA;) and **حَدَّثَانٌ** and **حَدَّثَانٌ** are also pls. of **حَدِيثٌ**, (K, TA,) sometimes occurring; the latter, rare. (TA.) You say, **سَمِعْتُ حَدِيثًا حَسَنًا** (TA) and **حَدِيثِي حَسَنَةً** (S, A, * TA) [I heard a good story or narrative &c.]; both meaning the same. (TA.) And **اِنتَشَرَ** **أَحْدُوْتُهُ** **حَسَنَةً** [A good story of him became spread abroad among the people]: a saying mentioned by Yaḥkoob in his "Islāh." (TA.) And **أَحْدُوْتُهُ مَلِيْحَةٌ** [A pretty story], and **أَحَادِيْثٌ مَلَاِخٌ** [pretty stories]. (A.) And **أَحْدُوْتُهُ** [Such a one has become the subject of a story, or of a wonderful story: and in like manner, as is said in the A, **صَارُوا أَحَادِيْثًا**: there said to be tropical]. (IB, TA.) — Hence the **حَدِيثُ** of the Apostle of God: (Msb:) [i. e.] **حَدِيثٌ** also signifies A narration of a **مُحَدَّثٌ**: (L:) [meaning **حَدِيثٌ** **نَبَوِيٌّ**, i. e. a tradition, or narration, relating,*

or describing, a saying or an action &c. of Moḥammad:] this word and **خَبَرٌ** both signify a tradition that is traced up to Moḥammad, or to a *Ṣahābee*, or to a *Tābi'e*: (TA in art. رَقَا:) or **حَدِيثٌ** is applied to what comes from the Prophet: **خَبَرٌ**, to what comes from another than the Prophet; or from him or another: and **أَثَرٌ**, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet: (Kull p. 152:) the word in this sense, i. e. the **حَدِيثُ** of the Prophet, has for its pl. only **أَحَادِيْثٌ**; and therefore Sb mentions it in the category of those words which have pls. anomalously formed; such as **عَرُوضٌ**, pl. **أَعَارِيضٌ**; and **بَاطِلٌ**, pl. **أَبَاطِيْلٌ**. (TA.) [The **حَدِيثُ** written at the end of a quotation of a part of a trad. is for **حَدِيثٌ قُدْسِيٌّ** — **اقْرَأْ اَلْحَدِيْثَ** Read the tradition.] — [A holy tradition or narration] means what God has told to his prophet by inspiration, or by a dream, or in sleep, and the prophet has told in his own phraseology: the *Kur-ān* is esteemed above this, because [it is held that] its words also were revealed: (KT:) that of which the words are from the apostle, but the meaning is from God, by inspiration, or by a dream, or in sleep. (Kull p. 288.)

حَدَاثَةٌ: see **حَدَّثَانٌ**, in three places. [Hence,] **حَدَاثَةُ السِّنِّ** Youth; the first period of life. (TA.)

مُحَدَّثٌ: see **حَدَّثَانٌ**.

حَدِيثٌ: see **حَدَّثَانٌ**, in three places.

حَدِيثِي: see **حَدِيثٌ**, in two places.

حَادِثٌ: see **حَدِيثٌ**, first sentence.

حَادِثَةٌ; and its pl., **حَوَادِثٌ**: see **حَدَّثَانٌ**, in four places.

أَحَدَثٌ More, and most, new, or recent: fem. **حَدَثِي**; as in the phrase **أَمْرَاتِي الْحَدَثِي**, occurring in a trad., *My wife who was more, or most, recently married*. (TA.)

أَحْدُوْتُهُ: see **حَدِيثٌ**, in five places.

مُحَدَّثٌ: see **حَدِيثٌ**: — and see also **حَدَّثَانٌ**, in two places. — Also, applied to a poet, i. q. **مُؤَدِّ** [A post-classical author: itself a post-classical term]. (Mz 49th نوع.) [And **الْمُحَدَّثُونَ** The moderns; or people of later times; opposed to **الْقَدَمَاءُ**.]

مُحَدَّثٌ: see **حَدَّثَانٌ**.

مُحَدَّثٌ A true, or veracious, man: (K:) a man of true opinion: (S:) of true conjecture: (A, TA:) inspired; into whose mind a thing is put, and who tells it conjecturally and with sagacity; as though he were told a thing, and said it: occurring in a trad.: (TA:) such was 'Omar. (A, TA.)

مُحَدِّثٌ A teller, or relater, of stories, narratives, or traditions: [and particularly a relater of, or one skilled in, the traditions of Moḥammad:] **مُحَدِّثُونَ** in the sense of **مُحَدِّثُونَ**, signify-

ing a company of men telling, or relating, stories &c., is an anomalous pl., formed by assigning it to the same predicament as words of similar meaning, of which **سَهَارٌ**, pl. of **سَامِرٌ**, is an ex. (L.) See also **حَدَّثَانٌ**.

أَرْضٌ مَحْدُوْتَةٌ + Land upon which the rain called **حَدَّث** has fallen. (L.)

حدج

1. **حَدَجَهُ**, (S, A, K, *) aor. , inf. n. **حَدَجٌ** (S, K) and **جَدَجَ**, (TA,) *He bound the حدج upon him, i. e., upon the camel*; (S, A, K;) as also **أَحْدَجَهُ**: (K;) or *he bound upon him the حَدَجَة, i. e., the [saddle called] **قَسَبٌ** and its apparatus; (Az, TA;) which apparatus consists of the **بِدَادَانِ** with the two girths called the **بَطَانِ** and the **حَقَبِ**, without which a camel is not [said to be] **مَحْدُوْجٌ**. (Sh, TA.) [See **جَدَجَ**.] Accord. to J, **حَدَجَ** also signifies *He bound loads, or burdens, and divided them into camel-loads*: (TA:) but this is a meaning that was unknown to the Arabs. (Az, TA.) J cites as an ex. the words of El-Aḡshā,*

أَلَيْسَ تُحْدَجُ أَحْمَالُهَا

[Is it for separation that her loads are bound &c.?:] but he adds that, accord. to one reading, the poet said **أُجْمَلُهَا**: and this [SM says] is the right reading. (TA.) — [Hence, **حَدَجَ** is used to signify *He betook himself to warring for the sake of the religion*.] 'Omar is related to have said, **حَجَّةٌ هُنَا تُرَادُّ حَدَجٌ هُنَا حَتَّى تَفْنَى**, meaning *Perform one pilgrimage, then betake thyself to warring for the sake of the religion until thou become old and weak, or die*; **أَحْدَجَ** literally signifying *bind the حَدَجَة upon the camel*. (Az, TA.) — [Hence also,] **حَدَجَهُ**, (TA,) inf. n. **حَدَجٌ**, (K,) *He imposed upon him in a sale*. (K, TA.) You say, **حَدَجْتُهُ بِبَيْعٍ سَوْءٍ** (A, TA) *I imposed upon him with a bad sale*, and **بِئْتَاغٍ سَوْءٍ** with bad merchandisc. (TA.) The person imposed upon is likened to a camel upon which a حَدَجَة is bound. (Az, TA.) — And **حَدَجْتُهُ بِمَهْرٍ ثَقِيْلٍ** *I imposed upon him a heavy dowry, by deceit and fraud*. (A, TA.) — Also, aor. , inf. n. **حَدَجٌ**, *He cast حدج [or unripe and hard colocynths, or small colocynths, or small and green colocynths or melons,] at him*. (A, TA.) — Hence, (A, TA,) **حَدَجَهُ بِسَهْمٍ**, (S, A,) iuf. n. **حَدَجٌ**, (K,) *He shot at him with an arrow*. (S, A, K.) And **حَدَجَهُ بِعَصَا**, inf. n. **حَدَجٌ**, *He beat him, or struck him, with a staff, or stick*. (Ibn-El-Faraj, K, * TA.) — [Hence also,] **حَدَجَهُ بِالتَّهْمَةِ**, inf. n. **حَدَجٌ**, *He cast suspicion upon him*. (K, * TA, * TK.) And **حَدَجَهُ بِذَنْبٍ غَيْرِهِ** (S, A) *He accused him of the crime, or offence, of another*, (S, TA,) and put it upon him. (TA.) And **حَدَجَهُ بِبَصَرِهِ**, (S, A,) aor. , inf. n. **حَدَجٌ** (S, TA) and

حَدَّجَ; and حَدَّجَهُ, inf. n. تَحْدِيجُ; (TA;) *He cast his eyes at him*; (S, TA;) as also حَدَّجَ إِلَيْهِ بَصْرَهُ: or *he looked intently, and sharply, at him*: or *he looked at him with a look which he [the latter] suspected and disliked*: (TA:) but حَدَّجَ in looking may be unattended by alarm, or fear: (Az, TA:) تَحْدِيجُ is like تَحْدِيشُ, (S,) syn. therewith: (K:) and also signifies the *looking intently, after alarm, or fear*. (TA.) — Also حَدَّجَ, aor. -, inf. n. حُدُوجُ, † *He (a horse) looked at the figure of a man, or the like, seen from a distance, or heard a sound, and raised his ears, and directed his eyes, towards it*. (TA.)

2. حَدَّجَهُ, inf. n. تَحْدِيجُ: see 1, in two places.

4: see 1, first sentence. أَخَذَتْ شَجَرَةَ الْخَنْظَلِ The colocynth-plant bore, or produced, fruit such as is termed حَدَّجُ. (S.)

حَدَّجَ A certain thing upon which the women of the Arabs of the desert ride; not a رَحْل nor a فُودَج: (Lth, TA:) a certain vehicle, or thing to ride upon, for women, (Az, S, A, K,) like the مَحْفَاة, (Az, S, K,) and like the فُودَج; (Az, TA;) as also حَدَّاجَةٌ: (S, A, K:) pl. of the former حُدُوجُ and أَحْدَاجُ (S, A, K) and حَدَّجُ; (AAF, TA;) and pl. of the latter حَدَائِجُ: (Yaqkoob, S, A:) Az, however, says that ISk makes no difference between the حَدَّج and the حَدَّاجَةٌ, though there is a difference between them accord. to the Arabs, as will be seen from what follows: Shh says that حَدَّج is a name given to a فُودَج bound upon a قَتَب [or small kind of camel's saddle] when it is bound upon the camel at once with all its apparatus: he also says that حَدَّاجَةٌ is a name given to the apparatus composed of the أَبْدَةُ, pl. of بَدَادُ, q. v., which are also called مَخَالِي الْقَتَب, [and which are appertences of the قَتَب] when they are filled, and drawn together, and bound, and tied to the قَتَب: [and he shows, in his explanation of the verb حَدَّج, that this apparatus comprises the قَتَب and بَدَادَانِ with the two girths called the بَطَان and the حَقَب: this is what is meant in the K by the saying that حَدَّاجَةٌ also signifies الأَدَاة:] Abou-Sa'id El-Kilábeo says that حَدَّاجَةٌ signifies the apparatus (أَدَاة) of the قَتَب: and Az says that it signifies the قَتَب with its apparatus. (TA.) — Also A load, or burden. (S, K.) — And [its pl.] حُدُوجُ, Camels with their رِحَال [or saddles]. (TA.)

حَدَّجَ [a coll. gen. n.] The colocynth, or colocynths, when unripe and hard: (TA:) or when becomes hard; (S, TA;) before becoming yellow: (TA:) or small colocynths: (A:) or the colocynth or colocynths, and the melon or melons, (M, K,) while small and green, before becoming yellow, (M,) or while continuing succulent, or fresh, or green: (K:) or [more correctly] the melon or melons; and the colocynth, or colocynths, while

continuing succulent, or fresh, or green: (T:) n. un. with ة. (S.)

حَدَّاجَةٌ: see حَدَّج, in five places.

حدر

1. حَدَرَ, aor. ² (M, Msh, K, &c.) and -, (M, K,) inf. n. حُدُورُ (T, S, M, Msh, K) and حَذَرَ, (T, M, K,) *He made to descend, or to go down or downwards or down a declivity; sent, let, or put, down, or from a higher to a lower place or position*; (T, S, M, A, Msh, K;) as also أَحَدَرَ: (Msh:) [or this latter is not elaste; for, accord. to J,] one says, حَذَرَ السَّفِينَةَ *he lowered the ship*; or *sent it to a lower place*, (S,) or *from a higher to a lower part of a river*; (A;) but one should not say, أَحَدَرَهَا. (S.) You say also, حَذَرَ الْحَجَرَ مِنَ الْجَبَلِ *He rolled down the stone from the mountain*. (A.) — حَذَرْتَهُمُ السَّنَةُ † *Dearth, scarcity, or drought, made them to descend [from the desert]; brought them to a descent*; (T, S;) brought them, (TA,) or brought them down, or made them to descend, (A,) to the towns, or villages. (A, TA.) — حَذَرَ اللَّثَامَ عَنْ حَنَكِهِ *He turned down the لثام [or muffler] from the part beneath his chin*. (TA.) — حَذَرَ الدَّمْعَ, aor. ² and -, inf. n. حُدُورُ and حَذَرَ, *He shed, or let fall, tears*; as also حَذَرَهُ. (TA.) And الْعَيْنُ تَحْذَرُ الدَّمْعَ, (A, K,*) and تَحْذَرُهُ, inf. n. حَذَرَ, (K,) † *The eye sheds, or lets fall, tears*; (A;) or *flows with tears*. (K.) And الدَّمْعُ يَحْذَرُ الْكُحْلَ † [The tears make the collyrium to flow down]. (A.) — حَذَرَ الدَّوَاءَ بَطْنَهُ, (A,) aor. ², (TA,) inf. n. حَذَرَ, (K,) † *The medicine made his belly to discharge itself*. (A, K.) [And حَذَرَ الطَّمْثَ † It (a medicine) caused the menstrual flux to descend: see مُحْذَرٌ.] — حَذَرَ, (T, S, Mgh, K,) aor. ² and -, (K,) inf. n. حَذَرَ; (S, Mgh, K;) and أَحَدَرَ, (T, S, A, K,) inf. n. إِحْدَارُ; (K;) † *He made the skin to swell*, (T, S, A, Mgh, K,) and *to become thick*, (A,) by beating. (T, S, A, Mgh.) — حَذَرَ الثَّوْبَ, (A, K,) aor. ² and -, inf. n. حَذَرَ; (K;) and إِحْدَارَهُ, (S, K,) inf. n. إِحْدَارُ; (K;) † *He twisted the unwoven warp*, (K,) or *the extremities of the unwoven warp*, (S, A,) of the garment, or piece of cloth; (S, A, K;) like as is done with the ends of [garments of the kind called] أَكْسِيَّة [pl. of كَسَاء]: (S:) because its length is thus diminished. (A.) — See 7. — [Hence,] حَذَرَ فِي الْقِرَاءَةِ, (S, Mgh, Msh, K,*) and فِي الْإِقَامَةِ, (S, Mgh, Msh,) and فِي الْأَذَانِ, (Msh,) aor. ² (S, Mgh, Msh, K) and -, (K,) inf. n. حَذَرَ; (S, Mgh, Msh, K;) and حَذَرَهُ, inf. n. تَحْدِيرُ; (K;) and حَذَرَ الْقِرَاءَةَ, (A, Msh,) and الْأَذَانَ, and الْإِقَامَةَ; (Msh;) † *He hastened, or was quick, in the reading, or recitation*, (S, A, Mgh, Msh, K,*) and *in the call to prayer*, (S, Mgh, Msh,) and *in the [form of words called the] إِقَامَةُ*; (Msh;) and *he hastened the reading, or recitation, &c.* (Msh.) — حَذَرَ and حَذَرَهُ, inf. n. [of the latter, accord. to analogy,] حَذَرَةٌ, *It (a bow-string) was thick and strong*. (TA.) [See also حَادَرُ.] — And [hence, app.,] † *It (a*

boy) *was, or became, such as is termed حَادَرُ* [q. v.]: (TA:) [or] حَذَرَ, aor. ²; (Lth, A, S, A, K;) and حَذَرَهُ, aor. ²; (ISd, K;) inf. n. [of the former] حَذَارَةٌ (A, K) and حَذَرَ; (S, K;) † *he was, or became, compact in make*, (A, S, K,) and *thick*: (TA:) or *short and fleshy*: (A:) and *he was, or became, fat, with thickness*, (K, TA,) and *shortness*. (TA. [See حَادَرُ.]) — And حَذَرَ, (T, S, A, K,) aor. ² (T, S, K) and -, (K,) inf. n. حُدُورُ (T, S, A) and حَذَرَ; (K;) and تَحْدِيرُ, inf. n. إِحْدَارُ; and حَذَرَهُ, inf. n. تَحْدِيرُ; (K, TA;) or the first form only; (T;) † *It (the skin) became swollen*, (T, S, TA,) as also أَحَدَرَهُ, (S, K,) by reason of beating: (T, S, TA:) or *became swollen and thick*, by reason thereof. (A, K.) — حَذَرَتِ الْعَيْنُ, inf. n. حَذَارَةٌ, † *The eye was, or became, large and wide*: (Msh:) *was, or became, beautiful*. (TA.)

2: see 1, in four places.

4: see 1, in four places. — Also أَحَدَرَ الثَّوْبَ † *He sewed the garment, or piece of cloth, the second time, after the [slight sewing termed] مَلَّ, or شَلَّ*. (S.)

5. تَحَدَّرَ الدَّمْعُ (S, K*) and تَحَادَرُ (A) *The tears descended gently, or little by little*. (S, A, K,*) And رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ *I saw the rain descending and dropping upon his beard*. (TA.)

6: see 5, in two places.

7. أَحَدَرَ *He, or it, descended; went down, downwards, down a declivity, or from a higher to a lower place or position*: (S, A, Msh, K:) and [in like manner] حَذَرَ, inf. n. حَذَرَ, (TA,) or حُدُورُ, (A,) *he went down, or descended, a declivity*. (A, TA.) [Hence,] أَحْذَرْتُ إِلَى الْبَصْرَةِ *I went down to El-Basrah*. (S.) — Also *He journeyed, or went, towards El-'Irāk, and Syria, and 'Omān: opposed to أَصْعَدَ, which signifies "he journeyed, or went, towards Nejl, and El-Hijāz, and El-Yemen:"* (ISk, on the authority of 'Omārah, TA in art. صَعَدَ:) or the former, *he journeyed, or went, towards El-'Irāk*: and the latter, "he journeyed, or went, towards the Kibleh:" (Abou-Sakhr, T, TA ubi suprā:) and مُنْهَضَرٌ is used as an inf. n. of the former; like as مُصْعَدٌ is of the latter: (T, TA ubi suprā:) also, the former verb, *he returned from any town or country*: and the latter, "he commenced a journey or the like, in any direction." (Ibn-'Arnaf, TA ubi suprā.) — Also, said of a place, *It sloped down*. (Msh.) — See also 1, last sentence but one.

حَذَرَ: see حُدُورُ, in two places.

حَذَرَةٌ A single thread, of the threads of a [garment of the kind called] كَسَاء. (TA.) [See حَذَرَ الثَّوْبَ.] — عَيْنٌ حَذَرَةٌ (A, S, T, S, Msh, K) and حَذَرِي (K) † *An eye compact and hard*: (A, S, T, S:) or *thick and hard*: (K:) or *wide and large and projecting*: (T:) or *large and wide*: (Msh:) or *large*: (K:) or *wide*: (TA:) or *sharp-sighted*. (K.)

حَذَرَةٌ A herd of camels, (S, K,) like, or about, a صِرْمَةٌ, (S,) which is [as some say] from ten to

2. حَقَّقَ (Mgh.) or حَقَّقَ النَّظَرَ (Mṣb.) inf. n. تَحْدِثُ (S, Mgh, Mṣb, K.) *He looked hardly, or intently, (S, Mgh, Mṣb, K.) and rolled the black*

of the eye, (Har p. 221.) at him: (Mgh, Mṣb:) and **حَدَقَتْ**, with an augmentative **ل**, is like **تَحْدِيقُ**; [the verb of which it is the inf. n., namely,] **حَدَّقْتُ**, said of a man, signifying *he rolled the black of his eye in looking*. (S.)

4. **حَدَّقُوا بِهِ**; (S, Mgh, Mṣb, K;) and **حَدَّقُوا**; (S, Mṣb, K;) aor. **حَدَّقَ**, (Mṣb, K;) inf. n. **حَدَّقَ**; (TK;) and **أَحَدَّقُوا**; (Sgh, K;) *They surrounded, encompassed, or encircled, him, or it*; (S, Mgh, Mṣb;) namely, a man, (S,) or a town or the like: (Mṣb:) or *they went round or round about, circuited, or compassed, him, or it*. (K.) You say of anything, **أَحَدَقَ بِهِ** as meaning *It surrounded, encompassed, or encircled, it*; (TA;) as, for instance, a house [or a wall] surrounds a garden. (Mgh.) Thus you say, **عَلَيْهِ شَامَةٌ سَوْدَاءُ** [Upon him is a black mole which whiteness has surrounded]. (TA.) And **أَحَدَقَتْ بِهِ النِّبْيَةُ**; *Death encompassed him*. (TA.) — **أَحَدَّقُوا بِهِ الْأَعْدَاءُ**, a phrase used by El-Harecre, means *They made the blacks of the eyes to surround him*. (Har p. 186.) = **أَحَدَقْتُ** (Zj, TA.) or **أَحَدَقْتُ الرُّوْضَةَ** (K,) i. e. [The meadow] became a **حَدِيقَةٌ** [q. v.], (Zj, K,) [by producing herbs such as are termed **عُشْب**; for] without **عُشْب** it is a **رُوْضَةٌ**. (Zj, TA.)

12: see 4.

Q. Q. 1. **حَدَّقْتُ**, and its inf. n. **حَدَّقَتْ**: see 2.

حَدَقَ: see **حَدَقَتْ**, in three places. — Also *The [fruit of the] بَادَنْجَان [q. v.: accord. to Forskål (Flora Ægypt. Arab., p. 47), solanum cordatum]*: (IAar, Az, K:) [a coll. gen. n.:] n. un. with **ة**: likened to the blacks of the eyes of the [species of antelope called] **مَهَا**: in the handwriting of 'Alee Ibn-Hamzeh, written **حَدَقَ**, with the dotted **ذ**; but this is not known. (TA.)

حَدَقَ (S, Mṣb, K, &c.) and **حَدَّقَتْ** and **حَدَّقَتْ** (K,) but IDrd doubts the correctness of this, (TA.) *The black of the eye*; (IDrd, Mṣb, K;) i. e. the round part in the middle of the eye; (TA;) the greater black of the eye; (S, TA;) the smaller being the **نَاطِر** [or pupil], in which is what is termed **إِنْسَانُ الْعَيْنِ**, for it is like a mirror, in which one facing it sees his figure; (TA;) [the part, of the eye, that is surrounded by the white; the iris, together with the whole of the anterior chamber of the eye;] what is in the middle of the white of the eye: (Zj in his "Khalk el-Insán:") or, as some say, externally, the black of the eye; and internally, its **خَرَزَةٌ** [or lens]: (TA:) [and sometimes the eye, absolutely; as, for instance, in a phrase mentioned voce **ذَاب**, in art. **ذُوب**:] pl. **حَدَقَ**, (S, Mṣb, K;) [or rather this is a coll. gen. n.,] and [the pl. is] **أَحَدَقَاتُ** [a pl. of pauc.] (K) and **حَدَقَاتُ** (Mṣb) and **حَدَقَاتُ**; (S, Mṣb, K;) which last is applied by Abou-Dhu-eyb to the **حَدَقَ** together with what surrounde it. (TA.) [Hence,] **تَكَلَّمْتُ عَلَى حَدَقٍ** *I spoke while the people, or party, looked at me*. (TA.) And **رَمَاةُ الْحَدَقِ** *Those who hit the mark in throwing or shooting*. (TA.) And

نَزَلُوا فِي مِثْلِ حَدَقَةِ الْبَعِيرِ; *They alighted, or alighted and abode, in a tract abounding with herbage; likened to the حدقة of the camel because this is plentifully supplied with moisture*. (TA from a trad.)

حَدِيقَةٌ *A walled garden; a garden surrounded by a wall*: (S, Mṣb, TA:) of the measure **فَعِيْلَةٌ** in the sense of the measure **مَفْعُولَةٌ**: (Mṣb:) or any round piece of land surrounded by a fence or the like, or by elevated land: (TA:) or whatever is surrounded by building: (K:) and, by extension of its application, a garden, though without a wall: (Mṣb:) or a meadow, or garden, (**رُوْضَةٌ**) having trees: (S, K:) or a garden of palm-trees and of other trees, (Zj, IDrd, K,) dense and luxuriant, (Zj, IDrd, TA,) and, as some say, fruit-bearing: (TA:) or a garden (**جَنَّةٌ**) of palm-trees and grape-vines: (TA:) or a distinct collection of palm-trees: (K:) or a plot of seed-produce: (Kr, TA:) or a hollow in a valley, that retains water: and any depressed place in a valley, that retains water, though water be not in its bottom: (TA:) pl. **حَدَائِقُ**. (S, Mṣb, K.) Hence the saying, **وَرَدَ عَلَيَّ كِتَابُكَ فَتَنَزَّهْتُ فِي حَدَائِقِهِ** [Thy letter has come to me, and I have recreated myself in contemplating the beauty of its garden-like phrases]. (TA.)

حَدَقَتْ (mentioned in the K in art. **حَدَقَ**) *A large حدقة [or black of the eye]*: (S, K:) a meaning which shows the **ل** to be augmentative: (TA:) or some part of the body that is unknown: (K:) one says, **أَكَلَ الذِّئْبُ مِنَ الشَّاةِ الْحَدَقَةَ** [*the wolf ate, of the sheep, or goat, the حدقة*]: A'Obeid says, it is some part of the body thereof, but I know not what it is: (S:) or the eye: (S, K:) so says Lh; (S;) and so Kr: (TA:) Aṣ heard an Arab of the desert, of the Benoo-Sa'ad, say that it means its **غُلَصِمَةٌ** [or epiglottis]. (IB, TA.) — **عَيْنُ حَدَقَةٍ** *An eye of which the ball, or globe, is prominent, or large and prominent; or of which the black is prominent*; syn. **جَاحِظَةٌ**. (TA.)

حَدَوْتُ *Short and compact*. (IDrd, K.)

حَدَوْتُ: } see **حَدَقَ**.
حَدِيقَةٌ: }

حَدَّقُوا and its vars. (mentioned in this art. by J and Sgh): see art. **حَدَقَ**.

مُحَدَّقٌ *A difficult, or distressing, affair or event; in consequence of which men look hardily, or intently*. (TA.)

حدق

For several words mentioned under this head in some of the Lexicons, see art. **حدق**.

حدم

1. **حَدَمَ**, and **حَدَمَتْهُ الشَّمْسُ**, aor. **حَدَمَ**, inf. n. **حَدَمَ**, *The sun, and the fire, was, or became, vehemently hot upon him*. (Mṣb.)

4: } see what next follows.
5: }

8. **أَحَدَمْتُ النَّارَ**, and **أَحَدَمْتُ الْحَرَّ**, in the K, erroneously, **أَحَدَمْتُ**, *The fire, and the heat, burned, or burned fiercely*: (K, TA:) and **أَحَدَمْتُ النَّارَ** *the fire flamed, or blazed*: (S, Mgh, K:) and in like manner, [as meaning it became inflamed, or made to flame or blaze,] the verb is said of anything: (T, TA:) or **أَحَدَمْتُ النَّارَ**, and **أَحَدَمْتُ النَّهَارَ**, *the fire, and the day, was, or became, vehemently hot*: (Mṣb:) and **أَحَدَمْتُ**, said of a day, (AZ, TA,) and of heat, (S in art. **حَمْدٌ**), signifies the same as **أَحَدَمْتُ**, (AZ, S ubi suprâ, TA,) from which it is formed by transposition. (S ubi suprâ.) And **أَحَدَمْتُ** *He suffered vehement heat from the sun, and from fire*. (Mṣb.) And **أَحَدَمْتُ الْقِدْرَ** *The cooking-pot boiled vehemently*. (AZ, TA.) — [Hence,] **أَحَدَمْتُ الشَّرَابَ** *The wine, or beverage, estuated, or fermented*; syn. **غَلَى**. (Mgh, TA.) And **أَحَدَمْتُ** **صَدْرُ فُلَانٍ غَيْظًا** *The bosom of such a one burned with anger, wrath, or rage*. (TA.) And **أَحَدَمْتُ عَلَيْهِ غَيْظًا** *He burned against him with anger, wrath, or rage*; (K, TA;) as also **تَحَدَّمَ**. (K.) And **أَحَدَمْتُ الدَّمَ** *The blood became intensely red, so as to be [nearly] black*; (S, Mṣb, K, TA;) and became vehemently burning. (Mṣb. [See also the part. n., below.])

حَدَمَ and **حَدَمَ** *The vehement burning of fire*, (K,) and of heat: or, accord. to the T, **حَدَمَ** [app. **حَدَمَ**] signifies the *vehement heating of a thing by the sun, and by fire*: [see 1:] accord. to AZ, **حَدَمَ زَقَرُ النَّارِ** signifies "the flaming, or blazing, of fire;" and **حَدَمَهَا** and **حَدَمَهَا** and **حَدَمَهَا** have all one meaning [app. the third of the meanings assigned below to **حَدَمَةٌ**]. (TA.)

حَدَمَ: see what next precedes.

حَدَمَةٌ *Fire: and the sound of fire*: (K:) or the sound of the flaming, or blazing, of fire; (Fr, S;) as also **حَدَمَةٌ**. (Fr, TA.) — + *The sound of the belly of the serpent*, (K,) or, as some say, of the species of serpent termed **أَسُود**: (TA:) or the rustling sound of the skin of the serpent, caused by rubbing one part thereof against another; as though it were the confused and continued sound of a thing **مُحْتَدِمٌ** [i. e. flaming, or boiling]. (AHât, TA.) — + *The purring of a cat: likened to the sound of flaming, or blazing*. (TA.)

قَدَرُ حَدَمَةٍ *A cooking-pot quickly boiling; contr. of صَلَوْدٌ*: (Fr, S, A, TA:) in the K, erroneously, **فَرِحَةٌ**, like **حَدَمَةٌ**. (TA.)

مُحْتَدِمٌ *A day vehemently hot*. (S.) — + *Blood intensely red, inclining to blackness: or, as some say, intensely burning*. (Mgh.)

حدو

1. **حَدَا الْإِبِلَ**, (S, Mgh,) or **حَدَا بِالْإِبِلِ**, (Mṣb,) or both, (K,) aor. **يَحْدُو**, (Mṣb,) inf. n. **حَدَوُ** (S, Mgh, K) and **حَدَا**; (S, K) and **جَدَا**, (K,) *He drove the camels; (S, Mgh, K;) and chid them*: (K:) [and **أَحَدَاهَا** app. has the former signification:] and *he sang to them*: (S:) or *he urged, or excited, the camels by singing to them, which*

is termed **حَدَا** (Mgh.) or **حَدَا لَهَا** signifies *he sang to them*. (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed **رَجَز**. (TA in art. **رَجَز**.) [It is said that] **حَدَا** originated from the fact of a Desert-Arab's beating his young man, or boy, and biting his fingers; whereupon he went along saying **يَا يَدَيَّ**, meaning **يَا يَدَيَّ** ["O my two hands!"]; and the camels went on at his cry; therefore his master bade him keep to it: (K in art. **دَى**;) so says IḤār. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the K.]) **حَدَا** signifies also *He raised his voice with [the singing termed] الحَدَاة*. (Hār p. 576.) [And *He breathed short (anhelavit), and sent forth a voice or sound*. (Golius, from a gloss in the KL.)] — You say also of the north wind, **تَحْدُو السَّحَابَ**, i. e. **† It drives along the clouds**. (S.) — And **حَدَاهُ عَلَى كَذَا** **† He urged him, incited him, or put him in motion or action, to do such a thing**. (Mgh, TA.) — And **حَدَاهُ** **† It followed it**; namely, the night the day; (K;) as also **احْتَدَاهُ**: (AHn, K;) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, **لَا أَفْعَلُهُ مَا حَدَا اللَّيْلُ النَّهَارَ** **† I will not do it as long as the night follows the day**. (TA.) — See also 5.

4: see 5.

5. **حَدَاهُ**, in its primary sense, is from **الْحَدَاة**, and signifies *He (a driver of camels) vied, competed, or contended for superiority, with him, or emulated him, (namely, another driver,) in driving camels, or urging them by singing to them; each of them desiring to elicit the ability of the other in doing so*. (Z, TA.) — [And hence,] *He vied, or competed, and contended for superiority, with him*, (S, K,* mentioned in the K in art. **حَدَى**;) in an action or a work [of any kind]. (S.) You say, **تَحَدَيْتُ النَّاسَ الْقُرْآنَ** *I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading or reciting [the Kur-án]*: it means like as does the saying of a person contending with others for the superior glory of his people, "Bring ye a people like my people, or like one of them." (Mgh.) It is said of Moḥammad, in a trad., **تَحَدَى الْعَرَبَ بِالْقُرْآنِ** [*He vied, or contended, with the Arabs by means of the Kur-án*]. (TA.) And one says, **تَحَدَى صَاحِبَةَ الْقِرَاءَةِ**, and **الصَّرَاعَ**, [*He vied, or contended, with his companion in reading, or reciting, and in wrestling,*] in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) — Also *He aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it*; (AA, and K* and TA in art. **حَدَى**;) as also **حَدَاهُ**, (AA, TA,) and **احْدَاهُ**. (Sgh, and K ib.) Hence the saying of Mujāhid, **كُنْتُ أَتَحَدَى الْقُرْآنَ فَأَقْرَأُ** [*I used to aim at reading, or reciting, the Kur-án, and so to read, or recite*]. (AA, TA.)

6. **تَحَادَتِ الْإِبِلُ** *The camels urged on one another*. (K.)

8: see 1, in two places.

لَا أَفْعَلُهُ حَدَا الدَّهْرِ *I will not do it ever*; (K;) as long as the night follows the day. (TA. [See 1.])

حَدَوَاتُ The north wind; (S, K;) because it drives along the clouds: the masc. form, **أَحْدَى**, is not used. (S.)

حَدَا: see 1, in two places.

حَدُو }
حَدَى } see **حَدَا**, in art. **حَدَا**.
حَدِيَّة }

حَدِيَّة A vying, or competition, and contention for superiority. (K. [There mentioned in art. **حَدَى**; but belonging to the present art., (see 5,) like as **حَجَبِيَّة** belongs to art. **حَجَو**.] = [One who vies, or competes, and contends for superiority.] You say, **أَنَا حَدِيَّتُكَ بِهَذَا الْأَمْرِ** [*I am he who vies, &c., with thee in this affair*], meaning *come forth to me as an adversary, by thyself alone*, (T, S,* K,* TA,) and compete, or contend, with me [in this affair]. (T, TA.) — And **هُوَ حَدِيَّتُهُمْ** *He aims at them; makes them his object; seeks, endeavours after, pursues, or endeavours to reach, or attain, them*. (TA.) — And **هَذَا حَدِيَّتِي هَذَا** *This is the like, or like in form, of this*. (As, TA.) — And **حَدِيَّتِي النَّاسِ** *One of the men or people*. (Kr, K.) = See also **حَدَاة**, in art. **حَدَا**.)

حَدَا: see what next follows.

حَادٍ Driving or a driver [of camels; or urging or exciting them, or one who urges or excites them, by singing to them: see 1]: (Mgh:) pl. **حَدَاة**. (TA.) You say **رَجُلٌ حَادٍ** and **حَدَاةٌ** [which latter is an intensive epithet]. (K.) — It is also applied to a [wild] he-ass, as meaning *Driving before him his she-asses*. (S,* TA.) He is said to be **حَادِي ثَلَاثَ** [*A driver before him of three she-asses*], (S, TA,) and **حَادِي ثَمَانٍ** [*a driver before him of eight she-asses*]. (TA.) — **حَادِي النُّجُومِ** [lit. *The driver, or urger, of the asterism*] means **الدَّبْرَانِ** [i. e. **† the Hyades; or the five chief stars thereof; or the brightest star thereof, α of Taurus**]: (TA:) and so **حَادِي النُّجُومِ** [lit. *the driver, or urger, of the stars*]. (S voce **الْحَادِيَّة** [pl. of the fem. **الْحَادِيَّة**] means **† The hind legs**; because they follow the fore legs. (K.) And **† The latter or hinder, or the last; or hindmost, parts or portions of anything**. (Az, TA.) — **حَادٍ** is also the act. part. n. of **حَدَا** as syn. with **تَحَدَى**; and thus means *Aiming at a thing; &c.* (AA, TA.) = **حَادِي** **وَعَشَرٌ**, &c.: see art. **وَحَد**.

أَحْدَى fem. of **أَحَدٌ**: see art. **أَحَد**.

أَحْدَوَةٌ and **بَيْنَهُمْ أَحْدِيَّةٌ** Among them is in use a certain kind of **حَدَاة**. (Lb, K.)

حَدَى

For several words mentioned in the K under this head, see art. **حَدَو**.

حَدَّ

1. **حَدَّ**, aor. **حَدَّ**, (L, Mgh,) inf. n. **حَدٌّ**, (L, Mgh, K,) *He cut, or cut off, a thing*: (Mgh:) or *cut, or cut off, quickly*; (IDrd, A, L;) as also **هَدَّ**: (A:) or *cut off quickly and utterly*: (L:) **حَدَّ** is syn. with **جَدَّ**. (K.)

حَدَّ + *Quickness in speech and actions*. (TA.)

حَدَّةٌ A piece of flesh-meat; (A,* L, K;) as also **حَزَّةٌ**. (A, L.)

حَدَّ, an inf. n. having no verb, (Az, L,) *Lightness of the toil*: (S, L, K:) *lightness of the hair of the tail of a horse: shortness of the tail of an ass; and of a bird of the kind called قَطَا; or lightness of the feathers of the tail thereof; or †lightness and quickness of the flight thereof*: (L:) and *lightness of the beard*. (L.) — **† Lightness of hand**. (S. [See **أَحَدٌ**.]) **† Quickness: or quickness and lightness or agility**. (L.)

حَدَحْدَةٌ and **حَدَحْدَةٌ** A short woman. (L.)

قَرَبٌ حَذَاذٌ **† A quick [night-journey to water]**; (S, L, K;) like **حُكَاثٌ**: (S, A, L;) and *far-extending, or distant*; as also **حَذَاذٌ**. (L.) And **خَمْسٌ حَذَاذٌ** (L) and **أَحَدٌ** (K) [*A journey of five days whereof the second and third and fourth are without water*] in which is no languor, or flagging; (L;) and quick. (K.)

حَذَاذٌ: see what next precedes.

أَحَدٌ Deprived of an arm, or a hand, &c., by amputation: fem. **حَدَاةٌ**: [pl. **حَدَّ**:] thus **أَحَدٌ** **الْيَدِ** means *having the arm, or hand, amputated*: and [hence] **† not having the means of acquiring eminence, or nobility**. (L.) [Hence, also,] **أَصُولٌ** **بِيَدِ حَدَاةٍ**, in a trad. of 'Alee, means **† Shall I assault the enemy with a short arm, that will not attain to that which I desire?** or, accord. to one reading, it is **جَدَاةٌ**, meaning *amputated*: alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. **حَدَّ** and **جَدَّ**.) [Another meaning of **أَحَدٌ** **الْيَدِ** will be found below.] — A light-tailed camel: (S, L:) a horse light, or scanty, in the hair of the tail: (A, L:) or having it (the tail, Mgh) cut off: (A, Mgh:) a short-tailed ass. (L.) **قَطَاةٌ حَدَاةٌ** A bird of the kind called **قَطَا** having a light, or scanty, tail; having a tail of which the feathers have become light, or scanty; (S, L;) having few feathers in the tail: (A:) or short-tailed: (L:) or **† light and quick in flight**. (A,* L.) And **لَحِيَّةٌ حَدَاةٌ** A light, or scanty, beard. (L.) — *Lean, lank, or light of flesh; or slender; or lank in the belly*. (K.) — *Smooth*; (Kh, Mgh;) a thing to which nothing clings, or attaches. (Mgh,* TA.) **وَلَّتِ الدُّنْيَا حَدَاةً**, in a **خُطْبَةٍ** of 'Oṭbeh Ibn-Ghazwān, means **† The world hath retired, passing away quickly**, (A,* L, K,*) *nothing clinging to it [so as to retard it]*: (L, K:) or *the people thereof not clinging to aught of it [so as to retard it]*: (A:) or quickly; its latter part being cut off. (Az, L.) — A sword quick in cutting. (A.) — **† Light-handed**; (S, A, L, K;) quick-handed; (L;) i. e. thievish; or quick in

getting, or attaining: (A:) [and so أَلْحَقَ الْيَدَ, as is implied in the S and L.] El-Farezdaq uses the expression أَلْحَقَ يَدَ الْقَيْمِ (S, L,) meaning thereby أَلْحَقَ الْيَدَ (L.) — نَاقَةٌ حَذَاةٌ + A she-camel quick in pace. (A.) — قَلْبٌ أَلْحَدٌ + A sharp, quick, active mind. (L.) — سَيْرٌ أَلْحَدٌ + A very quick, unpleasant journey or pace. (A.) See also حَذَاةٌ — أَمْرٌ أَلْحَدٌ + An affair, or event, quick in passing: (L:) or decisive and quick: (TA:) or severe and abominable; (A, L, K;) without a parallel: (A:) or as though it eluded every one, so that he could not attain to it, and was not sufficient for it: (A:) pl. حَذَاةٌ. (L, K.) — يَمِينٌ حَذَاةٌ + An oath which a man takes quickly: (S, K:) or an abominable, severe oath, whereby one decides a right, or due: (A, L:) some say حَذَاةٌ (S.) It is said in a prov., تَزِيدُنَا حَذَاةً + He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA.) — عَزِيمَةٌ حَذَاةٌ + An energetic and effective resolution, from which one does not turn to anything. (A.) — حَاجَةٌ حَذَاةٌ + A light want, quickly accomplished. (A, L.) — رَحِمٌ حَذَاةٌ + A bond of relationship [cut, or severed, or] not made close by affection; expl. by إِذَا لَمْ تَوْصَلْ: (Fr, S, K:) as also حَذَاةٌ [q. v.]. (Fr, S.) — أَلْحَدٌ أَبْدُ: see أَبْدُ.

حذر

1. حَذَرَ, aor. -, inf. n. حَذَرٌ; and احتذر; (Mgh, K;) He was cautious, wary, or vigilant; was on his guard; took care; (K, TA;) was in a state of preparation; (Mgh;) was in fear; feared. (TA.) [You say, حَذَرَ مِنْ أَمْرٍ and احتذر مِنْ أَمْرٍ He was cautious, &c., of a thing, or an event. And حَذَرَ عَلَيْهِ مِنْ كَذَا and احتذر He was cautious, &c., for him, of such a thing. And both verbs are also trans.: for you say,] حَذَرَهُ (S, A, Mgh,) aor. and inf. n. as above; (S;) and احتذره (TA,) and حاذره; (A;) He was cautious of it; guarded, or was on his guard, against it; (S, A;) prepared, prepared himself, or was in a state of preparation, against it; (TA;) feared it. (Mgh, TA.) [And حَذَرَ أَنْ يَفْعَلَ and احتذر He was cautious of doing it; or he feared doing it.] And فَحَذَرَهُ The thing was an object of fear, and so he feared it. (Mgh.) And حَذَرَ الْمَوْتَ [Death was an object of fear]: and حاذرٌ الْمَوْتُ [He feared death]. (A.)

2. تَحَذِيرٌ [The cautioning another; putting him on his guard; making him to be cautious or wary or vigilant, to be on his guard, to take care, or to be in a state of preparation;] the making to fear, or be in fear. (S, TA.) [You say, حَذَرَهُ مِنْ أَمْرٍ He cautioned him against a thing. And the verb is also doubly trans.: you say,] حَذَرَهُ الْأَمْرَ [He cautioned him against, or made him to fear, the thing, or event]. (TA.) And أَحَذَرَكُهُ [I caution thee against him, or it]. (K.) And it is said in the Kur [iii. 27 and 28], يُحَذِرُكُمْ اللَّهُ نَفْسَهُ, God maketh you to fear Himself. (TA.)

3. حَذَرًا (TK,) inf. n. مُحَاذَرَةٌ (S, K) and حَذَارٌ (S,) They two were cautious, or in fear, each of the other; were on their guard, or in a state of preparation, each against the other. (TK.) حَذَارٌ is syn. with مُحَاذَرَةٌ (S,) and مُحَاذَرَةٌ is between two. (K.) — See also 1, in two places.

8: see 1, in five places.

11. احذار He was angry, (K,) and prepared himself to do mischief, (TA,) and drew himself together (تَقَبَّضَ): so in some copies of the K and in other lexicons: or became enraged (تَغَيَّظَ): so in other copies of the K. (TA.)

حَذَرٌ: see what next follows, in two places.

حَذَرٌ and حَذَرٌ (S, A, Mgh, K,) the former an inf. n., (S, Mgh,) and the latter a simple subst., (Mgh,) Caution, wariness, vigilance, guard, or care; (S, A, K;) as also مُحَذَرَةٌ (K;) or a state of preparation; (Mgh;) or fear; (Mgh, TA;) and so مُحَذَرَةٌ: (S, Mgh, K;) [pl. أَحْذَارٌ.] You say, أَخَذَ حَذَرَهُ He took care; was cautious, or vigilant. (Bd in iv. 73 and 103.) And هُوَ أَبْنُ أَحْذَارٍ + He is a son [i. e. a person] of resolution, or determination, and caution, or wariness. (S, K.) And حَذَرَكَ زَيْدًا: see حَذَارٌ. حَذَارٌ حَذَرٌ The male chameleon: (K:) because of its frequent changes. (TA.)

حَذَرٌ, and its pl.: see what next follows.

حَذِرٌ (S, A, Mgh, K) and حَذِرٌ (S, A, K) Cautious; wary; vigilant; on his guard; careful; (S;) or in a state of preparation; (Mgh;) as also حَذِيرٌ (S, A, Mgh;) and fearful: (S;) or very cautious or wary or vigilant or careful; as also حَازِرَةٌ (K) and حَذِيرَانٌ (A, K:) or this last signifies very fearful and cautious &c.: (S:) pl. of the first حَذِيرُونَ and حَذَارَى (S, K.) Sb cites, as an ex. of حَذِرٌ used transitively,

* حَذِرٌ أُمُورًا لَا تَخَافُ وَآمِنٌ *
* مَا لَيْسَ مُنْجِيهِ مِنَ الْأَقْدَارِ *

[Cautious, or very cautious, of things not to be feared, and trusting in that which will not save him from the decrees of destiny]: but this is extr.; for an epithet of the measure فَعْلٌ is not [regularly] trans., so as to govern an objective complement. (S, TA.) In the Kur xxvi. 56, some read حَازِرُونَ; and some, حَذِيرُونَ and حَذِيرُونَ signifying in a state of preparation; (Zj, S;) or fully equipped with arms: (Sh:) and حَذِيرُونَ, in a state of fear; (S;) or in a state of preparation; (TA;) or in a state of preparation with the accoutrements of war; (Ibn-Mes'ood;) or cautious, or vigilant. (Zj.)

حَذَرِيَّةٌ A rugged piece of ground: (S, K:) or the top of a mountain, when it is hard and rugged, but level: (Abou-Kheyreh:) and rough ground: (TA:) and a rugged [hill such as is termed] أَكْمَةٌ; as also حَذَرِيَّةٌ: (K:) pl. حَذَارَى and حَذَارٍ (S.) — Also The عَفْرِيَّة [or feathers of the back of the neck] of a cock: (S, K:) pl. as above. (K.)

حَذَرِيَّةٌ: see what next precedes.

حَذِرٌ: see حَذَرٌ.

الحَذَرَى [like البَذَرَى,] What is false, vain, or ineffectual; syn. البَاطِلُ. (K.)

حَذَارٍ [an imperative verbal noun] meaning Beware; be cautious, wary, or on thy guard; or take care. (S, A, K.) The poet (Abu-n-Nejm, TA) says,

* حَذَارٍ مِنْ أَرْمَاجِنَا حَذَارٍ *
Beware of our spears: beware. (S, A.) And you say, سَمِعْتُ حَذَارًا فِي عَسْكَرِهِمْ [The cry "Beware" was heard in their army]. (TA.) When the word is repeated, the second is sometimes with tenween: (K:) but this is only in poetry, when required by the metre, as in the following verse, cited by Lh:

* حَذَارٍ حَذَارٍ مِنْ قَوَاسِ دَارِمٍ *
* أَبَا خَالِدٍ مِنْ قَبْلِ أَنْ تَتَنَدَّمَ *

[Beware, beware of the horsmen of Dárim, O Abou-Khálil, before that thou repent]. (TA.) You say also, حَذَارِكَ, [with the ك of allocution,] meaning Beware thou. (Lh, TA.) And when you caution a person [against another], حَذَرَكَ زَيْدًا [Beware thou of Zeyd]; (K, TA;) and حَذَارِيكَ زَيْدًا (K,) which latter means Beware thou, and beware thou again, of Zeyd: both then [also] being verbal nouns. (TA.)

أَنَا حَذِيرُكَ مِنْهُ You say, حَذِيرٌ [A cautioner]. You say, مِنْ حَذِيرِكَ [I am thy cautioner against him, or it]; (TA;) or أَحْذَرُكَ [I caution thee against him, or it]: (K:) known to Aq as heard only from Lth. (TA.) [See also what next follows.]

حَذَارِيَّاتٌ Persons who make others to fear: (K:) or rather, as others than F explain it, مُنْذِرُونَ [cautioners, or warners, &c.]. (TA.)

حَذِرٌ and حَازِرُونَ: see حَازِرٌ.

حَازِرَةٌ: see حَذِرٌ.

أَحْذَرُ [More, and most, cautious, wary, vigilant, careful, or fearful]. You say, أَحْذَرُ مِنَ الْغُرَابِ More fearful [or cautious, &c.] than the raven: a prov. (Mgh.)

مَحْذُورٌ A thing that is feared. (Mgh.) One says, وَكَأَنَّ اللَّهَ كُلَّ مَحْذُورٍ [May God preserve thee from everything that is feared]. (A.)

مَحْذُورَةٌ A calamity that is feared, or regarded with caution: (K:) or a troop of horse making a hostile attack, or incursion, upon a people: or i. q. صَبْحَةٌ [app. as meaning a hostile attack, or incursion, when it comes upon a tribe suddenly, or unexpectedly; or it may here mean a punishment, or chastisement; or a crying-out, which is the primary signification]: (A:) and war. (K.) — See also حَذَرٌ, in two places.

حذف

1. حَذَفَهُ (S, Mgh, Mgh, K, &c.) aor. -, (Mgh, Mgh, K,) inf. n. حَذْفٌ (S, Mgh, Mgh,) He cut

it off: (Mgh, Mgb:) or he cut it [so as to lessen it] at its extremity; (TA;) he cut off somewhat from the extremity of it; he curtailed it; as, for instance, the tail of a beast: (Lth, TA:) and he made it to fall; dropped it; rejected it. (S, Mgh, Mgb, K.) One says, **حَدَفْتُ مِنْ شَعْرِي**, (S,) or **حَدَفْتُ مِنْ شَعْرِهِ**, (Mgb, K,*) and **حَدَفْتُ مِنَ الدَّابَّةِ**, (S, Mgb,) [شَعْرٌ being understood,] I took, or cut off, [somewhat] from my hair, [or his hair,] and from the tail of the beast; (S, K,*) I clipped it. (Mgb.) And **حَدَفَ الشَّعْرَ** [He clipped the hair]: said of a cupper. (TA.) And **حَدَفَ الثَّوبَ** He cut off a piece from the garment, or cloth. (TA.) And **حَدَفْتُ رَأْسَهُ بِالسَّيْفِ** I cut off a portion of his head with the sword: (IF, Mgb:) I struck his head with the sword and cut off a portion of it. (S.) — Also, inf. n. as above, †He elided it, struck it off or out, or rejected it; namely, a letter, [and a syllable,] from a word: (MA, PS:) he omitted it. (MA.) [†He suppressed it; namely, a word of a proposition or sentence.] And **حَدَفَ السَّلَامَ**, (K,) inf. n. as above, (TA,) †He made the salutation to be light [of utterance], and concise; (K, TA;) i. e., the salutation in prayer. (TA.) And **حَدَفَ فِي قَوْلِهِ**, (Mgb,) and **حَدَفَ فِي الْقِرَاءَةِ**, aor. and inf. n. as above, (Mgb,) †He was concise, (Mgh, Mgb,) and quick, in his saying, (Mgb,) and in the call to prayer, and the recitation, or reading. (Mgh.) — **حَدَفَهُ بِالْعَصَا** He struck him, or beat him, with the staff, or stick: (TA:) and he cast, or threw, at him the staff, or stick. (S, K, TA.) It is said in a prov. of the Arabs, mentioned by Sb, **إِيَّاكُمْ وَأَنْ يَحْدَفَ أَحَدُكُمْ الْأَرْنَؤَبَ**, i. e. [Beware ye] lest any one of you cast at, or shoot, the hare: because this animal is of evil omen. (TA. [But the reading there given is **إِيَّايَ**: an evident mistranscription.]) Or **حَدَفَهُ**, inf. n. as above, signifies He struck, or he cast at, or shot, him, or it, from one side. (Lth, TA.) — [Hence,] **حَدَفَ فَلَنَا بَجَانِئِهِ** †He gave such a one a gift. (Z, K.) — And **حَدَفَ بِهَا** †He broke wind. (Ibn-'Abbād, TA.) — **حَدَفَ فِي مَشْيِهِ** He moved about his side and his hinder parts (in the CK he moved about his hinder parts and his shoulder-joint) in his gait: and (in the CK “or”) he went with short steps. (En-Nadr, K, TA.)

2. **حَدَفَهُ**, [inf. n. **تَحْدِيفٌ**,] He clipped it much: he took, or cut off, from its lateral parts, whatever it was, so as to make it even: (Mgb:) he (a workman, or an artificer,) made it (a thing) becomingly even; as though he cut off from it whatever required to be cut off, so that it became free from everything unseemly, and was nicely, neatly, or properly, trimmed. (A, TA.) **تَحْدِيفُ الرَّأْسِ** [الرَّأْسِ] signifies The cutting of the hair so as to form a **طَرَفٌ** [q. v.], by taking from its sides so as to make it even [with the cut portion over the forehead]; (T, Mgh;) as is done by, or to, a girl: (Mgh:) or **تَحْدِيفُ الرَّأْسِ** is a custom of women, consisting in the removing of the hair from [the sides of] the head as far as a line upon the side of the face made by putting one end of a string, or thread, upon the top of the

ear, and the other end upon the angle of the **جَبِينِ** [or part above the temple]: (Mgb:) accord. to En-Nadr, the **تَحْدِيفُ** of the **طَرَفِ** is the making a [طَرَفٌ such as is termed] **سَكْنِيَّةٌ**, [i. e., after the fashion of Sukeyneh the daughter of El-Hoseyn, as is shown in the S and K &c. in art. **سَكَنَ**,] like as do the Christians. (L, TA.) — Also, inf. n. as above, †He prepared it; or put it into a right, or good, state; and made it; or made it shilfully, or well. (S, K, TA.)

8: see 1.

حَدَفٌ Small, black sheep or goats, (S, Mgb, K,) of El-Hijáz; (S, K;) or of Jurash, (ISH, K, TA,) of El-Yemen, small, with short, or short and fine, wool or hair, (ISH, TA,) without tails and without ears: (ISH, K, TA:) or the young ones of sheep or goats, in general: and metaphorically applied to †gazelles: (TA:) n. un. with **ة**. (S, Mgb.) — A certain kind of bird: (Sgh, K:) or small **بَطٌّ** [or ducks]: (K:) like [or likened to] the sheep, or goats, thus called: it is said by IDrd to be not a genuine Arabic word. (TA.) — The small **زَاغٌ** [or rook], which is eaten; (Lth, K;) the small black birds of the crow-kind, called **زَيْغَانٌ** [pl. of **زَاغٌ**], which are eaten: n. un. with **ة**. (ISH, TA.) — The leaves of seed-produce, (L,) or of grain. (O, K.)

حَدَفَةٌ A piece cut off from a garment. (L, TA.)

حَدَفَةٌ Short: applied to a woman: (Sgh, K:) and to a ewe. (Sgh.)

أُذُنٌ حَدَفَاتٌ An ear that is as though it were clipped, or cut off. (K, TA.)

حَدَافَةٌ Clippings, or what one cuts off, of a hide, (Lh, S, Sgh, K,) &c.: (S, Sgh, K:) or what is cut off, of a thing, and thrown away. (TA.) — [Hence,] one says, **مَا فِي رَحْلِهِ حَدَافَةٌ** There is not in his travelling-utensils any food: (S, Sgh, K:) or any small quantity of food &c. (Z, TA.) And **أَكَلَ الطَّعَامَ فَمَا تَرَكَ مِنْهُ حَدَافَةٌ** †[He ate the food, and left not of it anything]. (ISK, S.) And **أَخْتَلَّ رَحْلَهُ فَمَا تَرَكَ مِنْهُ حَدَافَةٌ** †[He took up and carried away his travelling-apparatus, and left not of it anything]. (ISK, S.) Accord. to the companions of A'Obeyd, the word is **حَدَافَةٌ**, with **ق**; but this is disallowed by Sh; and is wrong. (Az, TA.)

الْإِسْتُ حَدَافَةٌ The anus, or the podex; syn. **الْإِسْتُ**. (K.)

حَادَفٌ [act. part. n. of 1]. — You say, **هَرَمَا بَيْنَ حَادِفٍ وَقَادِفٍ**, i. e. [They are partly, or in part,] beating with the staff, or stick, and [partly, or in part,] pelting with stones; [or some beating &c., and the others pelting &c.] (TA in the present art.; and S and TA in art. **قَدَفَ**, but without **مَا** before **بَيْنَ**.)

رَجُلٌ مُحَدَفٌ الْكَلَامِ †A man chastened, good, free from every fault, in respect of speech: and you say also **مُحَدَفَةٌ الْكَلَامِ**; in which the **ة** is added to give intensiveness to the signification: the latter occurring in a trad. (TA.)

حَدَفَر

حَدَفَرٌ (S, K) and **حَدَفُورٌ** (K) A side; or a lateral, or an adjacent, part; (S, K, TA;) of a thing: and the upper, or uppermost, part of a thing: (S:) pl. **حَدَافِيرٌ**. (S, K.) You say, **أَخَذَهُ بِحَدَفِيرِهِ** and **بِحَدَفَارِهِ** and **بِحَدَافِيرِهِ** He took it altogether: (K, TA:) or with its lateral parts: or with its higher, or highest, parts. (TA.) And **أَعْطَاهُ الدُّنْيَا بِحَدَافِيرِهَا** He gave him the world, or worldly goods, altogether: (S, TA:) or with the lateral parts thereof: or with the higher, or highest, parts thereof. (TA.) And **جَاءُوا بِحَدَافِيرِهِمْ** They came altogether. (TA.)

حَدَفُورٌ: see above, in two places. — Also A numerous congregation or assemblage. (K.) — And An eminent, an elevated, or a noble, man: (K, TA:) pl. as above. (TA.) — And the pl., (as some say, TA,) **بِشَدَدِ حَدَافِيرِكَ** Prepare thyself (K, TA) for war, &c. (TA.)

حَدَق

1. **حَدَقَهُ**, aor. -, inf. n. **حَدَقٌ** (S, K, TA, in the CK **حَدَقَ**) and **حَدَاقَةٌ** (K, TA, in the CK **حَدَاقَةٌ**) He cut it; (S, K;) namely, a rope, (S,) or a thing: (K:) or he stretched it, or extended it, to cut it with a reaping-hook and the like, (K, TA,) so that there remained not of it anything. (TA.) — **حَدَقَ الرِّبَاطُ يَدَ الشَّاةِ** The bond made an impression upon the fore leg of the sheep, or goat, (IDrd, K,) by cutting. (IDrd.) — **حَدَقَ فَاهُ**, (IDrd, S, K,) inf. n. **حَدَقٌ** (S,) said of vinegar, (IDrd, S, K,) and of milk [when sour], and of the beverage called **نَبِيذٌ**, and the like, (TA,) †It stung, bit, or burned, his mouth, by its strength and sharpness, (IDrd, S, K, TA,) and contracted it. (K.) — And **حَدَقَ**, (S, Mgb, K,) aor. -, (Mgb, K,) inf. n. **حَدَوَقٌ**, said of vinegar, (S, Mgb, K,) and of milk, (TA,) †It was, or became, sour, (S, Mgb, K, TA,) in the utmost degree, (Mgb,) so that it burned the tongue. (Mgb, TA.) — **حَدَقَ الْقُرْآنَ**, and (so in the S, but in the K “or”) **الْعَمَلَ**, aor. -: and **حَدَقَ**, and **حَدَقَ فِيهِ**, and **حَدَقَ**; (TA;) inf. n. (of both, S) **حَدَقٌ** and (of the former, S) **حَدَاقٌ** and **حَدَاقَةٌ** and **حَدَاقَةٌ**; or †this last is a simple subet.; (K;) †He (a boy) was, or became, skilled in the **Kur-án**, and the work; (S;) or learned the whole of it, and was, or became, skilled in it: (K, TA:) from **الْحَدَقُ** signifying “the act of cutting.” (Z, TA.) You say, **هَذَا يَوْمٌ حَدَاقَةٌ** This is the day of his finishing [the learning or reciting] of the **Kur-án**. (S, K.) And **حَدَقَ**, and **حَدَقَ فِيهِ**, [and **بِهَا** also,] aor. -: and **حَدَقَ**, aor. -: †He was, or became, skilled in his art, or habitual work or occupation, and knew its abstrusities and niceties. (Mgb.)

2. **تَحْدِيقٌ**, [inf. n. of **حَدَقَهُ** †He, or it, made, or rendered, him shilful,] from **الْحَدَقُ**, rests upon analogy, not upon the authority of hearsay. (Mgh.)

4. احذقه † *It (the heat) rendered it sour, so that it burned the tongue; namely, vinegar.* (TA.)

5. حذق عليا † *He feigned, or made a show of, shiffulness to us.* (TA.) And † حذقني, (S, K, mentioned in the latter in art. حذق,) with an augmentative ل, (S,) inf. n. حذقة, (A, TA,) † *He feigned, or made a show of, shiffulness, and [in some copies of the K "or"] laid claim to more than he possessed; as also † تَحَذَّقُ: (S, K, TA:) or † حَذَقَةٌ signifies † the employing oneself, or using art or artifice, with shiffulness, cleverness, or ingeniousness: and † حذقني في كلامه † he feigned, or made a show of, shiffulness, cleverness, or ingeniousness, in his speech. (L.) You say, † فيه حذقة and † تَحَذَّقُ: [In him is a quality of feigning, or making a show of, shiffulness, &c.]. (A, TA.)*

7. انحذق *It (a rope) was, or became, cut.* (K, TA.) Hence the saying of the poet,

يَكَادُ مِنْهُ نَيْطُ الْقَلْبِ بِنَحْذِقِ

[The suspensory of the heart is near to becoming severed in consequence thereof]. (TA.)

Q. Q. 1. حذقني, inf. n. حذقة: see 5, in three places. — Also, [perhaps originally,] *It was, or became, sharpened.* (TA.)

Q. Q. 2. تَحَذَّقُ: see 5, in three places.

حذقة *A piece, or portion cut off, of a rope:* pl. حذاق and حذاق; as in the phrase, تَرَكْتُ حَذَاقًا *I left the rope in pieces.* (K.) [See also what next follows.]

حذقني (S, K) and † مَحْذُوقٌ (K) *Cut:* (S, K, TA:) pl. أَحْذَاقٌ. (Lh, TA.) One says حَبْلٌ أَحْذَاقٌ *A rope altogether worn out; as though it were cut:* (Lh, K, TA:) every part of it being termed حذيق. (Lh, TA.)

حذقة *He has not aught of food.* (K, TA.) [See also حذافة, with ف.]

حذافة: see 1.

حذافي *Sharpened:* applied to a knife: (Ibn-'Abbád, K:) and † حذافي signifies the same, applied to a thing [of any kind]. (TA.) — See also حاذق. — † *A man chaste, or eloquent, of tongue;* (S, K, TA:) † *perspicuous in language.* (S.) — *A young ass;* syn. جَحْشٌ. (K.)

حذقني † *A loquacious man; who affects to be commended for, or glories in, that which he does not possess.* (TA.)

حذاقني: see حذاق.

حاذق *Cutting, or sharp:* (S, K:) applied to a knife [&c.]. (S.) — † *Wine (شراب) that has attained to its full maturity [of strength, so that it stings, bites, or burns; the tongue; see 1]:* (AIIn, TA:) likewise applied to vinegar [in the same sense; or as meaning sour, or sour in the utmost degree, so that it burns the tongue; see again 1]; as also † حذاقني. (TA.) — † *Skilled, or shifful, and thoroughly learned, [so as to know abstrusities and niceties, (see 1,)] in an art, or a*

habitual work or occupation, and in the Kur-án: pl. حَذَاقٌ. (TA.) You say, فُلَانٌ فِي صَنْعَتِهِ حَذَاقٌ (S, TA) † *Such a one is skilled, or shifful, &c., in his art, or habitual work or occupation;* (TA;) using the latter word as an imitative sequent. (S, TA.) — † *Bad, evil, wicked, mischievous, or the like;* syn. خَبِيثٌ. (TA.)

حذيق: see مَحْذُوقٌ.

مُتَحَذِّقٌ *Feigning, or making a show of, shiffulness, cleverness, or ingeniousness: or desiring to exceed his due bounds.* (L.) [See 5.]

حذق

For several words mentioned under this head in the K, see art. حذق.

حذر

1. حذمة, (S, Mgh, K,) aor. حَذَرَ, (Mgh, K,) inf. n. حَذَرٌ, (S, Mgh, K,) *He cut it, or cut it off,* (S, Mgh, K,) in any manner: (TA:) or hastily, or quickly. (K.) — And [He did it quickly: or] he was quick in it; [as also حَذَرَ فِيهِ;] i. e., in any action. (S, Mgh.) You say, حَذَرَ فِي مَشْيِهِ, (Mgh,) and فِي قِرَائَتِهِ, (S, K,) *He was quick [in his walking, or going, and in his reading, or reciting]:* (S, Mgh, K:) and so in other things: (K:) by "other things" being here meant walking and the like; for حَذَرَ, of which the verb is حَذَرَ, signifies the being quick in walking, app. with a stretching out of the arms backwards: (TA:) and a light, an active, or an agile, walking. (S, TA.) [See also حَذَمَانٌ, below.] Hence, (Mgh, Mgh, TA,) 'Omar said, (S, TA,) to the مُؤَدِّنَ of Jerusalem, (TA,) إِذَا أَذْنَتْ قَتَرْتَلْ وَإِذَا أَقَمْتَ *When thou chantest the أَدَانِ, be moderate; not quick: and when thou chantest the إِقَامَةَ, cut short the lengthening of thine utterance; meaning, be quick in the إِقَامَةَ:* (As, Mgh, TA:) another reading is said to have been given by Z, namely, [فَأَحْذِرْ] with ح. (TA.)

حَذَرٌ *The flight of a bird that has its wings clipt, (K, TA,) as the pigeon and the like.* (TA.)

حَذَرٌ *A sharp, or cutting, sword; as also حَذِيرٌ, with Kesr to the ح, (K,) and with fet-h to the ح; (TA;) or حَذِيرٌ. (So in two copies of the S.)*

حَذَرٌ and حَذَمَةٌ *Short in stature and in step:* (K;) applied to a man: (TA:) and the latter is likewise fem.; (S, K, TA;) applied to a woman as meaning short in stature. (S, TA.)

حَذَرٌ *Swift hares.* (IAar, K. [See also حَذَمَةٌ.]) — And *Shifful thieves.* (IAar, K.)

حَذَمَةٌ; see حَذَرٌ. — One says of the female hare, حَذَمَةٌ لَذَمَةٌ تَسْبِقُ الْجَمْعَ بِالْأُكْبَةِ, i. e. *Swift, persistent in running, she outstrips the company pursuing her upon the hill.* (TA.)

حَذَمَانٌ *Quickness in walking or going:* (K:) accord. to Abou-'Adnán, a pace of the kind

termed مَشْيٌ, exceeding what is termed مَشْيٌ. (TA.) — And Slowness (K, TA) in walking or going: so says Abou-'Adnán on the authority of Khálid Ibn-Jembeh. (TA.) Thus it bears two contrary meanings. (K.)

حَذَامٌ an epithet applied to a slave: so in the saying, اشْتَرَى عَبْدًا حَذَامَ الْمَشْيِ *He bought a slave slow [in gait], lazy, (K, TA,) devoid of good:* so says Khálid Ibn-Jembeh. (TA.)

حَذِيرٌ: see حَذَرٌ.

حَذِيرٌ *Shifful (K, TA) in a thing.* (TA.) — See also حَذَرٌ.

حذو

1. حَذَا النَّعْلَ, [aor. يَحْذُو,] inf. n. حَذْوٌ and حَذَاً, *He measured the sandal, or sole, or made it according to a measure;* (K;) and cut it (T, K) according to a pattern: (T, TA:) or he made the sandal, or sole, لِي for me. (Mgh.) And حَذَا النَّعْلَ بِالنَّعْلِ *He cut the sandal, or sole, by the pattern.* (Mgh.) And حَذَا النَّعْلَ بِالنَّعْلِ, (S, Mgh, K,) inf. n. حَذْوٌ, (S,) *He measured the sandal, or sole, by the sandal, or sole; or made it according to the measure thereof;* (S, Mgh, K;) and cut it according to the pattern and measure thereof: (Mgh:) and in like manner, حَذَا الْقِدَّةَ *He measured the feather for an arrow by the feather for an arrow; or made it according to the measure thereof.* (K.) Hence the prov., حَذْوُ الْقِدَّةِ بِالْقِدَّةِ [meaning † *With like for like*]. (S, TA.) And the saying, حَذْوُ النَّعْلِ بِالنَّعْلِ, meaning † *I requited him [with like for like].* (Har p. 43. [See also Freytag's Arab. Prov. i. 345.]) One says also, هُوَ جَبَدُ الْجَذَاءِ *He is good in respect of proportion, or conformation.* (TA.) And [in like manner] a beast is said to be حَسَنُ الْجَذَاءِ *Goodly, or beautiful, in respect of proportion, or conformation.* (TA in art. حذى.) — [And hence,] † حَذَا حَذْوُ زَيْدٍ *He did as Zeyd did;* he did the deed of Zeyd. (K.) And عَلَى مِثَالِهِ, (S, K,) or اِحْتَذَى مِثَالَهُ, (T, TA,) † *He followed, or imitated, his example* (T, S, K, TA) in his affair, or case: (TA:) or اِحْتَذَى he followed, or imitated, his example in his affairs: (Mgh:) syn. اِقْتَدَى. (T, S, Mgh, K.) — See also 3, in three places. — حَذَا نَعْلًا *He put on him (namely a man [i. e. on his foot]) a sandal; as also † احذاه: (K:) the former is authorized by As, but the latter is disallowed by him: Az explains the former by نعل على نعل [as though meaning he gave him a sandal upon which to walk; like as حَمَلَهُ for دَابَّةً for حَمَلَهُ means "he gave him a beast upon which to ride"]:* and accord. to J, (TA,) اِحْدَيْتُهُ نَعْلًا signifies *I gave him a sandal.* (S, TA.) — حَذَا زَيْدًا, (K,) inf. n. حَذْوٌ, (TA,) *He gave to Zeyd.* (K, TA. [See also 4 in art. حذى.]) — حَذَا مِنْهُ *He cut off from it a piece of flesh-meat.* (TA.) — حَذَا الْجِلْدَ, aor. يَحْذُو, i. q. قَوَّرَهُ *He cut a piece out of the skin, generally meaning in a round form.* (TA.) — حَذَا لِسَانَهُ, (K,) aor.

Bk. I.

مَنْ يَكْ حَذَاءَ تَجْدُ نَعْلَاهُ

حُذِيَا : see what next preceeds. — Also *A share*.

or portion, of spoil; (S, K;) and so حَذْبًا and حَذَابًا (K) and حَذِيَّة (S, K) and حَذْوَةٌ (S.)

حَذَا The gathering of the crop of grapes: or the time thereof: syn. قِطَاف. (K.) — See also art. حذو.

حَذَايَةٌ }
حَذِيَّة } see حَذَا.

حُذْيَا A gift, or present, for bringing good news. (K, TA.) See also حَذِيَّة. You say, أَخَذَهُ بَيْنَ الْحَذْيَا وَالْخَلْسَةِ He took it as something between a gift and a thing carried off by force. (ISd, K.) — See also حُذْيَا. — هُوَ حُذْيَاكَ: see حَذَا, in art. حذو.

مِحْدَى A large, or broad, knife; or such as is used by a shoemaker or maker of sandals. (TA.)

مِحْدَا: see 1.

حر

حَرَّ, sec. pers. حَرَّرْتُ, aor. ٤; (S, A, Mgh, K;) and حَرَّ, sec. pers. حَرَّرْتُ, aor. ٤ and ٤; inf. n. حَرُّ and حُرُور (S, Mgh, K) and حَرَاة (S, K,) or this is a simple subst., (Mgh,) and حَرَّة; (TA;) and حَرَّ, (S, K,) a dial. var. heard by Ks, (S,) and mentioned by Zj and IKtt; (TA;) It (a day, S, A, Mgh, K, and food, Mgh) was, or became, hot; (A, Mgh, K;) or very hot. (TA.) And حَرَّتِ النَّارُ, sec. pers. حَرَّرْتُ, aor. ٤, The fire burned up, and became fierce or hot. (Mgh.) — See also 10. — حَرَّ, sec. pers. حَرَّرْتُ, aor. ٤, inf. n. حَرَّة, He (a man, S) thirsted; was, or became, thirsty. (S, K.) Lh mentions يَا رَجُلُ حَرَّرْتُ, aor. ٤, inf. n. حَرَّة [perhaps a mistake for حَرَّة] and حَرَاة: [app. in the same sense:] ISd says, I think he means [from] الحَرَّ, not الحَرِيَّة. (TA.) And حَرَّرَ [an inf. n. of the same verb] signifies The liver's becoming dry from thirst or grief. (TA.) — حَرَّ, sec. pers. حَرَّرْتُ, aor. ٤, (S, A, Mgh, Mgh, K,) inf. n. حَرَارَ, (S, Mgh, Mgh, K,) He (a slave, S) became free: (S, A, Mgh, Mgh, K;) and تَحَرَّرَ in the same sense is agreeable with analogy. (Mgh.) — And حَرَّ, sec. pers. and aor. as above, inf. n. حَرِيَّة, He (a man) was free-born, or of free origin. (S.) — حَرَّ, [sec. pers. حَرَّرْتُ,] aor. ٤, inf. n. حَرَّ, He heated water (A, K) &c. (A.) — حَرَّ, aor. ٤, He cooked [what is termed] حَرِيَّة (K:) and حَرَّتْ she made حَرِيَّة (A.) Hence, in a trad., وَأَنَا أَجْرُكَ Sprinkle thou the flour, and I will make of it حَرِيَّة for thee. (TA.)

2. حَرَّرَ, inf. n. تَحَرِيرَ, He freed, liberated, or emancipated, a slave. (A, Mgh, Mgh.) And حَرَّرَ رَقَبَةً He freed a neck [i. e. a slave]. (S, K.) — Also He set apart a child for the worship of God and the service of the mosque or oratory: (S, TA.) or he devoted him to the service of the church as long as he should live, so that he could not relinquish it while he retained his religion.

(TA.) — Also, inf. n. as above, † He made a writing &c. accurate, or exact; (S, K;) he made a writing beautiful, or elegant, and free from defects, by forming its characters rightly, and rectifying its faults: (A:) he wrote a writing well, or elegantly, and accurately, or exactly; (TK;) he wrote well, or elegantly: (KL:) and he made an account, or a reckoning, accurate, without mistake, and without omission, and without erasure. (TA.) [And simply † He wrote a letter &c.]

4. اَحْرَ: see 1. — Also His (a man's) camels became thirsty. (S, K.) — Also He (God) made a man's liver to become dry by reason of thirst or grief. (TA.) And He made a man's bosom thirsty; as in the saying, used by the Arabs in cursing a man, مَا لَهُ اَحْرَ اللَّهُ صَدْرَهُ [What aileth him? May God make his bosom thirsty]: or the meaning is هَامَتُهُ [app. here used as signifying the bird called هَامَة, in the form of which the soul was believed to issue from a slain man, and to call incessantly for drink until the slaughter of the slayer]. (TA.)

5: see 1.

10. اسْتَحَرَّ (S, K) and حَرَّ (S, TA) † It (slaughter) was, or became, vehement, (S, K,) and great in extent; (TA;) and the same is said of death. (TA.) — اسْتَحَرَّهَا He asked, or desired, of her [that she should make what is termed] حَرِيَّة. (A.) [See 1, last signification.]

حَرَّ: see حَرَّ, below; and see also art. حرج.

حَرِي: see art. حرج.

حَرَّ Heat; contr. of بَرَد; (S, A, Mgh, Mgh, K;) as also حَرَاة (S, Mgh, K,) contr. of بَرودة; (S;) and حُرُور (S, Mgh, K) and حَرَّة: (TA:) [see 1, first sentence:] pl. [of the first] حُرُور and أَحَارَر; (K;) the latter anomalous, both as to its measure and in the non-incorporation of the first ر into the second: it is mentioned on the authority of AZ and others; but IDrd doubts its correctness; and the author of the Wā'ee mentions أَحَارَر as a pl. form, but apparently to avoid contrariety to rule: the pl. of حَرَاة as a simple subst., or as an inf. n., but more probably as the former, is حَرَارَات. (TA.) — † A burning of the heart, from pain and wrath and distress or affliction or trouble or fatigue. (TA.) [See also حَرَاة.] — † Difficulty, or severity, of work. (TA.) — See also حَارَّ: — and حَرَّة: — and حَرَّ, voce حَرَّ.

حَرَّ Free, ingenuous, or free-born; contr. of عَبْد: (S, A, Mgh, Mgh, K:) fem. حَرَّة: (S, Mgh, Mgh, K:) pl. masc. أَحَارَر (Mgh, K) and حَرَار; (IJ, K;) not حَرَار, as some say; nor is حَرَار an inf. n. as well as a pl., as others say: (MF:) pl. fem. حَرَارَات, (Mgh, K,) contr. to analogy, and, as Suh says, the only instance of the kind except as pl. of شَجَرَة مَرَّة; for the [regular] pl. of فَعْلَة is فَعْلَات; but حَرَّة has this form of pl. because it is syn. with كَرِيمَة and عَقِيلَة [as will be seen in what follows]; and مَرَّة, because it

means حَبِيبَة الطَّعِير. (Mgh.) Omar said to the women who used to go forth to the mosque, لَا تَدْنِكُنَّ حُرَارًا [lit. I will assuredly make you to become free women]; meaning I will assuredly make you to keep to the houses: for the curtain is lowered before free women; not before slave-women. (TA.) [See also حَرِيَّة.] — † Generous, noble, or well-born; like as عَبْد is used to signify "ignoble," or "base-born:" (Mgh:) and so the fem. حَرَّة; (S, Mgh, K;) applied to a woman; (TA;) and to a she-camel: (S;) and so the masc. applied to a horse. (K, TA.) [Hence,] † بَاتَتْ بَنِيَّةً حَرَّةً [She passed a virgin's night] is said of her whose husband has not been able to devirginate her (S, A, K) in the night when she has been first brought to him: (TA:) because the حَرَّة is modest and repugnant: (Har p. 418:) in the contr. case one says, بَنِيَّةً شَبِيَّةً: (S, L:) and one says also بَنِيَّةً حَرَّةً; and بَنِيَّةً شَبِيَّةً. (TA.) [And hence,] † نَيْلَة حَرَّة and نَيْلَة حَرَّة signify also † The first night of the [lunar] month: (K:) its last night is called نَيْلَة شَبِيَّة. (TA.) You say also وَجْهٌ حَرٌّ [app. meaning An ingenuous countenance]. (A.) — † Generous, or ingenuous, in conduct: as in the saying of Imra-el-Kays,

لَعَمْرُكَ مَا قَلْبِي إِلَى أَهْلِهِ بَحْرٌ

[By thy life, my heart is not generous in conduct to its, or his, companion]; meaning that it is averse therefrom, and inclines to another. (Az, TA.) [Hence,] † سَحَابَةٌ حَرَّةٌ A cloud bountiful with rain; (A;) or abounding with rain. (S, K.) — † A good deed or action. (K, TA.) You say, مَا هَذَا مِنْكَ بِحَرٍّ † This is not good, or well, of thee. (S, A.) — † Anything good, or excellent; as poetry, &c. (TA.) You say حَرٌّ حَرٌّ [app. meaning good, or excellent, speech or language]. (A.) — † Good earth, or clay, and sand: (K, TA:) or earth, or clay, in which is no sand: (S, A:) and sand in which is no earth or clay: (S:) or sand that has good herbage: (A:) you say رَمْلَةٌ حَرَّةٌ; (S, A;) and the pl. is حَرَارَات: (S:) or sand in which is no mixture of any other thing: (Mgh: [accord. to which, this is the primary meaning of the word, whence the meaning of "free," i. e. the "contr. of عَبْد:" but accord. to the A and TA, it is tropical:]) and † land in which is no salt earth: (A:) or in which is no sand: as applied to that upon which no tithe is levied, it is post-classical. (Mgh.) — † The middle, (S, A, K,) and best part, (TA,) of sand, (S, K, TA,) and of a house. (S, A, TA.) — † The best of anything; (K, TA;) as, for instance, of fruit. (TA.) — Also sing. of أَحَارَر in the term أَحَارَرُ الْبُقُول, (TA,) which means † Herbs, or leguminous plants, that are eaten without being cooked; (S, A;) as also حَرِيَّةُ الْبُقُول: (A:) or such as are slender and succulent; and ذُكُورُ الْبُقُول means "such as are thick and rough:" (AHeyth:) or the former are such as are slender and soft; and the latter, "such as are hard and thick:" (TA in art. عشب:) or the former are

such as are slender and sweet; and the latter, "such as are thick, and inclining to bitterness:" (TA in art. ذَكَرَ) or the former are such as are rough; and these are three, namely, التَّفَلُّ and الحَرْثُ and القَفَعَاءُ: or الحَرْثُ is applied to a plant of the kind called النَّجِيلُ, growing in salt grounds.

(TA.) — حَرَّ الْوَجْهِ: What appears of the face: (K, TA:) or what appears of the elevated part of the cheek; (S;) [i. e.] the ball, or most prominent place, of the cheek; (W p. 28;) and حَرَّ الْحَرْثِ signifies [the same, or] the elevated part of the cheek: (TA:) or the former is what fronts one, of the face: or the four tracks of the tears, from each corner of each eye. (TA.) One says, لَطَمَهُ عَلَى حَرِّ وَجْهِهِ [He slapped him on the ball of his cheek]. (S, TA.) — The young one of a gazelle. (S, K.) — The young one of a serpent: (S, K:) or of a slender serpent: or it is a slender serpent, like the جَانَّ, of a white colour: or a white serpent: or a serpent, absolutely. (TA.) — The young one of a pigeon: (S, K:) or the male thereof. (TA.) — سَاقُ حَرْ [is said to signify] The male of the قَمَارِي [or hind of collared turtle-doves of which the female is called قَمْرِيَّة] (see قَمْرِيَّة): (S, Mgh, K:) Homeyd Ibn-Thowr says,

- * وَمَا حَاجَ هَذَا الشَّوْقُ إِلَّا حَمَامَةً
- * دَعَتْ سَاقَ حَرْ تَرْتَبًا

[And nothing excited this desire but a pigeon (see حَمَامَة) that called سَاقَ حَرْ, sorrowing and warbling]: or, accord. to IJ, the right reading is

- * دَعَتْ سَاقَ حَرْ فِي حَمَامٍ تَرْتَبًا

[that called سَاقَ حَرْ among other pigeons, warbling]: but some say that السَّاقُ is the pigeon; and حَرْ, its young one: or سَاقَ حَرْ is the cry of the قَمَارِي, and is an onomatopœia: accord. to Abou-Adnân, it is سَاقَ حَرْ, and means the warbling of the pigeon: and Šakhr El-Ghef makes it a compound, and indecl.; using the phrase, تُنَادِي سَاقَ حَرْ [she calls حَرْ]: on which IJ observes, Aš says, سَاقَ حَرْ is thought to mean the young one of the bird; but it is her cry: and he (IJ) adds, the fact that the poet [Šakhr] does not make it decl. is an evidence of the correctness of the assertion of Aš; for, were it decl., he would have said حَرْ سَاقَ if it consisted of two nouns whereof the former was prefixed to the other so as to govern it in the gen. case, or سَاقَ حَرْ if it were a compound; as it is indeterminate: and its being made decl. by Homeyd does not show it to be not significant of a sound; for sometimes an expression significant of a sound consists of two nouns whereof the former is prefixed to the latter so as to govern it in the gen. case, like خَارَ بَارَ. (M, MF, TA.)

حَرْ (Mgh, K) and حَرْ (S, Mgh, Mgh, and K, in art. حَرْج) The vulva, or pudendum, of a woman: (Mgh, K:) the former a dial. var. of the latter; (K;) originally حَرْج [q. v.]. (Mgh.)

حَرَّةٌ A stony tract, of which the stones are

black (S, Mgh, Mgh, K) and worn and crumbling, (S, K,) as though burned with fire: (S:) or a hard and rugged tract of ground, strewn with black and worn and crumbling stones, as though they were rained down: (TA:) or a level tract abounding with stones, over which it is difficult to walk, and hard: (IAar:) or one [whereof the stones are] black above and white beneath: accord. to AA, of a round form: such as is oblong, not wide, is termed كُرَاع: (TA:) pl. حُرَّ (K,) or rather this is a coll. gen. n., (MF,) and حَرَاتُ (S, A, Mgh, Mgh, K) and حَرَاتُ and حُرُونُ (S, K,) with و and ن like أَرْضُونُ (Yoo, S,) to which it is made like because it is fem., as أَرْضُ is, (Yoo,) and أَحْرُونُ (S, K,) as though the sing. were أَحْرَةٌ (Yoo, Sh, S,) though this sing. is not used; (Yoo;) or as though its sing. were أَحْرٌ, accord. to Th, who app. means that this place is hotter than others. (TA.)

حَرَّةُ: see حَرْ. حَرَّةُ الذِّقْرِ: The part of the protuberance behind the ear where the earring swings about: (S, K:) or it is an epithet, signifying beautiful and smooth and long in the protuberance behind the ear; applied to a woman and to a she-camel. (TA.) — الحَرَّتَانِ is also said to signify The two ears. (TA.) One says, حَفِظَ اللَّهُ كَرِيمَتَيْكَ وَحَرَّتَيْكَ (A, TA) i. e. I [May God preserve thy two eyes and] thy two ears. (TA.) — Chamomile, or chamomile-flowers; syn. البَابُونَج. (TA.)

حَرَّةٌ: see حَرْ. — Also A heat, or burning, in the throat: when it increases, it is termed حَرَّةٌ. (TA.) [See also حَرَارَةٌ] — Thirst: (S, A:) or the heat and burning of thirst: (IDrd:) it may be said that it is with keśr [instead of fet-ḥ (see I)] for the purpose of its being assimilated in form to قَرَّةٌ, with which it occurs. (S, K.) One says, رَمَاهُ اللَّهُ بِالْحَرَّةِ تَحْتَ الْقَرَّةِ (A, K) May God afflict him by thirst with cold: and بِالْحَرَّةِ أَشَدَّ الْعَطَشِ by thirst and cold. (TA.) And حَرَّةٌ عَلَى قَرَّةٍ The most severe of thirst is thirst in a cold day. (S.) And حَرَّةٌ تَحْتَ قَرَّةٍ Thirst in a cold day: (ISd:) a prov., applied to him who makes a show of the contrary of that which he conceals; (TA;) or who makes a show of friendship while he conceals hatred. (Meyd.)

حَرَارٌ: see حَرَّةٌ.

حَرُورٌ, of the fem. gender, (Mgh,) A hot wind, (Mgh,) in the night or in the day; (AA, Fr, Mgh;) as also سَهْمٌ (AA, Mgh:) or the former is a hot wind in the night, and sometimes in the day; (AO, S, K;) and the latter, a hot wind in the day, and sometimes in the night: (AO, S:) or the former, a hot wind in the night; like the latter in the day: (S:) or the former, in the day; the latter being in the night; accord. to Ru-beh, as said to AO: (Mgh:) pl. حَرَارٍ. (A.) — The heat of the sun: (K:) or heat [absolutely]: (ISd:) constant heat: (K:) the fire of Hell: (Th, K:) pl. as above. (TA.) In the

Qur [xxxv. 20], وَلَا النَّارُ وَلَا الْحَرُورُ means Nor shade nor heat: (ISd:) or nor Paradise nor Hell: (Th:) or nor the people of truth, who are in the shade of truth, nor the people of falsehood, who are in constant heat, night and day. (Zj.)

حَرُورٌ: see حَرْ.

مَحْرُورٌ Heated by wrath &c.; as also مَحْرُورٌ: (S, K:) fem. of each with ة; the former being with ة because it is syn. with حَزِينَةٌ [afflicted with grief or sorrow]: or حَرِيرَةٌ signifies affected with grief or sorrow, and having the liver burned [thereby]: (TA:) or heated in the bosom: (Az, TA:) and its pl. is حَرِيرَاتُ. (Az, S, TA.) — Silh; syn. إِبْرِيَسَمٌ (Mgh:) or dressed silk; syn. إِبْرِيَسَمٌ مَطْبُوعٌ (Mgh, Mgh:) and a garment, or stuff, made thereof: (Mgh:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh, from the Jemā et-Tefāreek:) n. un. with ة; (Mgh:) meaning one of the garments, or pieces of stuff, called حَرِيرٌ. (S, K.)

حَرَارَةٌ: see حَرْ, in two places. — Also I. q. إِنِّي لَأَجِدُ لِهَذَا الطَّعَامِ حَرَّةً as used in the saying, حَرَّةٌ فِي فَمِي (S, TA,) meaning Verily I find that this food has a burning effect, or a pungency, in my mouth. (TA.) It signifies A burning in the mouth, from the taste of a thing: and in the heart, from pain: and hence one says, وَجَدَ حَرَارَةً, and الفَرَاقَ, and النُّوْبَ, and الضَّرْبَ, and السَّيْفَ, [He felt the burning effect of the sword, and of beating, and of death, and of separation.] (IDrd, TA.) [See also حَرَّةٌ] — See also حَرِيرَةٌ.

حَرِيرَةٌ: see حَرَّةٌ.

حَرِيرَةٌ n. un. of حَرِيرٌ [q. v.]. (Mgh.) — Also A kind of soup of flour and grease or gravy: (TA:) or flour cooled with milk, (S, K,) or with grease or gravy: (K:) it is of flour, and حَرِيرَةٌ is of bran: (Sh:) [when a mess of this kind is thickest,] it is عَصِيدَةٌ; then, نَجِيرَةٌ; then, حَرِيرَةٌ; then, حَسَوٌ. (IAar.) [See also نَفِيْتَةٌ.]

حَرُورِيٌّ: see the next paragraph.

الْحَرُورِيَّةُ = حَرِيرَةٌ: see حَرِيرَةٌ. حَرُورِيَّةٌ A sect of the heretics, or schismatics; (خَوَارِج) [q. v.]; so called in relation to Haroorā (حَرُورَاءُ), a certain town (Az, S, A, Mgh, Mgh) of El-Koofeh, (Az, Mgh, Mgh,) from which it is distant two miles; (TA;) because they first assembled there (Az, S, Mgh, Mgh) and professed the doctrine that government belongs only to God: (Az, S, Mgh:) they dived so deeply into matters of religion that they became heretics; and hence the appellation is applied also to any who do thus: (Mgh, Mgh:) they consisted of Nejdah and his companions, (K,) and those holding their tenets: (TA:) they were also called الْمُبَيَّضَةُ, because their ensigns in war were white: (T voce الْمُبَيَّضَةُ) a man of this sect is called حَرُورِيٌّ; (S, K;) and a woman, as well as the sect collectively, حَرُورِيَّةٌ: (Mgh, Mgh:) which

became used in the case of bewailing any person who was dear, and in the cases of other calamities: but this account of the origin did not please ISd. (TA.) — Also *Perdition, destruction, or death.* (Har p. 158.)

حَرْبٌ: see حَرْبٌ. — Also † *Angry*: (A:) or *violently angry*: (S, K:) applied to a man and to a lion. (S, A.) And i. q. كَلْبٌ [meaning *Affected with canine madness*]: pl. حَرْبَى (K.) syn. with كَلْبَى, but unknown to Az in this sense except in one instance. (TA.)

حَرْبَةٌ [A dart, or javelin;] a certain weapon (K) resembling a spear, (Mgh,) but smaller, (TA,) having a wide head; (A, TA;) not reckoned among رِمَاحٌ: (IAar, TA:) dim. حَرْبِيَّةٌ: (Mgh:) pl. حَرْبَابٌ. (S, A, Mgh, K.) You say, أَخَذُوا الْحَرْبَابَ لِلْحَرْبِ [They took the darts, or javelins, for contending in war, or battle]. (A.) — A thrust, stick, or stab. (K.) — Spoliation. (K.) — *Corruptness of religion.* (K.) — حَرْبَةٌ a name of Friday; (K, TA;) accord. to the Námoo, because it is a time for warring with oneself: (TA:) pl. حَرْبَاتٌ and حَرْبَاتٌ. (K.)

حَرْبَةٌ A mode, or manner, of war, battle, fight, or conflict. (K.)

حَرْبَةٌ [The male chameleon;] the male of what is called حَبِيبٌ; (S, Mgh, K;) [but see the latter appellation in art. حَبْنُ:] a well-known animal: (TA:) or a certain reptile, like the غُظَّاءُ (K,) said to be larger than this latter, (Mgh,) somewhat larger, (S,) that turns itself, (S, Mgh,) or its head, (K,) towards the sun, (S, Mgh, K,) turning with the sun as the sun turns, and assuming various colours (S, Mgh) by reason of the heat of the sun: (S:) Az describes it as a reptile resembling in form what is called سَامُ أَيْرَاصَ, with four legs, slender head, [which is not correct as applied to the chameleon,] and striped back; that all the day looks towards the sun; and he adds that its flesh is impure, and the Arabs never eat it: (TA:) [accord. to Freytag, the word, thus applied, is said (but I know not on what authority) to be from حَرْبَا, meaning حَافِظُ الشَّمْسِ (guardian of the sun):] the fem. is with ة: (S:) and the pl. حَرْبَائِي. (S, Mgh.) [The word حرباء is used in passages cited in the TA as masc. and fem.; whence it seems that it may be written حَرْبَاءُ as well as حَرْبَاءُ.] The Arabs used the expression حَرْبَةٌ تَنْضَبُ or حَرْبَةٌ تَنْضَبُ, like غُضَا تَنْضَبُ: (S:) [the latter word in each of these cases being the name of a tree:] the former is proverbially applied to a prudent man; because the حرباء does not quit the first branch but to leap upon the second. (TA.) The phrase انْتَضَبَ الْعُودُ فِي الْحَرْبَاءِ is used, by inversion, for انْتَضَبَ الْحَرْبَاءُ فِي الْعُودِ [The male chameleon stood erect upon the branch]: for it stands erect upon stones, and upon the roots or trunks of trees, looking towards the sun, and declines as the sun declines. (TA.) — Also † The back: or its flesh: (K:) or حَرْبَاءُ the flesh along either side of the backbone: (TA:) or this, (TA,) or الحرباء, (K.)

the ridge of the backbone: (K, TA:) or حَرْبَائِي (S, L, TA) signifies the portions of flesh, (S,) or the flesh, (L, TA,) along either side of the backbone: (S, L, TA:) the sing. is حَرْبَاءٌ; likened to the حرباء [or male chameleon] of the desert, and therefore tropical: Kr says that the sing. of حَرْبَائِي الظُّهُورِ is حَرْبَاءٌ accord. to rule; showing that it has no known sing. on the authority of hearsay. (L, TA.) — The nails, (S,) or a nail, (K,) of a coat of mail: (S, K:) or the head of a nail in a ring of a coat of mail: (K:) pl. as above. (TA.) — And Rugged ground: (K:) or rugged and hard ground; accord. to Th; but the word commonly known is حَرْبَاءٌ, with záy. (TA.) [This meaning has been supposed to be assigned in the K to حَرْبَاءَةٌ; but the TA shows that such is not the case.]

حَرْبٌ and مَحْرُوبٌ (S, Mgh, Mgh, K) and حَرْبٌ (MF) Despoiled of his wealth, or property; plundered; (S, Mgh, Mgh, K, MF;) and left without anything: (S, Mgh, Mgh:) pl. (of the first, TA) مَحْرُوبَةٌ and حَرْبَاءٌ. (K.) And حَرْبِيَّةٌ and مَحْرُوبَةٌ A woman deprived of her child, or children. (TA.) And مَحْرُوبٌ † Despoiled of his religion; rendered, or become, an unbeliever. (TA.)

حَرْبٌ dim. of حَرْبٌ, q. v.

حَرْبَاءَةٌ: see what next follows.

حَرْبِيَّةٌ (S, A, K) and حَرْبَاءَةٌ (A) Wealth, or property, of which one is despoiled, or plundered: (A, K:) a man's property is not so called until he has been despoiled of it: (TA:) or (K, but in the A "and") wealth, or property, by means of which one lives, or subsists: (S, A, K:) pl. of the former [and of the latter also accord. to analogy] حَرْبَائِي. (TA.)

حَرْبِيَّةٌ dim. of حَرْبَاءَةٌ, q. v.

حَرْبَاءَةٌ A troop of plunderers. (TA.)

حَارِبٌ [act. part. n. of حَرْبٌ]. — It occurs in a trad. as signifying One who strips people forcibly of their clothes. (TA.)

حَرْبٌ and مَحْرُوبٌ: see حَرْبٌ, in three places.

مَحْرُوبِيَّةٌ (S, K, in the CK) A land containing, (S,) or abounding with, (K,) animals of the kind called حَرْبَاءٌ [i. e. male chameleons]. (S, K.)

المَحْرَبُ and المَحْرَبُ The lion. (K, TA.)

مَحْرَبٌ: see حَرْبٌ, in two places. — Also The upper end of a sitting-room, (Mgh, and so accord. to an explanation of the pl. مَحَارِبُ, in the S, on the authority of Fr,) or of a house, or tent, or chamber; (K;) the chief, or most honourable, sitting-place; (AO, L, Mgh, K;*) whence, in a trad., كَانَ يَكْرَهُ الْمَحَارِبَ [he used to dislike the uppermost, or chief, sitting-places in rooms]: (L:) the place where hings and chiefs and great men sit: (Mgh:) a high place: (A, Hr, TA:) a [chamber of the kind called] غُرْفَةٌ (S, Mgh, K:) the highest chamber in a house: a chamber to which one ascends by stairs: (Zj, TA:) a king's closet, or private chamber, into which he

retires alone, out of the way of the people: (K:) a [pavilion, or building of the kind called] قَصْرٌ: (A, TA:) the station of the Imám in a mosque: (K:) the مَحْرَابُ [or niche which shows the direction of the kibleh] of a mosque; from the same word as signifying the "upper end of a sitting-room;" (Fr, S, Mgh;) or, as some say, because the person praying wars with the devil and with himself by causing the attention of his heart: (Mgh:) the highest place in a mosque: (Zj, TA:) the kibleh: (L, TA:) a mosque, or place of worship; so in the Kur xix. 12: (S, L:) a place of assembly. (A, TA.) مَحَارِبُ بَنِي إِسْرَائِيلَ means The places of worship of the Children of Israel, (T, K,) in which they used to assemble for prayer, (T, TA,) or in which they used to sit; (K;) as though they sat therein to consult respecting war. (TA.) [See also مَذْبَحٌ.] — I. q. أُجْمَةٌ (K,) meaning The haunt of a lion. (TA.) — The neck of a beast. (Lth, K, TA.)

مَحْرُوبٌ and مَحْرُوبَةٌ: see حَرْبٌ, in three places.

المَحْرَبُ: see المَحْرَبُ.

حَرْبٌ

1. حَرَبْتُ, aor. ʔ (S, Mgh, K) and ʔ, (K,) inf. n. حَرْبٌ, (S, A, Mgh, K,) He gained, acquired, or earned, (S, A, K,) wealth; (S;) as also ʔ احْتَرَبْتُ: (Az, TA:) he collected wealth. (S, A, Mgh, K.) — He sought, sought after, or sought to gain, sustenance; and laboured diligently; لِعَالِيهِ for his family; as also ʔ احْتَرَبْتُ: (TA:) he worked, or laboured, for the goods of the present world, (Az, TA,) and † for those of the world to come. (Az, A, TA.) You say, اُحْرَبْتُ لِأَخْرَجَتِكَ Labour for thy good in the world to come. (A, TA.) And it is said in a trad., اُحْرَبْتُ لِدُنْيَاكَ كَأَنَّكَ تَمُوتُ and, in continuation, and work for thy good in the world to come as though thou wert to die to-morrow. (TA.) — Also حَرَبْتُ, (T, S, Mgh, Mgh, K,) aor. ʔ and ʔ, (K,) inf. n. حَرْبٌ (T, Mgh, Mgh, K) and حَرَابَةٌ: (TA;) and ʔ احْتَرَبْتُ; (T, S;) He sowed; (T, S, K;) he cast seed upon the ground: (T, TA:) [accord. to Bd (xlii. 19), this is the primary signification: see حَرْبٌ, below:] and the former verb, he tilled, or cultivated, land, either by sowing or by planting: (TA:) or he ploughed up land for sowing: (Mgh, Mgh:) or he ploughed land; because the doing so is a means of gain. (Ham p. 70.) And the former verb, He ploughed up the ground by much walking upon it; as also ʔ احْتَرَبْتُ. (TA.) — Also, the former verb, (L, K,) aor. ʔ and ʔ, (K,) inf. n. حَرْبٌ, (A, L, K,) He took, or had, four wives together. (A, L, K.) — Immoderate inivit: (A, K:) multum inivit. (IAar, L.) And حَرَبْتُ أَمْرَأَتَهُ Multum inivit mulierem suam. (IAar, L.) — † He emaciated, or rendered lean, (IAar, S, A, K,) a beast, (K,) or a camel, (IAar, TA,) or a she-camel, (IAar, S, A,) and a horse, (IAar, TA,) by journeying (IAar, S, A, K) thereon; (IAar, S, K;) as also ʔ احْتَرَبْتُ, (so in the

A and L and TA, and in some copies of the S, in this art., and so in the S and L and K in art. *لهد*, or *احترت*. (So in some copies of the S in the present art.) — *He stirred a fire*, (S, A, K,) and *made it to burn up*, (TA,) with the *مَحْرَث*. (A, TA.) — *He examined, looked into, scrutinized, or investigated*: (K, TA:) app. in an absolute sense: but accord. to some of the leading lexicologists, *he examined, looked into, scrutinized, or investigated, and studied, the book, or the Kur-ân*: (TA:) *he studied the Kur-ân*: (S:) or *he studied the Kur-ân long, and meditated upon it*. (A, TA.) — *He called to mind a thing, or an affair, and became excited thereby*: [for ex.,] Ru-beh says,

وَالْقَوْلُ مَنبِيُّ إِذَا لَمْ يُحْرَثْ

[And the saying is forgotten if it be not called to mind so as to produce excitement]. (TA.) — *He applied himself to the study of the *الفقه* [i. e. the law]; or he learned the science so called*. (K.)

4: see 1, in two places.

8: see 1, in four places.

حَرْث Gain, acquisition, or earning; (Jel in xlii. 19;) as also *حَرْيَئَة*; of which the pl. is *حَرَائِث*: (K:) and recompense, or reward. (Bd and Jel in xlii. 19, and TA. [Accord. to Bd, in the place here referred to, this is from the same word as meaning "seed-produce: but the reverse seems to be the case accord. to the generality of the lexicologists.] *مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ*, in the Kur xlii. 19, means *Whoso desireth the reward, or recompense*, (Bd,) or the gain, i. e. reward, or recompense, (Jel,) [of the world to come.] — *A lot, share, or portion*. (TA.) — *Worldly goods*. (TA.) — *Seed-produce*: (S, K, TA:) *What is grown, or raised, by means of seed, and by means of date-stones, and by means of planting*: (Mgh:) an inf. n. used as a proper subst.: (Mgh, Mṣb:) pl. *حُرُوث*. (Mṣb.) — *A place ploughed for sowing*; (Mgh, Mṣb;) as also *مَحْرَث*, (Mṣb,) pl. *مَحَارِث*: (Mgh, Mṣb:) or *land prepared for sowing*: (Jel in ii. 66:) and it is said to signify also *a plain, or soft, place*; perhaps because one ploughs in it. (Ham p. 70.) [Being originally an inf. n., it is also used in a pl. sense.] It is said in the Kur ii. 223, *نَسَاؤُكُمْ حَرْثُ نَكَرٍ* (Mgh, Mṣb) *Your wives, or women, are unto you things wherein ye sow your offspring*: (Bd, Jel:) they are thus likened to places that are ploughed for sowing. (Mgh, Mṣb.) — [And hence,] *A wife*; as in the saying, *كَيْفَ حَرْثُكَ* [How is thy wife?]. (A, TA.) — *A road, or beaten track, or the middle of a road, that is much trodden [as though ploughed] by the hoofs of horses or the like*. (K, TA.) — [A ploughshare: so in Richardson's Pers. Ar. and Engl. Dict., ed. by Johnson; and so, app., in the Munjid of Kr, voce *عَقَاب*.]

حَرْيَئَة: see *حَرْث*. — The pl., *حَرَائِث*, also signifies *Camels emaciated by travel*: (El-Khattābee, K:) originally applied to horses: of camels you [generally] say, *أَحْرَقْنَا* ["we rendered them lean"], with *ف*; and *نَاقَة حَرْب* means "a lean she-camel." (El-Khattābee, TA.)

حَرَاث A sower, plougher, tiller, or cultivator, of land; (S, TA;) as also *خَارِث* [pl. *حَرَاث*]: (KL:) a plougher of land for sowing. (Mṣb.) — *One who eats much; a great eater*. (IAṣr, TA.)

حَارِث A collector of property. (Mṣb.) — *الحَارِث*, (K, [also written *الحَرْث*, in the CK, erroneously, *الحَرْث*]) as a generic proper name, (MF,) and *أَبُو الْحَارِث*, (S, K,) the latter the better known, (TA,) *The lion*: (S, K:) because he is the prince of beasts of prey, and the strongest to acquire. (Har p. 662.) — See also *حَرَاث*.

مَحْرَث: see *حَرْث*.

مَحْرُوثَة: see *أَرْض مَحْرُوثَة*.

مَحْرَث: see what next follows.

مَحْرَاث The thing (i. e. the piece of wood, or the wooden thing, TA) with which the fire is stirred (S, A, K) in the [kind of oven called] *مَحْرَاث*; (S;) as also *مَحْرَث*: (K:) and *مَحْرَاث* *مَحْرَاث* the shovel (*مِشَاة*) with which the fire is stirred. (TA.) [Hence,] *مَحْرَاثُ الْحَرْب* *That which [or he who] stirs up, or excites, war*. (TA.) — [In the present day, it signifies *A plough*: and (like *حَرْث*) *a ploughshare*.]

مَحْرُوثَة and *أَرْض مَحْرُوثَة* Ground ploughed up by people's treading much upon it. (T, TA.)

حرج

1. *حَرْج*, aor. *حَرَجَ*, inf. n. *حَرْجٌ*, It (a number of things) became collected together: and, necessarily, became close, strait, or narrow: (so accord. to an explanation of the inf. n. by Er-Rāghib, in the TA:) said of anything, it was, or became, close, strait, or narrow. (KL.) One says of dust, *حَرْجٌ إِلَى حَائِطٍ*, or *سَبَدٌ*, *It rose*, (Lth, Az, TA,) in a narrow place, (TA,) and became collected [against a wall, or an acclivity or the like]. (Lth, Az, TA.) — *حَرْجٌ صَدْرَهُ*, aor. and inf. n. as above, *His bosom became strait, or contracted*; (S, A, Mgh, Mṣb, TA;) not expanded, or dilated, by reason of what was good. (TA.) And *حَرْجٌ* alone, aor. and inf. n. as above, *He became disquieted, and contracted in bosom: and he became in doubt; he doubted; because doubt disquiets the mind*. (So accord. to explanations of the inf. n. by Er-Rāghib, in the TA.) — Also *حَرْجٌ*, aor. and inf. n. as above, *He became straitened, or in difficulty: and particularly, by the commission of a sin, or crime: (see *حَرْجٌ*, below:) and hence, simply,] *he committed a sin, a crime, or an act of disobedience for which he deserved punishment*. (Mṣb.) — Also *He looked, and was unable to move from his place by reason of fear and rage*. (T, TA.) And *حَرْجَتِ الْعَيْنُ*, (S, A, K,) aor. *حَرَجَ*, (K,) inf. n. as above, (TA,) *The eye became dazzled*, (*حَارَتْ*, S, K, TA,) or *sank in its socket*, (*غَارَتْ*) and its vision became straitened: (A, TA:) or it did not turn about, nor wink, by*

reason of intent gazing. (TA.) — Also, (S, A, K,) aor. as above, (K,) and so the inf. n., (S, K,) *It was, or became, forbidden, or prohibited*, (S, A, K,) and *attended with straitness, or difficulty*. (A.) So in the saying, *حَرْجٌ عَلَى ظَنِّكَ*, *The wronging of thee is forbidden, or prohibited, to me*. (S, TA.) And *حَرْجٌ عَلَيْهِ السَّحُورُ*, *The meal termed سَحُور became forbidden, or prohibited, to him*, (A, TA,) namely, a man fasting, and *attended with difficulty*, (A,) by reason of the straitness of the time thereof. (TA.) And *حَرْجَتِ الصَّلَاةُ*, *Prayer became forbidden, or prohibited*, (A, and TA as from the K, [but not found by me in the copies of the K,]) *عَلَيْهَا* to her [by reason of legal impurity, as is shown in the A]. (A, TA.) — *حَرْجٌ إِلَيْهِ*, *He betook himself, or had recourse, to him, or it, for protection from a strait, or difficulty*. (TA.) And *حَرْجٌ إِلَى كَذَا وَكَذَا*, *He betook himself to such and such things*. (TA.)

2. *تَحْرِيجٌ*, (S, K,) *He made it strait, or difficult*; (S, K, TA;) and *forbade it to be violated; namely, a right*. (TA.) — *حَرْجٌ عَلَى حَيَّةٍ*, *He said to a serpent, [by way of warning, lest it should be a Jinnee,] Thou wilt be in a strait if thou return to us; therefore blame us not if we reduce thee to a strait by pursuing and driving away and killing*. (TA from a trad.)

4. *أَحْرَجَهُ* *He made him to betake himself to a narrow, or confined, place; and so أَخْجَرَهُ and أَخْرَدَهُ*. (TA.) And *He made him (a dog or a beast of prey) to betake himself to a narrow, or confined, place, and then attacked him*. (TA.) [Hence,] *أَحْرَجَهُ إِلَيْهِ*, *He constrained him to betake himself, or have recourse, to him, or it*. (S, A, K.) And *أَحْرَجَهُ إِلَى كَذَا وَكَذَا*, *He made him to betake himself to such and such things: (TA:) or he, or it, caused him to want such and such things*. (AA, TA in art. *دَمَغ*.) — *He caused him to fall into a strait, or difficulty: (A, TA:) he straitened him; reduced him to a strait, or difficulty*. (TA.) — *He made him, or caused him, to fall into a sin, a crime, or an act of disobedience for which he deserved punishment*. (S, K, TA.) — *أَحْرَجْتُ الصَّلَاةَ*, *I made, or pronounced, prayer to be forbidden, or prohibited*. (K.) — *أَحْرَجَهُ مِنْ صَيْدِهِ*, (A, TA,) *He gave to his dog a portion of his prey*. (A.)

5. *تَحْرَجَهُ*, *He made it strait, or difficult, to himself*. (TA.) — *And تَحْرَجَ*, *He put away, or cast away, from himself, sin, or crime; (TA:) he shunned, avoided, or kept aloof from, sin, or crime; (Mgh;) he did a deed whereby he shunned, avoided, or kept aloof from, sin, or crime; (Mṣb, TA;) syn. تَأْتَرَّ*. (S, A, Mgh.) And *تَحْرَجَ مِنْهُ*, *He shunned, avoided, or kept aloof from, it, as a sin, or crime*. (A, Mgh.) [See *تَحَنَّنَ*.]

حَرْجٌ: see *حَرْجٌ*, in two places.

حَرْجٌ : see حَرْجٌ. = Also *The dog's portion of the prey, or game*; (S, A, K;) such as the head and the shanks and the belly: (TA:) *what is thrown to the dog, of the prey, or game, that he has taken*: (Az, TA:) or *a piece of flesh*: pl. أَحْرَاجٌ. (TA.) = And *A covey*; syn. وَدَعَةٌ (S, A, K;) pl. أَحْرَاجٌ (S, A) and أُحْرَجَةٌ (T, TA) and حِرَاجٌ; (TA;) the second, [as also the first,] a pl. of pauc.: (T, TA:) or *coveys* (وَدَعٌ) which are hung upon the necks of dogs. (As, TA.) — And *A dog's collar [of coveys]*: (TA:) or a collar [of coveys] for any animal. (T, TA.)

حَرْجٌ [inf. n. of 1, q. v. :] † *Straitness; a strait, or difficulty*. (A, TA.) — † *A sin, a crime, or an act of disobedience for which one deserves punishment*; syn. إِثْمٌ (S, Mgh, K;) as also حَرْجٌ: (Yoo, S, K;) or the *straitness [which is the consequence] of sin or crime*. (A, Mgh.) — [Hence,] حَرْجٌ لَا يَأْتِي q. i. [There is, or will be, no harm in thy doing this or that]; and إِثْمٌ لَا يَأْتِي [there is, or will be, no sin, or crime]. (IAth, TA.) — See also حَرْجٌ, in six places. — Also, applied to a she-camel, † *Lean, lank, light of flesh, slender, or lank in the belly*; (S, K;) as also حَرْجُوجٌ (S, A,) accord. to AZ, (S,) and حَرْجُوجٌ: (A:) or حَرْجُوجٌ signifies, so applied, *lean, &c.*, as above, and *sharp-spirited*: (K;) or this last, (K,) and حَرْجٌ and حَرْجُوجٌ, (TA,) *fat*, (K, TA,) *large-bodied*, (TA,) and *long* [lit. long upon the face of the ground, as distinguished from tall]: or *strong*: (K, TA:) and حَرْجٌ signifies also, (K,) or, as some say, and so do حَرْجُوجٌ and حَرْجُوجٌ and حَرْجٌ, (S,) so applied, *long* [lit. long upon the face of the ground]: (S:) and some allow حَرْجُوجٌ in the sense of حَرْجُوجٌ; (TA;) which last is originally حَرْجُوجٌ, which is originally حَرْجٌ: (S:) the pl. of حَرْجُوجٌ (S) and of حَرْجُوجٌ (L) is حَرَايِجٌ. (S, L.) — See also حَرْجَةٌ, in three places. = Also *A thing composed of pieces of wood, (As, S, K,) bound together, (As, S,) in which dead bodies are carried*; (As, S, K;) sometimes put over the bier of a woman: (S:) accord. to the T, the حَرْج of a bier is a شَجَار, [i. e. the frame-work of a حُودُج,] which is constructed of wood, and put over the bier of a corpse: accord. to ISd, the حَرْج is a vehicle for women and men, which has no head. (TA.) See also نَعَشٌ, in two places.

حَرْجٌ and حَرْجٌ *A strait, narrow, confined, or close, place*: (TA:) or *strait, narrow, confined, or close, in the utmost degree*: (Zj, T:) or a *strait, narrow, confined, or close, place, abounding with trees*, (S, K,) and *impenetrable to the pasturing animals*: (S:) and حَرْجٌ, also, applied to a place, signifies the same as حَرْجٌ. (TA.) — حَرْجٌ صَدْرٌ (S, Mgh, TA) and حَرْجٌ (S, A, TA,) like وَجْدٌ and وَجْدٌ, and قَرْدٌ and قَرْدٌ, and دَنْفٌ and دَنْفٌ, (S,) *A bosom strait, or contracted*;

(A, Mgh, TA;) *not expanded, or dilated, by reason of what is good*. (TA.) يَجْعَلُ صَدْرَهُ ضَيْقًا حَرْجًا or حَرْجًا, accord. to different readings, [in the Kur vi. 125,] (S,) is explained by I 'Ab as meaning *He will make his bosom strait, impenetrable to wisdom*. (TA.) — Also حَرْجٌ and حَرْجٌ *A man having a strait, or contracted, bosom, which does not expand, or dilate, by reason of what is good*: the former has a dual and a pl.; but the latter has only the sing. form, because it is [properly, or originally,] an inf. n.: Zj says that the former is a part. n., and that by the latter is meant حَرْجٌ. (TA.) — And the former, † *One who fears, or dreads, to venture upon an affair*. (TA.) — And † *That seldom, or never, withdraws from fight*: (K:) *that will not be put to flight*, as though it were difficult for him to find an excuse for being put to flight. (TA.) — And *Committing a sin, a crime, or an act of disobedience for which he deserves punishment*; (Mgh;) and so حَارِجٌ, which is thought by ISd to be after the manner of a rel. n., because it has no corresponding verb [of which it may be regarded as the part. n.; the regular part. n. being حَرْجٌ, as حَرْجٌ is intrans.]. (TA.) — Also † *Abstaining from sin, or crime*; and so حَرْجٌ and مُتَحَرِّجٌ. (TA.) [Thus bearing two contr. significations. See 5.] — Also, and حَرْجٌ: † *Forbidden, or prohibited*: so in the phrase, ظَلَمْتُكَ حَرْجٌ and عَلَى حَرْجٍ [The wronging of thee is forbidden, or prohibited, to me]. (A.)

حَرْجَةٌ † *A wood, or collection of trees*; (S, K, TA;) so called because of their closeness: or *dense and tangled trees*: (TA:) or *a thicket, or collection of dense and tangled trees, of the kind called سَلَم, into which no one can penetrate*; (AHeyth, Az, TA;) or *of the سَمَر and طَلْح and عَوْسَج and سَمَر and سَمَر and سَمَر; or of the سَمَر and olive and other trees*: or *a place in a wood where trees are dense and tangled, extending as far as a stone's throw*: and also *a tree which the pasturing animals cannot reach*: (TA:) pl. حَرْجٌ (S, K) [or rather this is a coll. gen. n., of which حَرْجَةٌ is the n. un.,] and حَرْجَاتٌ (S, A) and حِرَاجٌ (S) and [of pauc.] أَحْرَاجٌ: (A, TA:) or حَرْجٌ signifies *a place in which is a collection of trees, and where they are close together*. (A.) — Also † *A collection of camels*: (S, K, TA:) *a hundred camels*: (ISd, TA:) pl. [or rather coll. gen. n.] حَرْجٌ. (K.)

حَرْجُوجٌ : see حَرْجٌ, in two places.

حَرْجُوجٌ : see حَرْجٌ, in five places.

حَرْجُوجٌ : see حَرْجٌ, in two places.

حِرَاجُ الظُّلُمَاءِ (K,) or مِنَ الظُّلُمِ (A, TA,) and مِنَ الظُّلُمِ (TA,) † *Dense darkness*. (A, K, TA.)

حَرْجُوجٌ : see حَرْجٌ, in two places.

حَرْجٌ : } see حَرْجٌ.
حَارِجٌ : }

مُتَحَرِّجٌ *A dog having a collar of coveys*; (S,

K;) from حَرْجٌ: (S:) *having coveys upon his neck*. (As, TA.)

حَلَفَ ثَلَاثَ بِالْمَحْرَجَاتِ † *Such a one swore by the three divorces [which render the wife absolutely forbidden to the husband]*: (A:) or by the oaths that rendered his scope strait, or narrow. (Har p. 178.)

مُتَحَرِّجٌ : see حَرْجٌ.

حرج

1. حَرْجَهَا, aor. ح, *He hit, or hurt, her* (a woman's) حَرْجٌ or حَرْجٌ [i. e. vulva, or pudendum]. (K.)

حَرْجٌ (S, Mgh, Mgh, K,) similar in form to يَدٌ and حَرْجٌ (Mgh,) and حَرْجٌ (AHeyth, Az, Mgh) and حَرْجَةٌ (K;) the first of which is the most common; and the last, strange; (TA;) or the first is sometimes used instead of the second; (Mgh;) The vulva, or pudendum, of a woman: originally حَرْجٌ (S, Mgh, Mgh, K,) as is shown by the form of its broken pl., (S, Mgh, Mgh,) and by that of its dim.; for in the formation of the broken pl. and of the dim., a word is restored to its original state: the final ح in the original is elided, and ر is put in its stead, and incorporated into the medial radical letter; and sometimes the word is used without any letter of compensation: thus are formed حَرْجٌ and حَرْجٌ: (Mgh:) the pl. is أَحْرَاجٌ (S, Mgh, Mgh, K,) its only broken pl., (TA,) and حَرْوُنٌ (S, K,) which latter is like لَدُونٌ and مَثُونٌ, pls. of defective nouns [لَدَةٌ and مَثَةٌ]: (S:) dim. حَرْوَيْحٌ (Mgh.)

حَرْجٌ : see the paragraph next preceding.

حَرْجٌ *A man loving, (L, TA,) or fond of*, (K,) the أَحْرَاجُ [or pudenda] of women: (L, K:) an epithet after the manner of a rel. n. (Sb, TA.) — See also حَرْجِي.

حَرْجِي : see what next follows.

حَرْجِي, and (if you will, S) حَرْجِي (S, K,) in which latter the medial radical letter is with fet-h, as in the rel. na. formed from يَدٌ and غَدٌ, namely, حَرْوِي and غَدَوِي; (S;) [Of, or belonging to, or relating to, the vulva, or pudendum, of a woman;] rel. na. of حَرْجٌ [and حَرْجٌ]: and (if you will, S) you may say حَرْجِي, like سَتَةٍ. (S, K.)

حَرْوَيْحٌ : see حَرْجٌ, above.

مَحْرُوحَةٌ *A woman hit, or hurt, in her حَرْجٌ or حَرْجٌ* [i. e. vulva, or pudendum]. (K.)

حرد

1. حَرَدَ (S, A, Mgh, K,) aor. ح, (S, K,) inf. n. حَرْدٌ (S, Mgh,) *He tended, repaired, betook himself, or directed himself or his course or aim, to or towards; made for or towards; aimed at; sought, pursued, desired, or intended*; (him, or it; IAqr, K;) syn. قَصَدَ. (IAqr, S, A, Mgh, K.) Agreeably with this explanation, some render the

as also **حَرْدٌ** and **حَرْدٌ** and **حَارِدٌ** and **مُتَحَرِّدٌ** (K) and **حَرْدَانٌ** (L:) fem. **حَرِيدَةٌ**, not **حَرْدِي**: (L:) or a man who has left, or abandoned, or forsaken, his people, and removed from them: (AZ, S:) or a sole, or single, man: (Aḡ, S:) and **مُتَحَرِّدٌ** signifies *solitary*, in the dial. of Hudheyl: (Aḡ, S:) pl. (of the first, S) **حَرْدَاءُ** (S, K) and (of the second, TA) **حَرَادٌ** (K.) You say, **حَلَّ حَرِيدًا** *He alighted and abode aside, or apart, from the people.* (A.) And **حَيَّ حَرِيدٌ** *A tribe that separates itself from others, (K, TA,) not mixing with them when departing and alighting, (TA,) either on account of its might or on account of its smallness of number (K, TA) and its meanness of condition. (TA.)* And **كَوْكَبٌ حَرِيدٌ** (S, A) and **مُتَحَرِّدٌ** (S) *A solitary star.* (S.) Abou-Dhu-eyb says,

* **كَانَهُ كَوْكَبٌ فِي الْجَوِّ مُتَحَرِّدٌ** *
[As though it were a solitary star in the region between the heaven and the earth]: but AA reads [منجرد] with ج, explaining it in the same sense; and saying that the poet means **سَهْلٌ** [or Canopus]. (S.) [See also 7.] And they say, **كُلُّ قَلِيلٍ فِي كَثِيرٍ حَرِيدٌ** [Everything little among much, or small in number among great in number, is solitary]. (AZ, S.)

حَرِيدَةٌ *A tendon, or sinew, that is in the place of the cord whereby the fore shank is sometimes bound up to the arm, occasioning a beast to be what is termed **أَحْرَدٌ** (K,) i. e., to shake one of his fore legs in walking, or going: sometimes this is natural. (TA.)* [See **حَرْدٌ**.]

حَرَائِدُ: } see **حُرُودٌ**.
حَرَادِيدُ: }

حَارِدٌ: see **حَرِيدٌ**. — Also, (S, A, K,) and **حَرْدٌ** (A, K) and **حَرْدَانٌ**, *Angry*: (S, A, K:) *exasperated* (**مُتَحَرِّشٌ**) by him who has angered him, and desirous of killing him: (T, L:) or the first, compact in make, strong, feared, or dreaded; whom, by reason of [his] disdainfulness (**عِزَّةٌ** [i. e. **عِزَّةٌ**]) one thinks to be angry. (Ham p. 300.) **أَسَدٌ حَارِدٌ** *An angry lion*: pl. **حَوَارِدٌ**. (S, A.)

أَحْرَدٌ *A camel (or a beast, L) having the disease, or fault, termed **حَرْدٌ**; (S, Mgh, L, Mgh, K;) as also **حَرْدٌ**: (K:) fem. of the former **حَرْدَاءُ** (S.) — A man oppressed by the weight of his coat of mail, and unable to stretch himself out in walking; (T, TA;) [and] so **حَرْدٌ**. (K.) — *Niggardly; mean; sordid.* (K, TA.) And **أَحْرَدُ الْيَدَيْنِ** *Close-fisted, or niggardly.* (T.)*

مُحَرَّدٌ *A rope plaited so that it has prominent edges, by reason of its distortion. (S, L. [See also 2; and see **حَرْدٌ**])* And **أَبْوَابُ حَرْدٍ** *strongly twisted, having one or more of its strands, or the several portions of which (by their being twisted together) it is composed, appearing over, or above, others; as also **مُعَجَّرٌ**. (L.) — Crooked, curved, or bent, (S, K,) [in the form of an arch: see 2:] applied to anything. (S.) — A room in which*

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are [bundles such as are called] **حَرَادِي** of reeds, or canes, (S, L,) laid across [over the rafters of the roof]; (L:) as also **مُحَرَّدَةٌ** applied as an epithet to a room of the kind called **غُرْفَةٌ**: (S, L:) and the former word, (K,) used as a subst., (TA,) signifies as above. (K, TA.) — Also, (K,) or **بَيْتٌ مُحَرَّدٌ**, (Aḡ, S, A,) *A house [or hut] with a gibbous roof, such as is termed **كُوخٌ**.* (Aḡ, S, A, * K, *)

حُرُودٌ and **مُحَارِدَةٌ**: see **حُرُودٌ**.

مُتَحَرِّدٌ: see **حَرِيدٌ**.

مُتَحَرِّدٌ: see **حَرِيدٌ**, in three places.

حردن

حَرْدُونٌ: see the next article.

حردن

حَرْدُونٌ (S, L, K) and **حَرْدُونٌ** (L, K:) some say the former; and some, the latter: (Mḡb:) *A certain small reptile (دَوْبَةٌ):* some say, the male of the [kind of lizard called] **ضَبٌّ**: (S, K:) accord. to Aḡ and IDrd, and several others, a reptile (**دَابَّةٌ**) of which the real character is unknown; and therefore, by several authors, said to be a reptile (**دَابَّةٌ**) of the reptiles (**دَوَابٌّ**) of the deserts: (Mḡb:) in the O (Mḡb) and in the L, (TA,) it is said to be a small reptile (**دَوْبَةٌ**) resembling the **حَرْبَاءُ** [or *chameleón*], (Mḡb, TA,) of a beautiful kind, (TA,) diversified with various colours and spots, found in the region of Egypt; and [it is said that] it (the male thereof, Mḡb) has two penes (**نِزْكَيْنِ**), like as the **ضَبٌّ** has: (Mḡb, TA:) accord. to some, the ن is augmentative: accord. to others, radical: the pl. is **حَرَادِينُ** [or **حَرَادِينُ**]. (Mḡb.) — Also, the former, The [hind of lizard called] **عُظَا**: (Th, Secr, TA:) not what is here, immediately before, described. (TA.) — [In the present day, Any lizard.] — And *A she-camel that is ridden until no strength remains in her*: (TA.)

حرز

1. **حَرَزٌ**, aor. ², (K,) inf. n. **حَرَاةٌ** and **حَرَزٌ**, (TA,) *It (a place, TA) was, or became, fortified, strong, or protected against attack.* (K, TA.) — **حَرَزٌ**, aor. ², *He was very pious, or abstinent from unlawful things.* (Sgh, K.) — **حَرَزَةٌ**: see 4, in three places.

2. **حَرَزَةٌ**: see 4, in two places.

4. **أَحْرَزَ**, inf. n. **إِحْرَازٌ**, *He kept, preserved, or guarded, it; he took care of it; (TA;) as also **حَرَزَ** (K,) aor. ², (TK,) inf. n. **حَرَزٌ**; (TA;) or the latter is formed by substitution of a letter from **حَرَسَ**: (K:) or the former signifies *he put it in a **حَرَزٌ** [q. v.]; (Mgh, Mḡb;) and so the latter: (TA:) and the former, he preserved it from being taken. (TA.)* You say, **أَحْرَزَهُ فِي وَغَائِهِ** [He kept, or preserved, it in his, or its, receptacle]. (A.) And **أَحْرَزْتُ الْمَتَاعَ** *I put the**

*goods into the **حَرَزٌ**.* (Mḡb.) And **أَنْفُسَكُمْ حَرِّزُوا** *Preserve ye, or guard ye, yourselves: (A:) [or do so strenuously; for it is said that] **حَرَزَهُ**, inf. n. **تَحْرِيزٌ**, signifies *he took extraordinary pains in keeping, preserving, or guarding, it.* (K.) You say also **أَحْرَزَتْ قَرَجَهَا** *She (a woman, TA) guarded her pudendum; (K, TA;) as though she put it in an inaccessible **حَرَزٌ**.* (TA.) And **أَحْرَزَ الْمَكَانَ الرَّجُلُ** *The place protected the man; afforded him refuge; as also **حَرَزَهُ** (K,) inf. n. **تَحْرِيزٌ**. (TA.) — He made it firm, or strong. (KL.) [He fortified it, or protected it against attack: see **حَرَزٌ**.] — He drew, collected, or gathered, it together; (Mḡb, TA;) as also **حَرَزَهُ**, [aor. ²,] inf. n. **حَرَزٌ**. (TA.) Hence, (Mḡb,) **أَحْرَزَ الْقَصَبَ السَّبْقَ** *He grasped, or clutched, the winning-canes; he got them for himself: (Mḡb:) he outstripped; outran; or won the race. (A, TA. See **قَصَبٌ**.)* [Hence also,] **أَحْرَزَ الْأَجْرَ** *He took, received, or got possession of, the recompense, reward, hire, pay, or wages; syn. **حَازَهُ**.* (K.) Whence the prov., **وَأَتَيْتَنِي أَحْرَزْتُ نَبِيٍّ وَأَتَيْتَنِي** [I have gained my spoil, and I seek the superabundant gain]: originally said by Abou-Bekr: he used to perform the prayer called **الْوَتْرُ** in the beginning of the night, and to say these words; meaning, that he had performed his observance, and was safe from its escaping his observance, and that he had gained his recompense for it; and if he awoke in the night, would perform the supererogatory prayers. (TA.) You say also, **أَحْرَزَ الْخَطَرَ** [He won the bet]. (A in art. **خطر**.)**

5. **تَحَرَّزَ مِنْهُ**: see 8.

8. **أَحْرَزَ** *He prepared himself; he was, or became, in a state of preparation.* (Mḡb in art. **حذر**.) — **تَحَرَّزَ مِنْهُ**, and **أَحْرَزَ مِنْهُ**, *He guarded against it; was cautious of it; syn. **تَوَقَّاهُ**.* (S.) or **تَحَقَّقَ مِنْهُ** (K,) and **تَوَقَّى مِنْهُ** (A, Mḡb;) namely, a thing; (S, Mḡb;) or an enemy: (A:) as though he put himself into a **حَرَزٌ** to secure himself therefrom. (TA.)

10. **أَسْتَحْرِزُ** *It was, or remained, [or was preserved,] in the [or in a] **حَرَزٌ** [or place of custody, &c.]. (A.)*

حَرَزٌ *A place that is fortified, strong, or protected against attack: (S, Mgh, K:) or a place in which a thing is kept, preserved, or guarded; a place of custody or protection: (Mḡb:) or a place or other thing that protects a man: or a place or other thing that is held in one's possession (حِيزٌ), or to which one betakes himself for refuge or protection: (TA:) pl. **أَحْرَازٌ**. (Mḡb, TA.) You say, **هُوَ فِي حَرَزٍ لَا يُوَصِّلُ إِلَيْهِ** *He is in a place of protection to which there is no access.* (TA.) And **هَتَكَ السَّارِقُ الْحَرَزَ** [The thief broke into the place of custody]. (A.) — [Hence,] *An amulet, or a charm, bearing an inscription, which is hung upon a person to charm him against the evil eye &c.; syn. **تَعْوِذٌ**.* (S.) or **عُودَةٌ**: (A, K:) pl. as above. (A.) — *A share, or portion:**

pl. as above: you say, أَخَذَ حَرْزَهُ *He took, or received, his share, or portion.* (A, TA.)

حَرْزٌ A place fortified, strong, or protected against attack; (A, TA;) as also مُحَرَّزٌ. (TA.) You say, حَرْزُ حَرْبٍ (S, Mgh, TA) A strong fortified place: (TA:) the latter word is a corroborative. (Mgh.) [See also حَارِزٌ. Hence,] لَا حَرْبَ مِنْ بَيْعٍ [There is nothing kept from sale]: (A, TA:) a prov.; (TA;) meaning, if thou give me a price that I approve, I will sell to thee. (A, TA.) [Hence also,] حَرَائِزُ [a pl.] Camels that are not sold, because of their preciousness. (K.) And فَلَانٌ حَرْبٌ مِنْ هَذَا Such a one is a person who keeps aloof from, or shuns, this. (A.) — A recompense or the like, taken, received, or got possession of; as also مُحَرَّزٌ. (TA.)

حَارِزٌ occurs in a trad., in a form of prayer; اللَّهُمَّ اجْعَلْنَا فِي حَرْزِ حَارِزٍ, meaning O God, place us in a protecting asylum. (TA.)

حَرْزٌ: see حَرْبٌ, in two places.

حَرْش

1. حَرْشٌ (S, A, Mgh, Mgh, K,) aor. 2 (S, Mgh, TA) and 3, (TA,) inf. n. حَرَّاشٌ (S, Mgh, K) and حَرَّشٌ (K,) or 4 the former is a simple subst., (Mgh,) and the latter is an inf. n. only on the authority of analogy, though often used by [the Hanafee Imām] Moḥammad, (Mgh,) *He guarded, kept, preserved, or took care of, him or it:* (S, Mgh, Mgh:) [and so 4 حَارَشَ; or he guarded him, being guarded by him: see 3 in art. رَبَّأ.] You say, حَرَّشَ اللَّهُ مِنَ الْبَلَاءِ [May God guard him from trial, or affliction]: and أَدَامَ حَرَّاشَهُ [May He continue the guarding of him]. (A.) — حَرَّشٌ, aor. 2, (Mgh, K,) inf. n. حَرَّشٌ, (Mgh,) 1 *He stole;* (Mgh, K;) [ironically used in this sense; see حَارِشٌ;] as also 4 حَارَشَ: (K:) or the latter, *he stole a sheep or goat by night:* (S:) or both, *he stole camels and sheep or goats by night, and ate them:* (TA:) or the latter, *he stole [a sheep or the like] from the mountain:* (El-Fārābī, Mgh:) or *he took,* (Sh, TA,) or *stole,* (TA,) a thing from the place of pasturage. (Sh, TA.) You say also, حَرَّشَنِي شَاةٌ, (A, Mgh,) and 4 حَرَّشَنِي, (A, TA,) [but the latter is perhaps a mistranscription for 4 حَارَّشَنِي,] 1 *He stole from me a sheep or goat.* (Mgh.)

3: see above.

4: see 1, last signification.

5. حَرَّشَ مِنْهُ, and حَارَشَ مِنْهُ, *He guarded, i. e., guarded himself, against him;* syn. حَقَّقَ مِنْهُ. (S, Mgh, K.)

6: see 5: — and see حَرَّشٌ, in two places.

حَرَّشٌ: } see حَارِشٌ for the former, in two
حَرَّشِي: } places.

حَرَّاشٌ: see 1. — فَلَانٌ يَأْكُلُ الْحَرَّاشَاتِ Such a one eats stolen things: (A:) or steals the sheep or goats of people, one after another, and eats of them. (TA.)

حَرِيشَةٌ What is guarded, kept, preserved, or taken care of. (Mgh.) — 1 A thing stolen: (K:) or a sheep, or goat, that is stolen by night: (S:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) hence, حَرِيشَةُ الْجَبَلِ (S) a sheep, or goat, that is overtaken by the night before its return to its nightly resting-place, and is stolen from the mountain: (Mgh:) or a sheep, or goat, that is stolen, of those that are guarded, or kept, in the mountain: or, as some say, from حَارِشٌ applied ironically to a thief: (Mgh:) pl. حَرَائِشُ. (S, K.) Hence the saying, (TA,) لَا قَطْعَ فِي حَرِيشَةِ الْجَبَلِ 1 [There shall be no amputation of the hand for the sheep, or goat, that is stolen by night from the mountain]. (A, TA.) IF says that there are two explanations of the expression حَرِيشَةُ الْجَبَلِ: some make it to signify theft, or the thing stolen, (السَّرِقَةُ), itself: others make the meaning to be, that there shall be no amputation for [stealing] what is guarded, or kept, in the mountain, because it is not a place well protected: ISk says that حَرِيشَةُ signifies السَّرِقَةُ. (Mgh.) — A wall of stones, made for sheep, or goats, (K,) to guard them. (TA.)

حَارِشٌ Guarding, keeping, or preserving; a guardian, or keeper: (S, Mgh, Mgh:) pl. حَرَّشٌ (Mgh, Mgh, K) [or this is rather a quasi-pl. n.] and حَرَّاشٌ (Mgh, K) and [pl. of pauc.] حَرَّاشٌ. (K.) 4 حَارَشَ also signifies The guards of a Sultān; (S, Mgh, K, TA;) and so حَرَّاشٌ: (S, K:) the former is thus used as a gen. n.: (S, Mgh:) and the n. un. is 4 حَرَّاشِي: (S, Mgh, K:) you do not say حَارِشٌ unless you mean to denote thereby the signification of guarding, or keeping, without the quality of a gen. n. (S, Mgh.) — Also 1 A thief; used in this sense ironically; (A, Mgh, TA;) because they found guardians to be thieves; (A, TA;) and so 4 مُحَرَّشٌ: (TA:) pl. of the former, حَرَّاشٌ. (A.)

مُحَرَّشٌ [pass. part. n. of 8]. You say, مُحَرَّشٌ مِنْ مِثْلِهِ وَهُوَ حَارِشٌ [From such as he does one guard himself, whereas he is a guardian]: a prov.: (S, K:) alluding to him who finds fault with a bad man when he is himself worse than he: (K:) or to him who is intrusted with the guarding of a thing when one is not secure from his being unfaithful with respect to it. (TA.) [See also Freytag's Arab. Prov., ii. 706.]

مُحَرَّشٌ: see حَارِشٌ, last signification.

حَرْش

1. حَرَّشَ الشَّيْبَ (S, A, K,) aor. 2, inf. n. حَرَّشٌ (S, K) and حَرَّاشٌ (K,) *He hunted, or sought to capture or catch, or captured or caught, the [lizard called] ضَبٌّ; syn. صَادَهُ;* (S, A, K;) by moving about his hand at its hole, (S, K,) at the entrance thereof, (K,) in order that it might imagine it to be a serpent, and put forth its tail to strike it, whereupon he would seize it; (S, K;) as also 4 حَارَّشَهُ: (A, K:) or, as also 4 حَارَّشَهُ, and 4 حَارَّشَ بِهِ, *he traced its hole, and made a noise with his staff, or stick, at it,*

and inserted the end of this into the hole, and the ضَبٌّ, hearing the sound, thought it to be a beast desiring to come in upon it, so it came backwards upon its feet and hinder part, fighting, and striking with its tail, whereupon the man hastened with it, and seized it firmly by its tail, and it was unable to escape from him. (TA.) And hence, *He hunted, or sought to capture, or captured, the ضَبٌّ in any manner.* (Ham p. 61.) Hence also the saying, لَبَّوْا أَخْبَثَ مِنْ ضَبٍّ حَرَّشَتْهُ [Verily he is worse than a ضَبٌّ which thou hast hunted]: for sometimes the ضَبٌّ scents [its pursuer], and circumvents [him], and cannot be caught. (TA.) And hence the prov., alluding to one's discoursing to a learned man with the desire of instructing him, أَتَعْلَمُنِي بِضَبٍّ أَنَا حَرَّشْتُهُ [Dost thou acquaint me with a ضَبٌّ which I have captured?]. (A'Obeyd, Az.) Hence also the prov., هَذَا أَجَلٌ مِنَ الْحَرْشِ [This is a greater matter than the hunting, or capturing, of the ضَبٌّ]: (M, A, K:) originating in one of their fables, to the effect that a ضَبٌّ said to its young one, "O my little son, beware thou of the حَرْشِ:" and the young one heard, one day, the fall of a digging-implement upon the mouth of the hole; so he said, "O my father, is this the حَرْشِ?" to which his father answered, "O my little son, this is a greater matter than the حَرْشِ:" (M, K:) and it became a prov., which is applied to him who fears a thing and falls into that which is more severe. (M.) [Hence also the saying,] 1 *He roused the rancour of enmity between them.* (TA.) — حَرَّشٌ (S, K,) aor. 2, (K,) inf. n. حَرَّشٌ (S, K) and حَرَّاشٌ (K,) signifies also *He scratched him with the nails; or wounded him in the outer skin;* (S, K;) and so حَرَّشَهُ, with 4 حَرَّشَ. (S.) — Both also signify *It (a fly) bit him.* (TA in art. حَرْش.) — And حَرَّشَ الْبَعِيرَ *He scratched, or rubbed, the غَارِبَ [or withers] of the camel with his staff, or stick, to make him go.* (TA.) — And *He scratched, or rubbed, the camel so as to abrade the upper skin, and make it bleed;* whereupon it is smeared with هَنَاءَ [or tar]; as also حَرَّشَهُ. (TA.) — حَرَّشَ بَيْنَ الْقَوْمِ &c.: see 2, in two places. — حَرَّشٌ, aor. 2, inf. n. حَرَّشٌ, *He deceived, beguiled, or circumvented;* syn. خَدَعَ: and 4 حَارَّشَ signifies the same; or nearly the same; i. e. *he endeavoured to deceive, beguile, or circumvent;* syn. of the inf. n. خَدَعَ. (TA.)

2. حَرَّشَ بَيْنَ الْقَوْمِ, inf. n. حَرَّشٌ (S, A, K, TA;) and حَرَّشٌ 4 بَيْنَهُمْ (A, TA, S) inf. n. حَرَّشٌ; (TA;) *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people;* (S, A, K, TA;) and (so in the S, but in the K "or") بَيْنَ الْكِلَابِ between, or among, the dogs; (S, K;) and الْبَهَائِمِ the beasts; exciting, or provoking, them, one against another; as is done with camels, and rams, and cocks, &c.; the doing of which is forbidden in a trad.; (TA;) or حَرَّشَ and حَرَّشٌ signify one's inciting a man, and a lion, to attack

his adversary; (TA;) and **حَرَّاشٌ** and **مُحَارَّشَةٌ** [inf. ns. of **حَارَّشَ**] are syn. with **تَحْرِيشٌ** [in the last of the senses above]; as also **مُحَارَّشَةٌ** and **هَرَّاشٌ**: (TA in art. **هَرَّش**, q. v.:) you say, **هَرَّشْتُهُ** [and **حَرَّشْتُهُ**, meaning, *he incited him, &c.*; or rather, *he exasperated him*; app. from **حَرَّشَ** or **حَرَّشَتْهُ**, signifying "roughness"]. (AZ, § in art. **دَار**.) — [Hence, app.,] **تَحْرِيشٌ** also signifies *The mentioning a thing that renders reproof necessary.* (TA.)

3. **حَارَشَ الصَّبُّ الأَفْعَى** *The viper fought with the viper, the latter desiring to come in upon him.* (TA.) — See also 2.

4. **أَحْرَشَ الْهِنَاءُ الْبَعِيرَ** [app. originally signifying *The tar made the camel to scratch*: and hence meaning,] *the tar made the camel to break out with small pustules*; syn. **بَثَّرَهُ**: (K:) or *excoriated him, and made him to bleed.* (Ibn-'Abbād.)

5. **حَرَّشَ الصَّبُّ** and **تَحَرَّشَ بِهِ**: see **حَرَّشَ الصَّبُّ**. **تَحَرَّشَ** is also quasi-pass. of 2. You say, **تَحَرَّشَ بِهِم** [*He became exasperated by them*]. (AZ, L in art. **حَد**, in explanation of the phrase **تَحَدَّ بِهِم**) [See also **حَرَّشَ**.]

8. **حَرَّشَ الصَّبُّ**: see **حَرَّشَ الصَّبُّ**, in three places. — See also **حَرَّشَ**.

حَرَّشٌ A mark, or trace; syn. **أَثَرٌ**: (S, K:) by poetic license written **حَرَّشٌ**: (S:) or a mark upon the back: or a mark of a blow or beating, upon a camel, which has healed, but upon which no hair nor fur grows: or, as heard by Az, from more than one of the Arabs of the desert, a gall, or sore, on the back, which has healed, or become covered with a skin in healing: or a scar of a gall, or sore, on the back: (TA:) pl. **حَرَّاشٌ**. (S, TA.)

حَرَّشٌ Roughness, harshness, or coarseness; as also **حَرَّشَةٌ**: (K:) or roughness, &c., of the skin. (S.) [App., it has no verb: see **حَرَّشَ**, voce **أَحْرَشَ**.] — See also **حَرَّشَ**.

أَحْرَشَ: see **حَرَّشَ**.

حَرَّشَةٌ: see **حَرَّشَ**.

حَارَشَ ضَبَابٌ A hunter, or catcher, of [lizards of the kind called] **ضَبَابٌ** [pl. of **ضَبٌّ**]: (S, A:) pl. **حَرَّشَةٌ**. (A.)

أَحْرَشَ Anything rough, harsh, or coarse; as also **حَرَّشَ**, on the authority of AHn, and thought by Az to be a possessive epithet, [meaning *having roughness, &c.*, from **حَرَّشَ** or **حَرَّشَتْهُ**] because he had not heard any verb belonging to it: (TA:) or the former is applied to a **ضَبٌّ**, signifying rough; (S, K:) or rough in the skin, (A, TA,) as though notched, or serrated: (TA:) and in like manner, its fem., **حَرَّشَاءُ**, to a serpent (**حَيَّةٌ**), signifying rough; (K:) or rough in the skin: (S, TA:) and the masc. to a **دِينَارٌ**, signifying rough (S, A, K) by reason of its newness; (A, K:) good, rough, recently coined; having upon it the roughness of the stamp: pl. **حَرَّاشٌ** (TA)

[and **حَرَّشٌ**]: and to a camel, signifying *whose galls, or sores, on his back have healed, or become covered with a skin in healing*: (Az, as heard by him from more than one of the Arabs of the desert:) and the fem., above mentioned, is applied to a she-camel, signifying, *having the mange, or scab*, (K, TA,) and not smeared [with tar]; (TA:) she being so called because of the roughness of her skin: (Az, TA:) and to a **نُقْبَةٌ** [or scab], signifying *having small pustules*, (S,) not smeared [with tar]. (S, A.)

حَرْصٌ

1. **حَرَّصَهُ**, aor. [- and] **رَصَّ**, (TK,) inf. n. **حَرَّصٌ**, (T, S, K, &c.,) *He rent it; or clave it*: (T, S, K, &c.:) and *he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part, peel, rind, or the like*: (T, K, &c.:) the former, (Az,) or the latter, (Az, Er-Rāghib, B,) is the primary signification. (TA.) You say, **حَرَّصَ الْقَصَارُ الثَّوْبَ**, (S, A, Mgh, Mṣb,) aor. **رَصَّ** (S, Mṣb, TA) and **رَصَّ**, (Mṣb,) inf. n. **حَرَّصٌ**, (Mṣb, TA,) *The beater and washer and whiteners rent the garment, or piece of cloth*, (A, Mgh, Mṣb, TA,) *in beating it*: (Mgh:) or *made holes in it by beating it*: (S, TA:*) or *made holes and rents in it thereby*: or *abraded its superficial part thereby*. (TA.) And **حَرَّصَ الْمَرْعَى** *The pasture, or herbage, became entirely consumed, nothing of it being left*; (IF, K:) as though it were stripped off from the surface of the land. (TA.) — **حَرَّصَ عَلَيْهِ**, (T, S, A, Mṣb, K,*) aor. **رَصَّ** (T, S, Mṣb, K) and **رَصَّ**, mentioned by IKt and the author of the **Ikhtifāf**, (MF,) inf. n. **حَرَّصٌ**; (Mṣb;) and **حَرَّصَ**, aor. **رَصَّ**, (T, Mṣb, K,) inf. n. **حَرَّصٌ**; (Mṣb;) [but it seems to be indicated in the K, by its being said that the pret. is like **سَمِعَ**, that it is **حَرَّصَ**]; the latter form of the verb, however, is bad; (T, TA;) though El-Kurṭubee is asserted by MF to have said that the former is of weak authority; which is clearly wrong, as the readers of the **Kur** are generally agreed in using it; (TA;) *He desired it vehemently, eagerly, greedily, very greedily, or with avidity; he hankered after it; he coveted it; he desired it excessively, or inordinately*: (S,* K,* TA:) or *he desired it culpably*; namely, worldly good: (Mṣb:) said by Az to be derived from the first of the significations mentioned in this art., or, as is also said by Er-Rāghib, and in the B, from the second thereof; because, says Az, he who does so [may be said by a figure of speech to be one who] scratches off the outer skin of the faces of men by his so doing: but MF regards this as improbable; and says that most of the lexicologists hold the last to be the primary signification, and others to be taken from it: (TA:) **حَرَّصَ عَلَيْهِ**, aor. **رَصَّ**, inf. n. **حَرَّصٌ**, also signifies *he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, it*: (Mṣb, TA:*) and **أَحْرَصَ** signifies the same as **حَرَّصَ** [*he desired vehemently, &c.*]: (K:) and *he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, a thing*. (AA, K,* TA.) You say, **لَا حَرَّصَ اللَّهُ مِنْ حَرَّصَ**

[*May God not guard him who desires inordinately, or culpably*]. (A.) Aboo-Dhu-eyb makes **حَرَّصَتْ** trans. by means of **بِ**, in the following verse:

وَلَقَدْ حَرَّصْتُ بَأْنَ أَدَافِعَ عَنْهُمْ
فَإِذَا النِّبْيَةُ أَقْبَلَتْ لَا تُدْفَعُ

[*And verily I had purposed to defend them by repelling aggression from them; but lo, the decree of death came: it was not to be repelled*]: meaning, **فَهَمْتُ**. (TA.) — [Also *He was excessively solicitous, or careful, and fearful, respecting him; and excessively pitiful, or compassionate, to him.* See **حَرَّصَ** and **حَرَّيْصٌ**.]

3. **حَارَصَ عَلَى الْأَمْرِ** *He kept, or applied himself, constantly, or perseveringly, to the thing, or affair.* (TA in art. **حَفَظَ**.)

4. **مَا أَحْرَصَكَ عَلَى الدُّنْيَا** [*How vehemently or inordinately or culpably desirous art thou, or how greedy or covetous art thou, of worldly goods!*] (A.)

5. **إِنَّهُ لَيَتَحَرَّصُ غَدَاتَهُمْ وَعَشَاتَهُمْ** *Verily he watches for the time of (يَتَحَرَّصُ) their morning-meal and their evening-meal*: (K:) from **حَرَّصَ** as meaning "vehemence of desire," &c. (TA.)

8: see **عَلَيْهِ**.

حَرَّصَ a subst. from **حَرَّصَ عَلَيْهِ**, (Mṣb,) *Vehemence of desire; eagerness; avidity; cupidity; hankering; greediness; vehement greediness, or avidity, for an object sought after; covetousness; excessive, or inordinate, desire*; (TA;) or i. q. **جَشَعٌ**: (S, K:) or *culpable desire for worldly good*: (Mṣb:) [the different opinions respecting its derivation have been mentioned above, voce **حَرَّصَ**]; also the *act of striving, or labouring; exerting oneself; taking pains, or extraordinary pains; to acquire, obtain, or attain, a thing*. (Mṣb, TA.) **قُرْنُ الْحَرَّصِ بِالْجَرْمَانِ** [*Greediness, &c., is coupled with prohibition of the object thereof*] is a saying of the Arabs. (TA.) — Also *Excessive solicitude, or care, and fear, respecting a person; and excessive pity or compassion.* (TA.) [See **حَرَّيْصٌ**.]

حَرَّصَةٌ A rent in a garment or piece of cloth. (TA.) — See also **حَارَّصَةٌ**, in two places.

حَرَّيْصٌ A garment, or piece of cloth, *rent* [in being beaten and washed and whitened: see 1]. (K.) — *Vehemently desirous; eager; greedy; hankering; vehemently greedy; covetous; excessively, or inordinately, desirous*: (S,* A,* K,* TA:) [or *culpably desirous*: see **حَرَّصَ عَلَيْهِ**]; fem. with **ة**: (TA:) pl. **حَرَّيْصَاتٌ**, (A, L, K, [in the CK, erroneously, **حَرَّيْصَاتٌ**]) which is masc. (A, L) and fem., (L, TA,) and **حَرَّيْصَةٌ**, (K,) which is masc., (TA,) and **حَرَّيْصٌ**, fem. (TA.) — Also *Excessively solicitous, or careful, and fearful, respecting a person; and excessively pitiful, or compassionate.* (TA.) **حَرَّيْصٌ عَلَيْهِمُ**, in the **Kur** [ix. 129], means [*Vehemently desirous, &c.*] of *profiting, or benefiting, you*: or *excessively soli-*

citous, or careful, and fearful, respecting you; and excessively pitiful, or compassionate, to you. (TA.)

حَرْيصة: see the next paragraph, in three places.

حَارِصَة A wound in the head (شَجَّة) by which the shiu is cleft (S, A, Mgh, Mṣb, K) a little; (S, K;) the first [in degree] of شَجَاج [pl. of شَجَّة]; (TA;) as also حَرْصَة (S, K) and حَرْيصة: (TA;) or, accord. to IAg, حَرْصَة is syn. with شَجَّة, q. v. (Az.) [See also دَامِغَة.] — Also, and حَرْيصة, A cloud (سَحَابَة) the rain of which, (S, A, K,) falling vehemently, (A,) removes the surface of the ground. (S, A, K.) One says, رَأَيْتُ الْعَرَبَ حَرْيصةً عَلَى وَتَعِ الْحَرْيصةِ [I saw the Arabs vehemently desirous of the descent of the cloud of which the rain should fall vehemently so as to remove the surface of the ground]. (A, TA.)

أَحْرَضَ [comparative and superlative of حَرِضَ; i. e., More, and most, vehemently desirous, &c.]. It is said in the Kur [iii., 90], وَلَتَجِدَنَّ أَحْرَضَ النَّاسِ عَلَى حَيَاةٍ meaning, And thou wilt assuredly find them the most vehement of men in desire, or the most excessive of men in greediness, of life. (TA.)

جِمَارٌ مُحَرَّضٌ An ass much lacerated by the bites of other asses. (A.)

أَرْضٌ مَحْرُوضَةٌ Land depastured and trodden. (TA.)

حَرَض

1. حَرَضَ, (S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. حَرَضَ, (Mṣb,) His stomach became in a corrupt, or disordered, state: (K:) or he (a man) became in a corrupt, or disordered, state, and sick, or diseased, so as to defile himself in his clothes: [see حَرَضَ, below:] or he became emaciated (lit. dissolved) by grief, or by excessive love: (S:) or he became at the point of death: (Mṣb:) and he suffered protracted disquietude of mind, and disease; as also حَرَضَ, aor. ʿ: (K:) and حَرَضَ, aor. ʿ and ʿ, inf. n. حَرُوضٌ (K) and حَرَضَ, (TA,) he became heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: (K:) or this last form of the verb signifies he died, or perished. (TA.) — [Hence, app.,] حَرَضَ, and حَرَضَ, aor. ʿ, inf. n. حَرُوضٌ, as in the L; not حَرَضَ, as in the K; † He was, or became, low, base, mean, or sordid; unable to rise from, or quit, his place; a signification given in the K to حَرَضَ: or low, base, mean, or sordid; possessing no good: (TA:) [but of the correctness of one of the two forms here mentioned on the authority of the L, the author of the TA expresses a doubt: app. with respect to the latter of them; for it is said,] حَرَضَ, inf. n. حَرَاَصَة and حَرُوضَة and حَرُوضٌ, also signifies he (a man, TA) was, or became, low, base, mean, or sordid, and bad, corrupt, or vicious, and neglected, or forsaken; (K, TA;) as also حَرَضَ. (K: but only the former, حَرَضَ, is given in this sense in the TA.)

حَرَضَ as a trans. v.: see 4, in two places. — حَرَضَ, aor. ʿ, also signifies He picked up from the ground إِخْرِيسٌ [or safflower]. (O, K.)

2. حَرَضَ: see 4. — Also, inf. n. تَحْرِيطٌ, He rendered him free from, or rid him of, حَرَضَ [q. v.]; like as قَذَيْتُهُ signifies “I rid him of what is termed قَذَى.” (TA.) [Thus it bears two contr. significations.] — And, [hence, perhaps,] (ISd, A, &c.) inf. n. as above, (S, ISd, A, &c.) He excited, incited, urged, or instigated, him, (Zj, S, ISd, K,) and roused him to ardour, (S,) عَلَى الْقِتَالِ to fight, (Zj, S,) or عَلَى الشَّيْءِ to do the thing, (A, Mṣb,) in order that he might be known to be such as is termed حَارِضٌ if he held back from it: (Zj:) so in the Kur [iv. 86 and] viii. 66: (Zj:) or he excited, incited, urged, or instigated, him to apply himself constantly, or perseveringly, to fight: (TA:) [see 3:] and إِحْرَاضٌ, inf. n. أُحْرَضَ, عَلَى الشَّيْءِ signifies the same as حَرَضَ. (TS.) — حَرَضَ, inf. n. as above, He had a حَرَضَة, i. e., a person entrusted with the office of turning about, or shuffling, the gaming-arrows of the players. (TS.) — He employed the portion of his property set apart for traffic in حَرَضَ [q. v.], (IAqr, K,) i. e. أَشْتَان. (TA.) — He dyed a garment, or piece of cloth, with إِخْرِيسٌ [q. v.]. (IAqr, K.)

3. حَارِضٌ, (Ibn-'Abbād,) inf. n. مُحَارَضَةٌ, (Ibn-'Abbād, K,) He contended with another in shuffling, or playing with, gaming-arrows. (Ibn-'Abbād, K.) [See حَرَضَ.] — حَارِضٌ عَلَى الْعَمَلِ, (Lh,) inf. n. as above, (Lh, K,) He applied himself constantly, or perseveringly, to work: (Lh, K:) and عَلَى الْقِتَالِ to fight. (Lh.)

4. اِحْرَضَ It (disease, A, TA) pressed heavily upon him; or clave to him constantly: it caused him to be at the point of death; as also حَرَضَ: it corrupted, or disordered, his body, so that he became on the brink of death. (TA: [in which this last signification is said to be tropical: but accord. to the A, it is evidently not so.]) It (food) caused him to be sick, or diseased. (A.) It (love, AO, S) corrupted, or disordered, him. (AO, S, K.) — † He corrupted, vitiated, marred, or destroyed, it; namely, a thing; as also حَرَضَ: (A:) and he annulled it; rendered it null, or void. (TA.) You say also, حَرَضَ نَفْسَهُ, aor. ʿ, (K,) inf. n. حَرَضَ, (TA,) † He corrupted, or vitiated, or destroyed, himself, or his own soul: (K, TA:) and اِحْرَضَ نَفْسَهُ the destroyed himself, or his own soul, by telling a lie. (TA.) And حَمَلُ الْفَاقَةِ, occurring in a saying of Aktham Ibn-Sayf, means † The ill-bearing of poverty annuls the grounds of pretension to respect. (TA.) — اِحْرَضَ عَلَى الشَّيْءِ: see 2. — اِحْرَضَ † He (a man) begat evil offspring. (S, K.)

حَرَضَ: see حَرَضَ, last sentence: — and see also what here follows.

حَرَضَ, (Mgh,) or حَرَضَ, (Mṣb,) or both, (S, K,) the former mentioned by Sb, but in some of the copies of his book written with fet-h (حَرَضَ),

i. q. شَجَرُ الْأَشْتَانِ [The trees, or plants, from which potash is obtained; the kind of plants called hali, or glasswort, &c.]; which are of the kind called نَجِيل: (Az, TA:) Abou-Ziyád says that what is termed حَرَضٌ is slender in the extremities (دَقَائِقُ الْأَطْرَافِ), but its tree is large, being sometimes used for shade, and affords firewood, and it is that with which people wash clothes; and he adds, we have not seen any حَرَضٌ purer or whiter than some which grows in El-Yeinámeh, in a valley thereof called جَوْ الْخَضَارِ: (TA:) i. q. أَشْتَانٌ [q. v.]; (S, A, Mgh, Mṣb, K;) with which the hands are washed after food. (TA. [But see حَرَاَضَ.]) So in the Kur [xii. 85], accord. to one reading, (K,) the reading of El-Ḥasan El-Baṣree, (Sgh,) حَتَّى تَكُونُ حَرَضًا, (Bḷ,) meaning Until thou be like أَشْتَانٌ in dryness; as explained in the K, except that حَرَضًا is there erroneously put for قَحْوًا: (TA:) but Es-Suddee disapproved of this reading. (Sgh.) — Also حَرَضَ, [and app. حَرُوضٌ also,] i. q. جِصٌّ [or Gypsum]. (TA.)

حَرَضٌ Corruptness in the body, and in the intellect, (Ibn-'Arafah, A, K,) and † in one's course of conduct, or tenets. (Ibn-'Arafah, K.) [See 1.] — A man in a corrupt, or disordered, state, and sick, or diseased, (S, K,) so that he defiles himself (يُحَدِّثُ) [but in some copies of the S this word is omitted] in his clothes; (S;) as also حَارِصَةٌ and حَارِضٌ and حَرَضٌ; (K;) † which last also signifies a man having his stomach in a corrupt, or disordered, state; and suffering protracted disquietude of mind, and disease: (TA:) also the first, (حَرَضٌ,) weary, or fatigued: (K:) and at the point of death; (Mṣb, K;) as also حَارِضٌ; (K;) which last also signifies one near to dying, or to perishing; and having his body corrupted, or disordered, by disease, so as to be at the point of death, and so حَرَضٌ; (TA;) and [in like manner] مُحَرَّضٌ signifies dying, or perishing, from disease, being neither living so as to be an object of hope, nor dead so as to be an object of despair: (T, TA:) حَرَضٌ also signifies emaciated (lit. dissolved) by grief, or by excessive love; (AA accord. to the S, or AO accord. to the TA, and K;) as also مُحَرَّضٌ, (S,) or مُحَرَّضٌ: (K:) and heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: so in the Kur xii. 85: (K:) [in the CK, حَرَضًا is here erroneously put for مَرَضًا:] or it there signifies heavily pressed upon by disease; or affected by constant disease: (AZ:) or extremely aged; or old and weak: (Kāṭādeh:) and anything withering: (TA:) [the following observation, which is inserted in the S after the first of the significations here given of حَرَضٌ used as an epithet, and in the K after a later signification which is said to be tropical, applies to it, when so used, in all its senses:] it is employed alike as sing. as pl. (Fr, S, K) and masc. (Fr) and fem.; (Fr, K;) being originally an inf. n.: (Fr, Mṣb:) or, like every inf. n. used as an epithet, it is for دُو followed by the inf. n., and therefore has no dual nor pl.

form: (Zj:) but some of the Arabs use **حَارِضٌ** as an epithet applied to a male, and **حَارِصَةٌ** as applied to a female; and these have duals and pls.: (Fr:) and sometimes **حَرَضٌ** has pls.; namely **أَحْرَاضٌ**; (K;) which is also pl. of **حَرَضٌ** and of **حَارِضٌ**; or, accord. to the L, it is allowable as a pl. of **حَرَضٌ**, in the place of the more common pl. **حَرِضُونَ**; (TA;) and **حَرِضَانٌ**; (K;) which is more approved; (TA;) and **حَرِصَةٌ**. (K: [this last being expressly said in the TA to be thus written, but in the CK it is written **حَرِصَةٌ**].) — Also, applied to a man, (A,) **حَارِضٌ** Possessing no good; (A, K;) like **حَارِصَةٌ**, (TA,) which latter is explained by Aq as signifying a man in whom is no good: (T, TA:) or the former, one whose good is not hoped for, nor his evil feared: (K:) and a bad man: (K:) and low, base, mean, or sordid; unable to rise from, or quit, his place; as also **حَرِضٌ** and **حَرَضٌ** and **مَحَرِضٌ**, (K, [this last, in the CK, written **مَحَرِضٌ**],) or **مَحَرِضٌ**, (TA,) and **إِحْرِضٌ**: (K:) or low, base, mean, or sordid; in whom is no good: (TA:) and [in like manner] **حَارِضٌ** signifies had, corrupt, or vitious, and neglected, or forsaken; (K;) and so **مَحَرِضٌ**, (TA,) and **حَرِصَةٌ**, of which the pl. is **حَرِضٌ**; (TA;) **مَحَرِضٌ** also signifying made, or asserted, to be low, base, mean, or sordid; (K, TA;) and so **حَارِضٌ**, and **حَرِصَةٌ**; and this last signifying also having in him no good: (TA:) and **حَرَضٌ** likewise signifies one who does not take to himself arms, nor fight: (Lth, K:) its pl. is **أَحْرَاضٌ** (A, TA) and **حَرِضَانٌ**: (TA:) both these pls. signify weak men, who will not fight: (S:) and the former of them is explained as signifying the lowest, basest, or meanest, sort of mankind: and men corrupt in their course of conduct, or tenets: also the latter of them as signifying men who know not the place of their chief: and **حَارِضٌ**, of which the fem. is with ة, signifies a stupid man. (TA.) — Also, applied to a she-camel, Lean, or emaciated: (K, TA:) and **حَرِضَانٌ**, so applied, vile: and perishing, or dying; in which sense it is likewise applied to a male camel. (TA.) — Also, applied to language, or speech, † Bad; (K;) and so, by poetic license, **حَرَضٌ**; or this, accord. to Sgh, is a dial. var.: (L, TA:) and perishing: pl. **أَحْرَاضٌ**. (TA.)

حَرَضٌ: see **حَرَضٌ**, in three places, near the beginning: — and again in the latter half of the paragraph.

حَرِضٌ: see **حَرِضٌ**, in two places.

حَرِصَةٌ The person called **مُقَامِرِينَ** round about, or shuffles, the arrows [in the **رَبَابَةِ**], or who deals them forth, **الَّذِي يَضْرِبُ بِالْقِدَاجِ**, S, or **يُلْقِي** **الْقِدَاجَ**, (A,) for the players in the game called **النَّبِير**, (S, A,) in order that he may eat of their meat [without having contributed to pay for the slaughtered camel]: (A:) like him who is termed **بَرَم**, (S, A,) always a low, or mean, person, (S,)

an object of dispraise: (A:) called thus because of his lowness, or meanness. (L.) — Also One who does not purchase flesh-meat, nor eat it unless he find it in the possession of another person. (AHeyth, Az.)

حَرِصَةٌ: see **حَرَضٌ**, latter half, in two places.

حَرِضَانٌ: see **حَرَضٌ**, (of which it is a syn. and a pl.) latter half, in three places.

حَرِضٌ: see **حَرَضٌ**, in the latter half of the paragraph.

حَرَضٌ One who burns **حَرَضٌ** [kali, or glasswort, &c.] for **قَلْيَ** [or potash]; (K; [in the CK, **لِلْقَلْيِ** is erroneously put for **لِلْقَلْيِ**];) one who makes a fire upon **حَرَضٌ** for the purpose of procuring from it **قَلْيَ**; (S;) i. e. for the dyers; and **إِحْرِضٌ** also signifies one who makes a fire upon **أَشْنَانٌ** [or **حَرَضٌ**]: it is said that [plants of the kind called] **حَمِضٌ** are burned, in their fresh state, and then water is sprinkled upon their ashes, which in consequence are compacted, and become **قَلْيَ** [q. v.]. (TA.) — Also One who makes a fire upon masses of hard stone for the purpose of preparing thence **نُورَةٌ** [or quick lime], or **جِصٌّ** [which is gypsum]. (S, K.)

حَرِصَةٌ A place in which **أَشْنَانٌ** [or **حَرَضٌ**] is burned [for making potash]. (TA.) — Also A place for the preparing, by fire, of [quick lime, (see **حَرَضٌ**), or] gypsum. (TA.)

حَارِضٌ and **حَارِصَةٌ**: see **حَرَضٌ**, from near the beginning to near the end.

إِحْرِضٌ: see **حَرَضٌ**, latter half: — and see also **حَرَضٌ**. — Also **سُفْلَوْرٌ**; syn. **عُصْفَرٌ**; (S, A, K;) a general name thereof: or **عُصْفَرٌ** that is put into cooked flesh-meat: or the grain thereof. (TA.)

مَحَرِضٌ: see **حَرَضٌ**, in three places.

مَحَرِصَةٌ, with kesr, A vessel for **حَرَضٌ**; (S, K;) made of wood, or of brass, and the like; (TA;) i. q. **أَشْنَانَةٌ**: (A:) pl. **مَحَارِضٌ**. (A, TA.)

مَحَرِضٌ: } see **حَرَضٌ**; for each in two places.
مَحَرِضٌ: }

حرف

1. **حَرَفَ الشَّيْءَ عَنْ وَجْهِهِ**, (AO, S, Mqb, K,) aor. 2, (Mqb,) or 2, (K,) inf. n. **حَرَفٌ**, (S, Mqb,) He turned the thing from its proper way, or manner: (K:) or altered it therefrom: (Mqb:) and **حَرَفَهُ**, inf. n. **تَحْرِيفٌ**, has this latter meaning: (K, TA:) or has an intensive signification of this kind. (Mqb.) **تَحْرِيفُ الْكَلِمِ عَنْ مَوَاضِعِهِ** signifies The altering words from their proper meanings: (S, TA:) and agreeably with this explanation, the verb is used in the Kur iv. 48, &c.: (TA:) or **تَحْرِيفٌ** signifies the perverting of language: (Mqb:) or the altering a word in form; as in writing **بَرَدٌ** for **بَرْدٌ**; or vice versa: (KT:) [and the mistranscribing a word in any manner: commonly used in this sense in the

lexicons &c.: or the altering a word by substituting one letter, or more, for another, or others. See also **صَحَفَ**.] — See also 7. — **حَرَفَ لِعِيَالِهِ**, (Mqb, K,) aor. 2, (Aq, S, K,) or 2, (Mqb,) He earned or gained [subsistence], or laboured to do so, for his family, or household, (Aq, S, Mqb, K,) from this and that quarter; (Aq, S;) as also **احْتَرَفَ**: (Mgh, Mqb, TA:) and **بِيَدَيْهِ** **احْتَرَفَ** [he earned, or gained, with his hands]: and **تَحَرَّفَ لِعِيَالِهِ** he applied himself to earn or gain [subsistence] for his family, or household, by means of any, or every, art or craft: (TA:) and **احْتَرَفَ** he laboured, or sought gain or sustenance, for his household, or family; expl. by **كَدَّ عَلَى عِيَالِهِ**. (IAq, K.) — **حَرَفَ عَيْنَهُ**, inf. n. **حَرَفَةٌ**, (K,) not an inf. n. of un., (TA,) He applied collyrium to his eye (K, TA) with the [style called] **مِيلٌ**. (TA.) — **حَرَفَ فِي مَالِهِ**, inf. n. **حَرَفَةٌ**, He suffered the loss of somewhat of his property. (Lh, K.)

2: see 1, in two places. — [Hence,] **طَاعُونٌ يُحَرِّفُ الْقُلُوبَ** [A pestilence] causing the hearts [of those witnessing its effects] to turn away, and he aloof: (K:) occurring in a trad.: or, accord. to one relation, **يُحَوِّفُ الْقُلُوبَ**, (TA,) i. e., turning the hearts from confidence, and inclining them to removal and flight. (K and TA in art. **حَوَفٌ**.) — **تَحْرِيفُ الْقَلَمِ** The nibbing the writing-reed obliquely; (S, K, TA;) making the right tooth of the nib higher [i. e. longer] than the left. (TA.) You say also, **حَرَفَ الْقَطَّةَ** [He made the nibbing oblique]. (TA.) And **حَرَفَ السَّكِينَ فِي حَالِ الْقَطِّ** [He turned the knife obliquely in nibbing]. (TA.) — See also 7. — **تَحْرِيفٌ** also signifies The putting in motion, or into a state of commotion; syn. **تَحْرِيكٌ**. (TA.) — **قَالَ بِيَدِهِ فَحَرَفَهَا كَأَنَّهُ يُرِيدُ الْقَتْلَ**, in a trad., means [He made a sign with his hand,] and imitated with it the cutting of a sword with its edge. (TA.)

3. **حُورِفَ** He was debarred from the means of subsistence; because he of whom this is said is aloof (بَحْرَفٍ) from the means of subsistence. (Mgh.) And **حُورِفَ كَسْبٌ فُلَانٍ** Such a one was made to experience difficulty (S, TA) in his buying and selling, and was straitened (TA) in his means of subsistence; as though his means of subsistence were turned away from him: (S, TA:) or he had his gain, or earnings, turned away from him. (Mqb.) It is said in a trad. of Ibn-Mes'ood, **مَوْتُ الْمُؤْمِنِ عَرَقُ الْجَبِينِ تَبْقَى عَلَيْهِ الْبَقِيَّةُ مِنْ الدُّنْيَا فَيُحَارَفُ بِهَا عِنْدَ الْمَوْتِ**, i. e. [The death of the believer is accompanied with sweating of the side of the forehead: some sins remain chargeable against him, and] he is made to experience difficulty by them [in dying], in order that his sins may be diminished. (S.) — **مَحَارَفَةٌ** has also a meaning like **مُفَاخَرَةٌ**: Sáfideh says,

* **نَقَدَ عَلَيْهِمُ فِي الْغَزْوِ كَيْفَ نَحَارِفُ** *
[And they certainly know, in warfare, how we vie for superiority in glory: or] accord. to Skr, it means how we deal with them; as when one says

to a man, *What is thy حرفة* (i. e. *thine occupation*) and *thy lineage*? (TA:) [or the meaning may be *how we requite*; for] حارفة بسوء signifies *He requited him for evil* (K, TA) *that he had done*. (TA.) And it is said in a trad., إِنَّ الْعَبْدَ لِيَحَارِفَ، عَنْ عَيْلِهِ الْخَيْرَ أَوْ الشَّرَّ، i. e. [Verily the servant] shall be requited [for his deed; the good I mean, or the evil]. (IAar, TA.) And حارف also signifies *He requited for good or evil*. (IAar, K.) — حارفة signifies also *The measuring a wound with the محارف*, i. e. the probe. (K, TA.)

4. احرف: see 1. — Also, (inf. n. اِحْرَافٌ, Mgh, Mghb) *His مال* [or cattle] increased, and became in a good state or condition. (AZ, S, Mgh, K.) One says, جَاءَ بِالْحَرْفِ وَالْإِحْرَافِ، meaning *He came with, or brought, much cattle*. (AZ, S. [See حَلَقٌ.]) — *He emaciated, or rendered lean, a she-camel*: so says Aq: others say احرف. (S.) [See حَرْف: and see حَرِيَّة.] — See also 3, last sentence but one.

5: see 7: — and see also 1.

7. انحرف [It became turned, or altered, from its proper way, or manner; quasi-pass. of 1 in the first of the senses explained above: and] *he turned aside*; (Az, S, Mgh, Mghb, K;) as also تحرف; (Az, S, Mgh, K;) and احرووف; (Az, S, K;) and حَرْفٌ, inf. n. حَرْف; (TA;) *from it*. (Az, S, Mgh, TA.) [Hence,] one says, انحرف مزاجه [His temperament, or constitution, became disordered]; as also حَرْفٌ, [app. a mistranscription for حَرْفٌ], inf. n. تحريف. (TA.) [And انحرف عليه He turned against him, with enmity, or anger.] And انحرف إليه He turned to, or towards, him, or it. (TA.)

8: see 1, in two places.

12: see 7.

حَرْفٌ The extremity, verge, border, margin, brink, brow, side, or edge, (S, Mgh, K, TA,) of anything; (S, K;) as, for instance, the side of a river or rivulet, and of a ship or boat, (TA,) and of the notch of an arrow; (Mghb;) and the edge of a sword: (L, TA:) pl. [of mult. حُرُوفٌ, and of pauc.] أَحْرَافٌ. (TA.) Hence, (S,) [A point, a ridge, a brow, and a ledge, of a mountain:] the pointed, sharp, or edged, summit of a mountain: (S, Mgh, K:) a projecting portion in the side of a mountain, in form like a small دُكَّان [i. e. bench] or the like: and a portion of a mountain, having a thin edge, or ridge, rising above the upper part of the back: (Sh, TA:) pl. (of the word thus used in relation to a mountain, TA) حُرُوفٌ; (Fr, S, Mgh, K;) accord. to Fr, (Mghb,) the only instance of the kind except طَلَلٌ as pl. of طَلٌّ. (Mghb, K.) [Hence, also,] A nib, of a writing-reed, obliquely cut: so in the phrase قَلَمٌ لَا حَرْفَ لَهُ, in the S and K in art. جزم, a writing-reed not having a nib obliquely cut. (TA in that art. [See 2 in the present art.]) And حَرْفَا الرَّأْسِ The two lateral halves of the head. (TA.) [Hence, also, the phrase] فَلَانٌ عَلَى حَرْفٍ مِنْ حَرْفٍ [and بحرف منه] (see 3, first sentence,) Such a one is [standing] aloof with respect to his affair,

(عَلَى نَاحِيَةٍ مِنْهُ, ISd, TA,) [in suspense,] waiting, and looking to the result, if he see, in regarding it from one side, what he likes; (TA;) turning from it if he see what does not please him. (ISd, TA.) The saying, in the Kur xxii. 11, وَمِنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ means *And of men is he who serves God standing aloof with respect to religion, in a fluctuating state, like him who is in the outskirts of the army, who, if sure of victory and spoil, stands firm, and otherwise flees*: (Ksh, Bd:*) or the meaning is, *who serves God in doubt, or suspense*, (Zj, K, Jel,) *being unsteady like him who alights and abides upon the حَرْف* [i. e. point, or ridge, or brow,] of a mountain: (Jel:) or in a state of disquietude respecting his case; (Ibn-'Arafah, K;) i. e. not entering into the religion firmly, or steadily: (K:) or who serves God in one mode of circumstances; i. e. when in ample circumstances, and not when straitened in circumstances; (Az, S, K;) as though good fortune and plenty were one side, and an evil state were another side: (Az, TA:) [hence,] حَرْفٌ sometimes signifies a mode, or manner, and a way. (Mghb.) — A letter of the alphabet: pl. حُرُوفٌ: (S, Mgh, K:) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, تُبْطَلُ الصَّلَاةُ بِحَرْفٍ مُفْهِمٍ [Prayer is made null by a significant letter] means only by an imperative of a verb of which the first and last radical letters are infirm; such as ف from وقى, and ق from وقى, and the like. (Mghb.) — As a grammatical term, †[A particle; i. e.] what is used to express a meaning, and is not a noun nor a verb: every other definition of it is bad: (K:) pl. حُرُوفٌ. (Mghb, &c.) — And †A word [absolutely: often used in this sense in lexicons &c.]. (Kull.) — A dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs: pl. [of pauc.] أَحْرَافٌ: so in the saying (of Moḥammad, TA) نَزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَافٍ The Kur-ān has been revealed according to seven dialects, of the dialects of the Arabs: (A'Obeyd, Az, IATH, K:) or this means, according to seven modes, or manners, (Mgh, Mghb,) of reading: whence فَلَانٌ يَقْرَأُ بِحَرْفِ أَبِي مَسْعُودٍ Such a one reads in the manner of reading of Ibn-Mes'ood. (Mgh.) — Applied to a she-camel, †Lean, or light of flesh; or lean, and lank in the belly; (S, K;) and firm, strong, or hardy; likened to the حَرْف of a mountain; (S;) or to the حرف of a sword, (Z, O, TA,) in respect of her leanness, or thinness, and her sharpness and effectiveness in pace; (Z, TA;) or to a letter of the alphabet, meaning the letter l, in respect of her leanness: (TA:) or excellent, or high-bred, or strong and light and swift, sharp and effective in pace, rendered lean by journeyings; likened to the حرف of a sword: (L:) or emaciated: (S, K:) so Aq used to say: (S:) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets حَرْفٌ بِنَادٍ حَرْفٌ [see حَرِيَّة:] or [in the CK "and"] great; big; of great size; (K, TA;) likened to the حرف of a mountain: (TA:) it is applied only to a she-camel: one may not say جَمَلٌ حَرْفٌ. (IAar, TA.)

حَرْفٌ and حَرْفَةٌ (S, K) and حَرْفَةٌ (Mgh, K) and حَرْافٌ (TA) Ill-fatedness; privation of prosperity; or the being denied prosperity; syn. حَرْفَانٌ [as inf. n. of حَرْفٌ]: (K, TA:) lack of good fortune, so that one has no increase of his cattle or other property: (S:) debarment from the means of subsistence. (Mgh.) Hence the saying of 'Omar, لِحَرْفَةٍ أَحَدِهِمْ أَشَدُّ عَلَى مَنْ عَيْلَتِهِ (S, K,) or, accord. to one reading, لِحَرْفَةٍ (TA,) [Verily the ill-fatedness of any one of them is more distressing to me than his poverty:] i. e., the supplying the wants of the poor man is easier to me than the making the bad to thrive: or the meaning is, the want of the means of gaining subsistence by any one of them, and grief on that account, is more distressing to me than his poverty: so in the Nh. (TA.) — الحَرْفُ A certain grain, resembling the خَرْدَل [or mustard]; (Az, Mgh, TA;) called by the vulgar, (AHn, TA,) or in the dial. of El-'Irāq, (TA in art. رَشَد,) حَبُّ الرَّشَادِ (AHn, S, K,) or الرَّشَادُ: (Mghb:) n. un. with ة, (TA,) applied to a single grain thereof. (Mghb.) [See art. رَشَد.] Hence حَرْيَفٌ [q. v.]. (S, Mghb.)

حَرْفَةٌ: see حَرْفٌ, in two places.

حَرْفَةٌ A craft, or handicraft, (S, K, TA,) by which one gains his subsistence; a mode, or manner, of gain; any habitual work or occupation of a man; because he turns (يُحَرْفُ, K, i. e. يَجْمَلُ, TA) to it; (K, TA;) a subst. from اِحْتَرَفَ: (Mgh, Mghb:) pl. حُرُوفٌ. (TA.) — See also حَرْفٌ, in two places.

حَرْفِيٌّ A seller of الحَرْف, i. e. حَبُّ الرَّشَادِ. (K.)

حِرَافٌ: see حَرْفٌ.

حَرْفِيٌّ A fellow-worker, syn. مُعَاوِلٌ. (S, Mgh, Mghb, K,) in one's craft or ordinary occupation: (K:) and an associate: (KL:) pl. حَرْفَاءَةٌ. (Mghb.) — It is mostly used by foreigners as meaning A companion in drinking: and by most of the Turks, as implying vituperation; [like our term "fellow;"] so that when any one of them addresses another by this epithet, he is angry. (TA.)

حَرَفَةٌ The quality, or property, of burning, or biting, the tongue; acritude. (S, Mghb, TA.)

حَرْيَفٌ, from الحَرْفُ, Burning, or biting, to the tongue: (S, Mghb, TA:) it is applied in this sense to an onion, and to other things: one should not say حَرْيَفٌ. (S, TA.)

مُحَرْفٌ A place to which to turn away, or back, from a thing. (AO, S, K.) So in the saying, مَا لِي عَنْ هَذَا الْأَمْرِ مُحَرْفٌ [I have no place to which to turn away, or back, from this thing]. (AO, S, K.) — Also, and مُحَرْفٌ, A place in which a man earns or gains [subsistence], or labours to do so, and employs himself as he pleases, or follows his various pursuits. (K.)

مُحَرْفٌ A man whose property increases, and becomes in a good state or condition; or whose cattle increase &c. (S, Mghb.)

مَحْرَفٌ : } see مَحْرَفٌ.
مَحْرَفَةٌ :

مَحْرَفٌ [pass. part. n. of 2, q. v. —] One whose property has gone. (TA.) — A writing-reed nibbed obliquely; having the right tooth of the nib higher [i. e. longer] than the left. (TA.)

مُحَرِّفُ الْقُلُوبِ, applied to God, *The Turner*, or *Incliner*, of hearts: or *the Mover of hearts*: (TA:) or *the Remover of hearts*. (Fr, TA voce مُحَرِّكٌ, q. v.)

مَحْرَفٌ (S, L, K) and مُحَرِّفٌ (L, TA,) or مُحَرَّفَةٌ (Akh, TA,) A probe with which the depth of a wound is measured: (S, L, K:) pl. of the first مَحَارِيفُ; and [of the second, or,] accord. to Akh, of the lust, مَحَارِيفُ. (TA.)

مُحَارَفٌ Prevented, or withheld, from obtaining good; withheld from good fortune, or from sustenance; denied, or refused, good, or prosperity; lacking good fortunes; having no increase of his cattle or other property; (S, Mgh, *K;*) contr. of مَبَارَكٌ (S:) or having his gain, or earnings, turned away from him: (Mgh:) or who obtains not good from a quarter to which he betakes himself: or scanty in his means of subsistence: or who works not, or labours not, to earn, or gain: or who earns, or gains, with his hands, but not enough for the support of himself and his household or family: (TA:) and مَحَارَفٌ and مَبَارَفٌ are dial. vars. thereof. (TA in art. حَرَفُ.)

مَحْرَفٌ: see مُحَرِّفٌ.

مُحَرِّفٌ A handicraftsman; a worker with his hands. (S, TA.)

مُتَحَرِّقٌ لِقِتَالٍ, in the Kur [viii. 16], means *Turning away for the purpose of returning to fight*: the doing which is one of the stratagems of war. (Mgh, Mghb.)*

حرق

1. حَرَقَهُ, aor. ٢, inf. n. حَرَقٌ: see 4. — حَرَقَهُ (S, K,) aor. ٢, (TA,) inf. n. حَرَقٌ (S,) He filed it: and he rubbed one part of it with another. (S, K.) — And hence, (S,) حَرَقَ نَابَهُ, aor. ٢ and ٢, (S, K,) inf. n. as above, (TA,) He ground his dog-tooth, so that it made a grating sound: (S, K:) when said of a stallion-camel, denoting threatening: and, accord. to IDrd, when the like is said of a she-camel, it is asserted to denote a consequence of fatigue. (TA.) And الأَسْنَانُ حَرَقٌ (K and TA in art. رَعَطٌ) He grated the teeth. (TA in that art.) One says, فَلَانَ يَحْرِقُ عَلَيْكَ الأَثَرُ غِيظًا (S, A*) Such a one grinds together the أثر [or teeth, or molar teeth, (as the word is generally understood to mean in this case, but other meanings are assigned to it,)] at thee [in anger, or rage], like one filing: (A, TA:) or, as some say, الأَثَرُ [the canine teeth]: and the verb is also used without the objective complement, because the meaning is understood. (Ham p. 115.) IDrd makes the act to be that of the canine tooth; saying, حَرَقَ نَابَ البَعِيرِ, meaning *The canine tooth of the camel made a grating sound*. (TA.) AHát

also mentions the saying, فَلَانَ يَحْرِقُ نَابُهُ عَلَيَّ [Such a one's canine tooth makes a grating sound at me]: and Zubeyr uses the phrase يَحْرِقُ نَابُهُ عَلَيْهِ. (Ham p. 286.) — حَرَقٌ also signifies The act of eating to the uttermost. (IAqr, TA.) — حَرَقَ He (a man) was, or became, evil in disposition. (TA.) — حَرَقٌ, as an inf. n., [i. e. of حَرَقَ], signifies A garment's, or cloth's, being burnt by beating [with too much violence]. (KL.) — And The springing forth, or shooting forth, vehemently, of lightning. (KL.) — حَرَقَ شَعْرَهُ (S, K,) aor. ٢, (K,) inf. n. حَرَقٌ (TA,) His hair fell off piecemeal. (S, K.) [And حَرَقَتِ النَّاصِيَةُ The forelock of the horse became thin, or scanty: for it is said that] الحَرَقُ in relation to the ناصية is like السَّفَا. (TA.) And حَرَقَتِ الدَّخِيَّةُ The beard was, or became, shorter upon the chin than upon the two sides of the face. (TA.) — حَرَقَ, aor. ٢, inf. n. حَرَقٌ, His حَارِقَةٌ [q. v.] became cut, or severed: said of a man: in speaking of a camel, حَرَقَ, like غَنِيَ, is more commonly used than حَرَقَ. (TA.)

2. حَرَقَهُ, inf. n. تَحْرِيقٌ: see 4. — تَحْرِيقٌ also signifies Fire's making a mark, or impression, upon a thing. (TA.) — حَرَقَ الإِبِلَ, said of pasturage, (K,) [particularly] of what is termed حِمَضٌ (S,) It made the camels thirsty. (S, K.) — See also 1.

3. حَارَقَهَا (K,) inf. n. مَحَارَقَةٌ (S,) He lay with her (S, K) [على الحَارِقَةِ, i. e.] on the side. (K.)

4. إِحْرَقَهُ النَّارُ, inf. n. إِحْرَاقٌ (Mgh,) [The fire burned him.] And أَحْرَقَهُ بِالنَّارِ (S, Mgh, K) [He burned him, or it, with fire]: this phrase, and أَحْرَقَهُ, aor. ٢, (K,) inf. n. حَرَقٌ (TA,) signify the same; as also حَرَقَهُ (K:) or this last [signifies he burned him, or it, much, or frequently, or repeatedly; for it] denotes muchness, or frequency, or repetition, of the action. (S, Mgh, TA.) — [Hence, أَحْرَقَهُ + It pained him; or caused him burning pain: said of beating, or a blow; and of a galling, or chafing; and of fever, passionate desire, rage or anger, hunger, &c.] And أَحْرَقْنَا فَلَانَ + Such a one afflicted, distressed, annoyed, molested, or hurt, us. (TA.) And أَحْرَقَهُ بِالنَّاسِ أَحْرَقَهُ, upbraided, or reproached, him; detracted from his reputation. (Mgh.) And أَحْرَقَ الْبَرْدُ الْكَلًّا + The cold nipped, shrunk, shrivelled, or blasted, the herbage; like أَنْضَجَ, q. v.; and like the Lat. “ussit,” and “adussit:” comp. Virgil, Georg. i. 93, “Boreæ penetrabile frigus adurat:” and Lucan, iv. 52, “Urunt montana nives:” and Ecclesiasticus, xliii. 20 and 21, “When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate: it devourerth the mountains, and burneth the wilderness, and consumeth the grass as fire”: (S and K voce حَسَنُ:) and [in like manner] أَحْرَقَ النَّبَاتُ is said of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And أَحْرَقَهُ + He, or it, destroyed, or caused to perish, him,

or it. (TA.) — You say also, أَخْرِقْ لَنَا فِي هَذِهِ الْقَصَبَةِ نَارًا Give thou, or bring thou, to us, upon this cane, some fire. (IAqr, TA.) — Also أَحْرَقَ حَرِيقَةً, or prepared, what is termed حَرِيقَةٌ. (K.)

5: see 8. — [Hence,] هُوَ يَتَحَرَّقُ جُوعًا + [He burns with hunger]: like يَتَضَرَّمُ. (TA.)

8: أَحْتَرَقَ [It burned, or became burnt,] بِالنَّارِ [with fire]: and تَحَرَّقَ [it burned, or became burnt, much, or frequently, or repeatedly]: each is a quasi-pass. (S, Mgh, K, TA;) [the former, of أَحْرَقَ or حَرَقَ; and the latter, of حَرَقَ]. — [Hence,] one says of a horse, يَحْتَرِقُ فِي عَدْوِهِ + [He is fiery, ardent, or vehement, in his running]. (S.) And أَحْتَرَقَ النَّبَاتُ + [The plant, or plants, or herbage, became nipped, shrunk, shrivelled, or blasted: see 4]: this is said of a consequence of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And أَحْتَرَقَتِ الْفِضَّةُ + The silver became black. (Har p. 114.) And أَحْتَرَقَ + He, or it, perished. (TA.)

حَرَقٌ: see حَرَقَ, in two places.

حُرَقٌ + An angry man. (TA.)

حَرَقٌ [A burning by means of fire:] a subst. (Mgh, Mghb) from الإِحْرَاقُ (Mgh,) [i. e.] from إِحْرَاقُ النَّارِ: (Mghb:) or fire, (S, Mgh, K,) itself; (Mghb;) [the fire of a burning house &c.]: as also حَرِيقٌ (Mgh) and حَارِقَةٌ (K:) or the flame of fire. (IAqr, Th, Mgh, K.) The first is meant in the saying, ضَالَّةُ الْمُؤْمِنِ حَرَقُ النَّارِ [The stray-beast of the believer is a cause of the burning of fire]: (Mgh:) or it here signifies the flame of fire: a trad., meaning that if any one takes the stray-beast of a believer to possess it, his doing so will bring him to the flame of the fire [of Hell]. (Az, Mgh, TA.) And hence, (Mgh,) الْحَرَقُ شَهَادَةٌ (Mgh, TA,) i. e. [Burning, or] fire, [or flame, is a cause of one's receiving the reward of martyrdom:] occurring in another trad. (TA.) You say also فِي حَرَقِ اللَّهِ In the fire of God. (S.) And أَتَقَى اللَّهُ الْكَافِرَ فِي حَارِقَتِهِ + [May God cast the unbeliever] into his fire. (TA.) — A burn, (S,) or a mark of burning, (K,) in a garment, or piece of cloth, from the beating (S, K) of the washer, and whitener, and the like; (K;) and so, sometimes, حَرَقٌ (S:) or the former, a hole thus caused in a garment, or piece of cloth; (IAqr, Mgh, TA;) and so, sometimes, the latter; which also signifies a hole caused by fire, in a garment, or piece of cloth. (Mgh.)

حَرَقٌ A cloud lightening vehemently. (S, K.) — Sharp; as though having the quality of burning; applied to an iron head or blade of an arrow or a spear or sword &c.; (TA;) and so حَرَقَةٌ and حَارِقَةٌ and حَارِقَةٌ, applied to swords. (K.) — See also حَرِيقُ الشَّعْرِ. — حَرِيقٌ Having the hair falling off piecemeal: (S, K:) and حَرَقٌ has a similar meaning; (S, TA;) i. e. [having the feathers of the wing falling off piecemeal: or] short in the wing: or having it cut off. (TA.) And رِيشٌ حَرَقٌ Feathers falling off,

and becoming scattered, by degrees. (TA.) And **حَرْقَةٌ** *A beard that is shorter upon the chin than upon the two sides of the face.* (TA.) — Also, **حَرْقٌ**, *A man having the extremities much chapped:* (K:) so some say. (TA.) — See also **مَحْرُوقٌ**.

حَرْقَةٌ: see what next follows.

حَرْقَةٌ [A state of burning:] a subst. from **أَحْرَقَ**; as also **حَرْقٌ**. (S, K.) Thus the latter means in the *Kur* [lxxv. 10], **وَلَهُمْ عَذَابُ الْحَرِيقِ**, [And for them shall be the punishment of burning: as in other passages in the *Kur*]. (TA.) — † *A burning such as a man experiences from the taste of a thing in which is heat, or from love, or grief;* (TA;) and such as is experienced in the eye from ophthalmia, and in the heart from pain: (Lth, TA:) *heat*; as in the phrase, **فِي جَوْفِهِ حَرْقَةٌ**, [In his belly, or chest, is heat]; and so **حَرْقَةٌ** and **حَرْيَقَةٌ**. (K.)

حَرْقٌ: see **حَرْقٌ**.

حَرْقَانٌ *A rubbing together of the thighs.* (S, K.)

حَرْقَانٌ: see **حَرْقَانٌ**, in two places. — † *A horse that runs much:* (K:) or **حَرْقَانُ الْعَدُوِّ** *a horse that is fiery, ardent, or vehement, (يَحْرَقُ) in his running.* (S.) — † *Very salt water;* (S, K;) as also **حَرْقَانٌ**: (K:) as though it burned the fauces of the drinker: (TA:) or such as is exceeded [in saltness] by nothing; that makes the urine of the camels to burn; as also **قُعَاعٌ**. (IAqr, TA.) — Also, (S, K, &c.), and **حَرْقَانَةٌ** (S, Mgh, K) and **حَرْقَانِي**, (K,) or this is vulgar, (O, TA,) and **حَرْقَانَةٌ**, or this is incorrect, (K,) or vulgar, (S, O,) and **حَرْوَقٌ** and **حَرْوَقٌ** (Fr, O, K) and **حَرْوَقَانَةٌ**, (Fr, S, O, K,) [Tinder; i. e.] *a thing, (S, K,) or burnt rag, (AHn, ISd, TA,) into which fire falls when it is struck: (AHn, S, ISd, K, TA:) or what remains of burnt cloth: (Mgh:) [and any substance used for receiving fire that is struck; as, for instance, the pith of the غُصْنُ.]*

حَرْقَانٌ, applied to fire, (نَارٌ), *That burns everything;* as also **حَرْقَانٌ**: (Abou-Malik, TA:) *that spares, or leaves, nothing.* (IAqr, K.) — † *A man that spoils, mars, destroys, or consumes, everything; (IAqr, K;) sparing nothing; like the fire thus termed; (IAqr, TA;) as also حَرْقَانٌ. (K.)* In some copies of the *K*, **مَنْ يَفْسُدُ فِي كُلِّ شَيْءٍ**, but correctly, without **فِي**. (TA.) — *A vehement throwing or casting or shooting.* (K.)

حَرْوَقٌ: see **حَرْقَانٌ**.

حَرْوَقٌ: see the next paragraph.

حَرْيَقٌ: see **حَرْقٌ**: — and see also **حَرْقَةٌ**, in two places. — *Heat, or † cold, or a wind, or some other cause of mischief or harm, that burns, or † nips, shrinks, shrivels, or blasts, (يَحْرَقُ) herbage.* (TA.) — Also i. q. **مَحْرَقٌ**, [i. e. *Burnt*,] (Mgh, Mgh,) and so **مَحْرُوقٌ**: (TA:) pl. of the first **حَرْقِي**; like **قَتْلِي** and **جَرْحِي**, pls. of **قَتِيلٌ** and

الْحَرِيقُ شَيْدٌ. (Mgh.) Thus, in a trad., **الْحَرِيقُ شَيْدٌ**, [The burnt is a martyr]: (Mgh:) or **الْحَرْقُ**, i. e. *he who falls into fire, and takes fire and burns.* (TA.) — The grating sound of the dog-tooth by reason of anger, or rage; as also **حَرْوَقٌ**. (TA.)

حَرْقَانٌ: see **حَرْقَانٌ**.

حَرْوَقَةٌ: see **حَرْيَقَةٌ**.

حَرْيَقَةٌ: see **حَرْقَةٌ**. — Also, (Yaqkoob, S, K,) and **حَرْوَقَةٌ**, (K,) *A kind of food, (K,) thicker than what is termed حَسَا; (Yaqkoob, S, K;) like نَفِيتَةٌ: (S:) or water, (K,) i. e. hot water, (TA,) upon which a little flour is sprinkled, and which swells, or becomes inflated, in boiling, (K, TA,) and becomes of a whitish dust-colour: it is licked up with the tongue: and is also called نَفِيتَةٌ: they made use of it in hard and dear times, and when the cattle were lean, and when the season was severe: (TA:) or it was made by sprinkling flour upon water or fresh milk until it swelled, and became [like] what is termed حَسَا: a man used to satisfy his household with it when fortune overcame him: and it is also called نَفِيتَةٌ: (ISk, Az, TA:) pl. **حَرْائِقٌ**. (S.) One says, **وَجَدْتُ بَنِي فَلَانٍ مَا لَهُمْ عَمِيشٌ إِلَّا الْحَرْائِقُ** [I found the sons of such a one having no means of subsistence other than the messes of the kind called حَرْائِقُ]. (S.)*

حَرْوَقَةٌ: see **حَرْقَانٌ**.

حَرْقَانٌ: see **حَرْقَانٌ**, in two places: — and see also **مَحْرُوقٌ**, in two places.

حَرْوَقٌ: see **حَرْقَانٌ**.

حَرْقَانَةٌ *A kind of ship, (Lth, S, K, *) [built] at El-Basrah, (K,) in which are engines for throwing fire upon the enemy at sea, or on a large river: (Lth, S, K:) accord. to some, such an engine itself: (ISd, TA:) accord. to the A, [a bark:] a light-going ship: (TA:) [it is often used in this last sense in post-classical works:] pl. **حَرْقَانَاتٌ** (K) [and **حَرْائِقٌ**]. — Also the former pl., *The places of those who fry [meat &c.], and of the makers of charcoal: (Lth, K:) of the dial. of the people of El-Basrah.* (Lth, TA.)*

حَرْقَانَةٌ: see **حَرْقٌ**: — and see also **حَرْقَانٌ**.

حَرْيَقَانَةٌ *The act of copulation upon the side.* (Z, TA.) [See 3.]

حَارِقَتَانِ: see **حَرْقٌ**, in two places. — *The heads [of the bones] of the two thighs, in the two hips: or two sinews in the two hips: (S, K:) when these are severed, the man walks upon the extremities of his toes, and cannot do otherwise: when one so walks by choice, you say that he is حَارِقَةٌ, part. n. of اِحْتَارَمَ: (IAqr, TA:) the حَارِقَةُ is also explained as being the sinew that connects the thigh and the hip: or the sinew that connects the head [of the bone] of the thigh and that [of the bone] of the upper arm, which turn in the صَدَفَةٌ [or socket] of the hip and of the shoulder-blade: when it is severed, it never unites: or a sinew in the حَرْوَقَةُ [or socket of the hip], that suspends [the bone of] the thigh to the hip, and by*

means of which the man walks: it is said that when the حَارِقَةُ is displaced, the man becomes lame. (TA.) — Also, the sing., The side of the body. (AHeyth, TA.)

حَرْوَقَةٌ: see **حَرْقٌ**.

مَحْرَقٌ: see **حَرْيَقٌ**.

الْمَحْرَقُ *A certain idol, of Bekr Ibn-Wadil, (K,) which was in Selman. (TA.)*

مَحْرُوقٌ: see **حَرْيَقٌ**. — *Having his حَارِقَةُ [q. v.] severed; (S, TA;) as also حَرْقٌ; which latter is [said to be] the more common: (TA:) [but this I doubt:] or, as some say, (S,) having his hip dislocated: (S, K:) [pl. of the latter, deviating from rule, حَرْقَانٌ, occurring in a verse below.] The *raijiz* says, (S,) namely, Abou-Mohammad El-Hadhilamee, (TA,) describing a pastor, (S,)*

* يَقْلُ تَحْتَ الْفَنَنِ الْوَرِيقِ *

* يَتَوَلَّى بِالْبَحْنِ كَالْمَحْرُوقِ *

[He continues, or continues during the day, beneath the leafy branch, raising the crooked-headed stick, like the محروق]: i. e. he stands upon one leg, stretching himself up towards the branches, and drawing them to him with the مَحْمَن, and shaking off their leaves for the camels: (S, TA:) or he stands upon the extremities of his toes, [see **حَارِقَةٌ**,] in order to reach the branch and bend it to his camels. (ISd, TA. But see another meaning of the last word, below.) And another says,

* هُمُ الْغُرَبَاءُ فِي حُرْمَاتِ جَارِ *

* وَفِي الْأَدْنَى حَرْقَانٌ وَالْوَرُوكِ *

[They are like the crows in respect of the sacred rights of a neighbour; and in respect of inferiors, like those who are dislocated in the hips, or who have the sinews of the hip-joints severed]: i. e. when a neighbour having a sacred right to respect alights among them, they are like the crow, which loaths not the gall on the back nor that which is unclean; and in wrongful treatment of their inferiors, like the محروق, who walks with an inclining of the body (يَتَمَشَّى مُتَجَانِبًا); and they abstain from aiding and defending them. (S, TA.) — Accord. to Ibn-'Abbád, in the saying of the *raijiz* cited above, it means (TA) The iron instrument with which one roasts meat; syn. سَفُود. (K, TA.)

حرقد

حَرْقَدٌ: see what follows.

حَرْقَدَةٌ *The عُقْدَةُ of the حَنْجُور [meaning the head of the windpipe; app. called its عُقْدَةُ, or "knob," because its anterior portion forms a protuberance, that which we term "pomum Adami:"] see عُصَّة: (S, L, K:) pl. حَرْقَدَاتٌ. (L.) — And The root of the tongue; (IAqr, L;) as also جَرْقَدٌ. (IAqr, L, K.)*

حرقص

حَرْقُوصٌ *A certain insect, resembling the flea, (S, A, K,) to which, sometimes, there grow two*

wings, and then it flies; (S;) or, as some say, larger than the flea; (TA;) or like the tick; (A;) accord. to Lth, a certain variegated insect (دَوْبَةُ مَجْرَعَةٍ); (TA;) the حَمَّة [i. e. venom, or sting,] of which is like that of the hornet; (A, K;) which sticks to men, and bites, or stings; (تَلْدَغُ); and to which the extremities of whips are likened; (A;) or, accord. to Az, it has no حَمَّة when it bites; but its bite occasions much pain, [though] it has no venom (سُمٌّ) like that of hornets: (TA:) or (K) a certain small insect, (IDrd, TA,) resembling the tick, that sticks to men: (IDrd, K, TA:) or it is smaller than the [black beetle called] جَعَل; (ISk, TA;) or, accord. to the M, a thing like a small pebble, speckled a little with red or yellow, but its prevailing colour is black; which collects, and enters beneath men, and in their groins, or armpits, or the like, and bites them; and rends the skins in which water or milk is kept; or, as in the T, a certain small insect, (TA,) which makes holes in the skins wherein water or milk is kept, and (as Az heard the Arabs of the desert to assert, TA) enters into the pudenda of girls; (K, TA;) and is of the same kind as جَعْلَان [pl. of جَعَل], but smaller; black, speckled with white: (TA:) because of its entering into the فَرج of the virgin girl, it is called الْاَبْتِكَار: (IB, TA:) pl. حَرَايِصُ. (K.) — Also The stone of a green unripe date. (AA, K.)

حرقف

Q. 1. حَرَقَفَ الْاَتَانُ He (an ass) took hold upon the حَرَايف [pl. of حَرْقَفَة] of the she-ass [with his fore legs]. (Ibn-'Abbād, Sgh, K.)

حَرْقَفَة The bone of the حَجَبَة, which is the head [or crest] of the hip or haunch: (S, K:) or the head of the upper part of the hip or haunch: (TA in art. اَكْر:) or [the dual] حَرْقَفَتَان signifies the place where the head of each thigh unites with, or meets, the hip or haunch, (Zj in his "Khalk el-Insān," and TA,*) externally: (TA:) [see an explanation of حَجَبَة, in which a distinction is made between this latter term and حَرْقَفَة: a distinction is also made between them by Zj in his work cited above, as a reference to حَجَبَة will show:] pl. حَرَايف (S, K) and حَرَايف. (TA.) One says, إِذَا طَالَتْ الْمَرِيضُ إِذَا طَالَتْ حَرَايفُهُ [The sick man, when his lying on the side is of long continuance, his حَرَايف became galled; i. e. the exterior prominent regions of his hip-joints]. (S.)

حَرْقُوف An emaciated beast, or horse or the like; (S, K, TA;) i. e., whose حَرَايف are apparent. (TA.)

حرك

1. حَرَكٌ, aor. ٢, (IKtt, Mgb, K,) inf. n. حَرَكٌ, (IKtt, Mgb, MF,) or حَرَكٌ, with fet-h, (K,) as in the 'Eyn and O, but disallowed by MF, (TA,) [and probably transcribed from some lexicon in which, as is often the case, "with fet-h" relates to the medial radical letter,] and حَرَكَة, (K,) or this is an inf. n. of un.; (Mgb; [but in general

usage it is not thus restricted;]) and تَحَرَّكٌ [which is the more common]: (S, Mgb, K:) [both signify the same; It, or he, moved; was, or became, in a state of motion, commotion, or agitation; shook, shook about, wobbled, tottered, waggled, wagged, or nodded: or the latter verb, more properly, it, or he, was put, or it put itself, or he put himself, in a state of motion, commotion, or agitation: and the latter also signifies he became active; said of a growing child, and of a young gazelle &c.: (see حَرَكٌ:)] the former is the contr. of سَكَنَ; (Mgb, K;) and the latter is quasi-pass. of حَرَكْتُهُ. (S, Mgb, K.) = حَرَكَةٌ, (AA, S, K,) aor. ٢, inf. n. حَرَكٌ, (S,) He hit, or hurt, his (a man's, AA, K) حَارِك. (AA, S, K.) Accord. to Fr, حَرَكْ حَارِكُهُ He cut his حَارِك. (TA.) And accord. to AZ, حَرَكُهُ بِالسَّيْفِ, inf. n. حَرَكٌ, He smote [meaning severed] his neck with the sword. (TA.) = حَرَكٌ, aor. ٢, (IAqr, K,) inf. n. حَرَكٌ, (TK,) He was, or became, incapable of coition (IAqr, K) with women. (IAqr, TA.)

2. حَرَكَةٌ, [inf. n. تَحَرِيكٌ,] He moved; put in motion; put in a state of motion, commotion, or agitation; moved about; agitated, stirred, or shook; it, or him. (S, Mgb, K.) [Hence,] حَرَكٌ أَحْشَائِي [It agitated my bowels] is like the phrase حَرَكْ مِنِّي [it agitated me], said by one who has been agitated by reason of an event or affair. (Ham p. 183.) — [He made it (a letter) movent; i. e., made it to be immediately followed by a vowel; contr. of سَكَنَ.] — He urged him (a camel) to go, but he went not. (Ibn-'Abbād, Z.)

5. تَحَرَّكٌ: see 1. — [Also It (a letter) was, or became, movent; i. e., immediately followed by a vowel; contr. of سَكَنَ.]

حَرَكٌ, applied to a boy, Light, active, agile, brisk, lively, or sprightly; and sharp, or quick, in intellect. (S, K.)

حَرَكَةٌ Motion; commotion; agitation; contr. of سَكَنَ; (S, Mgb, K;*) and so حَرَاكٌ, (S, Mgb, K,) as in the phrase, مَا بِهِ حَرَاكٌ [There is not in him any motion]: (S, K;) and, accord. to El-Khafajee, حَرَاكٌ also; but this is disallowed by MF. (TA.) [The first, accord. to the Mgb, is an inf. n. of un.: but see 1.] — [Also Activity: often used in this sense in the classical language, and in the present day. — And A letter's having a vowel immediately following: and a vowel itself.]

حَرَكَةٌ i. q. حَرْقَفَة [q. v.]: (S: [in the K حَرَقُوف, which is evidently a mistake:]) pl. حَرَاكٌ and حَرَاكِيك, (S, K,) meaning the heads, (S, TA,) or extremities, (TA,) of the two hips, or haunches, that are next the ground when one sits: (S, TA:) in the latter pl., which is extr., the ى may be inserted for euphony, because of the double ك. (TA.)

حَارِكٌ: see حَرَكٌ.

حَرَاكٌ: see حَرَكَةٌ.

حَرِيكٌ Incapable of coition; (IAqr, K;) applied to a man and to a horse. (IAqr, TA in art. عَجَز.) — One who is weak in the waist, so that,

when he walks, he is as though he were plucking up himself [or his feet] from the ground: (IDrd, K;*) fem. with ٥. (K.) A man weak in the حَرَاكِيك [pl. of حَرَكَةٌ, q. v.]. (TA.)

حَارِكٌ The كَاهِل [or withers]; (S;) as also حَرَكُوف: (K:) and the branches of the two shoulder-blades of a horse: (S:) or the upper part of the كَاهِل (K) of a horse: (TA:) or a bone projecting from the two sides thereof, (K, TA,) bordered by the two branches of the two shoulder-blades: (TA:) or the place of growth of the lowest part of the mane, next the back, upon which he who mounts lays hold: (K:) or حَارِكَان signifies the place where the two shoulder-blades meet. (Mgb.)

مُحَرِّكٌ The upper extremity of the neck, (AZ, K, TA,) at the joint of the head. (TA.)

مُحَرِّكُ الْقُلُوبِ The Turner [or Mover] of hearts; [applied to God;] occurring in a trad., in which some read in its stead مَحْرِفُ الْقُلُوبِ, meaning "The Remover of hearts:" (Fr, TA:) Abu-l-'Abbās says that the former is preferable. (TA.)

مُحَرِّكٌ A thing, (S,) or piece of wood, (K,) with which a fire is stirred. (S, K.) — A style with which a receptacle for ink is stirred. (Lth, TA.)

مُحَرِّكٌ One who keeps, or cleaves, to the حَارِك of his camel. (Ibn-'Abbād, K.)

حرم

1. حَرَمٌ, (S, Mgb, K,) aor. ٢, (K,) inf. n. حَرَمٌ (Mgb, K) and حَرَمٌ (Mgb) and حَرَمَةٌ (IKoot, S, Mgb) and حَرَمَةٌ (IKoot, Mgb) and حَرَامٌ (Mgb, K,) It (a thing, S, Mgb) was, or became, forbidden, prohibited, or unlawful, (Mgb,) عَلَيْهِ to him. (S, K.) And حَرَمَتِ الصَّلَاةَ, (S, Mgb, K,) inf. n. حَرَمٌ (S, K) and حَرَمٌ (K) and حُرُومٌ; (AZ, TA;) and حَرَمَتْ, (S, Mgb, K,) aor. ٢, inf. n. حَرَمٌ [in the CK حَرَمٌ] and حَرَامٌ; (Mgb, K, TA;) Prayer was, or became, forbidden, prohibited, or unlawful, (Mgb,) عَلَيْهِ to her; (T, S, K;) namely, a woman (T, S, K) menstruating. (S.) And حَرَمَ السَّحُورَ عَلَى الصَّائِمِ [The meal before day-break was, or became, forbidden to the faster]. (K.) And حَرَمَتِ الْمَرْأَةُ عَلَى زَوْجِهَا, aor. ٢, inf. n. حَرَمٌ and حَرَامٌ, [The woman was, or became, forbidden to her husband.] (AZ, TA.) — [Also It (a place, a possession, a right, an office or a function, a quality, a command or an ordinance, &c.), and he, (a person,) was, or became, sacred, or inviolable, or entitled to reverence, respect, or honour; whence several applications of its part n. حَرَمٌ, q. v.] = حَرَمَةُ الشَّيْءِ, aor. ٢; (S, Mgb, K;) and حَرَمَةُ الشَّيْءِ, aor. ٢; (K;) inf. n. حَرَمٌ (S, Mgb, K) and حَرَمَةٌ (K) and حَرَمٌ (S, Mgb, K) and حَرَمَةٌ (S, K) and حَرَمَانٌ (S, Mgb, K) and حَرِيمَةٌ (S, K) and حَرِيمٌ (K) and مُحَرَّمَةٌ (Har p. 69;) and أَحْرَمُهُ الشَّيْءِ, (S, Mgb, K,) but this last is of weak authority; (K;) He denied him, or refused him, the thing; (S, K;) he refused to give him the

thing: (TA:) he rendered him hopeless of the thing: (PS:) accord. to the T, حَرَمٌ signifies the act of denying or refusing [a thing]; and حَرَمَةٌ is the same as حَرْمَانٌ; (TA;) which signifies [also the denying, or refusing, a thing; or] the rendering unprosperous, or unfortunate; (KL;) [and frequently, as inf. n. of the pass. v. حَرِمَ, the being denied prosperity; privation of prosperity; ill-fatedness: see its syn. حَرَفٌ.] — حَرَمْتُ, aor. -, inf. n. حَرَامٌ; (K;) and استَحَرَمْتُ; (S, K;) said of a female cloven-hoofed animal, She desired the male: (S, K:) accord. to El-Umawee, (S,) likewise said of a she-wolf and of a bitch: (S, K:) and sometimes also said of a she-camel: but mostly of a ewe or she-goat. (TA.) — حَرِمَ, aor. -, (S, K,) inf. n. حَرَمٌ, (S,) accord. to AZ and Ks, (S,) He was overcome in contending for stakes, or wagers, in a game of hazard, (S, K,) not having himself overcome therein. (K.) — Also حَرِمَ, aor. -, (K,) inf. n. حَرَمٌ, (TA,) He persisted; or persisted obstinately; or persisted in contention, litigation, or wrangling; or he contended, litigated, or wrangled. (K.)

2. حَرَمَ, inf. n. تَحْرِيمٌ, (S, Mṣb, K,) said of God, (K,) and of a man, (S, Mṣb,) He forbade it, prohibited it, or made it unlawful, (S, Mṣb, K,*) عَلَيْهِ to him; (S;) as also أَحْرَمَهُ, (S,*) Mṣb, K,) inf. n. إِحْرَامٌ. (S.) The saying اللَّهُ أَكْبَرُ at the commencement of prayer is termed تَكْبِيرُ التَّحْرِيمِ [The تَكْبِيرُ of prohibition], because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed تَكْبِيرُ الإِحْرَامِ, meaning the تَكْبِيرُ of entering upon a state of prohibition by prayer. (TA.) It is said in a trad., of Ibn-'Abbās, إِذَا حَرَّمَ الرَّجُلُ أَمْرَاتَهُ فَبَيْنَ يَكْفَرُهَا [When the man declares his wife to be forbidden to him, it is an oath, which he must expiate]: for the تَحْرِيمُ of a wife and of a female slave may be without the intention of divorce. (TA.) And حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي, occurring in another trad., [lit. I have forbidden myself wrongdoing, said by Moḥammad,] means I am far above wrongdoing. (TA.) تَحْرِيمٌ [as the inf. n. of حَرَمَ] means The being refractory, or untractable; [as though forbidden to the rider;] whence مَحْرَمٌ [q. v.] applied to a camel. (TA.) — [Also He made, or pronounced, it, or him, sacred, or inviolable, or entitled to reverence or respect or honour; whence المَحْرَمُ applied to the حَرَمُ of Mekkeh, &c.:] he, or it, made him, or it, to be revered, respected, or honoured. (KL.) — He bound it hard; namely, a whip. (KL.) — He tanned it incompletely [so that it became, or remained, hard]; namely, a hide. (KL.) — See also 4, in two places.

4. أَحْرَمَ, [inf. n. إِحْرَامٌ,] He entered upon a thing [or state or time] that caused what was before allowable, or lawful, to him to be forbidden, or unlawful. (S,*) Mṣb. [See also 5.] And hence, (S, Mṣb,) He purposed entering upon the performance of the حَجَّ or the عُمْرَةَ: (Mṣb:) or he (the performer of the حَجَّ or the عُمْرَةَ)

entered upon acts whereby what was allowable, or lawful, to him became forbidden, or unlawful; (K, TA;) as venereal intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, أَحْرَمَ بِالْحَجِّ and بِالْعُمْرَةِ, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venereal intercourse with] women. (S.) And He entered into the حَرَمَ, i. e. Mekkeh or El-Medeenah, (K, TA,) or the sacred territory of either of those cities: (TA:) or he entered into a sacred, or an inviolable, state; or into a state of security or safety, (S, K, TA,) being assured by a compact, or bond, that he should not be attached [&c.]: (TA:) or it signifies, (K,) or signifies also, (S,) he entered upon a sacred month; (S, Mṣb, K;) and so تَحْرِيمٌ, (K, TA, [in the CK حَرَمٌ,]) inf. n. حَرَمٌ. (TA.) And He entered [as a subject] into the covenanted state of security of the government of the Khaleefeh. (TA.) 'Omar said, الصِّيَامُ إِحْرَامٌ [Fasting is a state of prohibition], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And الرَّجُلُ يُحْرِمُ فِي الْغَضَبِ, a saying of El-Hasan, means The man swears in anger, because he becomes prohibited thereby (لِتَحْرِيمِهِ بِهِ) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. — He refrained from it [as though he were prohibited from doing it]. (El-Mufaddal, TA.) — أَحْرَمَ: see 2, first sentence. — See also 1. — Also He overcame him in contending for stakes, or wagers, in a game of hazard; (AZ, Ks, S, K;) and so حَرَمَهُ, (K,) inf. n. تَحْرِيمٌ. (TA.)

5. تَحَرَّمَ [He became in a state of prohibition]: see 4. [Thus it is similar to 4 in the first of the senses assigned to this latter above. Like as you say, أَحْرَمَ بِالْحَجِّ and بِالْعُمْرَةِ, so] you say, تَحَرَّمَ بِالصَّلَاةِ [He became in a state of prohibition by prayer; i. e.] he pronounced the تَكْبِيرُ [or تَكْبِيرَةُ, also termed الإِحْرَامُ, (see 2,)] for prayer; he entered upon prayer. (MA.) — [Also He protected, or defended, himself.] You say, تَحَرَّمَ مِنْهُ بِحُرْمَةٍ, meaning تَحَمَّى and تَمَنَعَ [He protected, or defended, himself] بِبِذْمَةٍ [by a compact, or covenant, whereby he became in a state of security or safety, or by a promise, or an assurance, of security or safety]; (K;) or بِضُحْبَةٍ [by companionship]; or بِحَقٍّ [by a right, or due]. (TA.) And تَحَرَّمَ بِضُحْبَتِهِ [He protected, or defended, himself by his companionship: or, as explained in the PS, he sought protection, or security, by his companionship]. (S.) — Also [He was, or became, entitled to reverence, respect, or honour; or] he possessed what entitled him to reverence, respect, or honour. (KL.)

8. احْتَرَمَهُ He held him in reverence, respect, or honour; he revered, respected, or honoured, him. (MA.) [See حُرْمَةٌ. Golius and Freytag explain احْتَرَمَ as meaning "Dignitate et praesidio venerabilis fuit:" but it is the pass., احْتَرِمَ, that

has this meaning; or rather, he was held in reverence, &c.; was revered, &c.]

10. اسْتَحَرَمَ [He deemed himself in a state of prohibition]. It is said in a trad., of Adam, اسْتَحَرَمَ بَعْدَ مَوْتِ ابْنِهِ مِائَةَ سَنَةٍ لَمْ يَضْحَكْ [He deemed himself in a state of prohibition, after the death of his son, a hundred years, not laughing]: from أَحْرَمَ signifying "he entered into a sacred, or an inviolable, state." (TA.) — اسْتَحَرَمْتُ, said of a female cloven-hoofed animal, &c.: see 1.

حَرَمٌ: see حَرَمٌ.

حَرَمٌ The state of إِحْرَامٍ (Az, S, K) on account of the performance of the حَجَّ or the عُمْرَةَ; (Az, TA;) as also حَرَمٌ. (K in art. حل.) [See 4 in the present art.] Hence the saying, فَعَلَهُ فِي حَلِّهِ, and فِي حِلِّهِ وَحَرَمِهِ, and أَحْرَمَ, and when he was in the state of إِحْرَامٍ. (K in art. حل.) And hence the saying of 'Aishah, respecting Moḥammad, كُنْتُ أَطِيبُهُ بِلِحْلِهِ وَحَرَمِهِ, i. e. [I used to perfume him when he was free from إِحْرَامٍ and] when he was in the state of إِحْرَامٍ: (S, Mṣb:*) or when he became free from إِحْرَامٍ and when he performed the ablution and desired to enter upon the state of إِحْرَامٍ for the حَجَّ or the عُمْرَةَ. (Az, TA.) [حَرَمُكَ] in copies of the K, explained as meaning نِسَاؤُكَ, is a mistranscription for حَرَمُكَ: see حَرَمَةٌ.]

حَرَامٌ: see حَرَمٌ, in two places. — See also حَرَامٌ, in two places. — وَحَرَمٌ عَلَى قَرْيَةٍ أَفْلَكْتُمَا أَتَيْتُمْ, in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means وَاجِبٌ [i. e. It is a necessary lot of the people of a town that we have destroyed that they shall not return] (S, K, TA) to their present state of existence: (TA:) so explained by Ks, (S, TA,) and by I 'Ab and Fr and Zj: (TA:) some read حَرَمٌ (Bḍ:) the people of El-Medcenah read حَرَامٌ; meaning forbidden; and accord. to this reading and meaning, لا is redundant: (TA:) [or حَرَامٌ in this instance is syn. with وَاجِبٌ, like حَرَمٌ; for it is said that] the explanation of Ks is confirmed by the saying of 'Abd-er-Rahmān Ibn-Jumāneh [in the TA حِمَانَةٌ, app. for جُمَانَةٌ,] El-Muhāribec, a Juhilce,

* فَإِنَّ حَرَامًا لَا أَرَى الدَّهْرَ بَاقِيًا
* عَلَى شَجْوِهِ إِلَّا يَكِيْتُ عَلَى عَمْرٍو

[For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr]. (TA.)

حَرَمٌ: see حَرَامٌ, with which it is sometimes syn., like as زَمَانٌ is with زَمَانٌ. (S, Mṣb, TA.) — [Hence,] حَرَمُ الْحَرَمِ The حَرَمُ [or sacred territory] of Mekkeh, (Lth, Az, Mṣb,*) K,) upon the limits of which were set up ancient boundary-marks [said to have been] built by Abraham; (Az, TA;) also called حَرَمُ رَسُولِ اللَّهِ and حَرَمُ اللَّهِ (K) and الحَرَمُ: (Lth, K:) also the حَرَمُ of El-Medeenah: (Mṣb:) [and Mekkeh itself: and El-Medeenah itself:] and الْحَرَمَانِ [the sacred territory

of Mekkeh and that of El-Medeeneh: and] *Mehkeh* [itself] and *El-Medeeneh* [itself]: pl. أَحْرَامُ: (K:) and حَرَمُ is also applied to *Mehkeh* [itself]. (S.) — See also حَرِيمٌ, in two places.

حَرَمٌ: see حَرَامٌ, with which it is syn. (TA.) Zuheyr says,

- وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْأَلَةٍ
- يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرَمٌ

[And if a friend come to him, on a day of solicitation, he says, My cattle are not, or my property is not, absent, nor forbidden, or refused]: (S, IB, TA:) [in the S, this is cited as an ex. of حَرَمٌ as syn. with حَرَامٌ, which is an inf. n. of حَرَمٌ, q. v.: but] IB says that حَرَمٌ means مَمْنُونٌ: (TA:) in this verse is marfocā though commencing an apodosis, because meant to be understood as put before [in the protasis], accord. to Sb; as though the poet said, يَقُولُ إِنْ أَتَاهُ خَلِيلٌ accord. to the Koofees, it is so by reason of ف understood. (S, TA.)

حَرَمَةٌ The state of being forbidden, prohibited, or unlawful: (KL:) [and of being sacred, or inviolable; sacredness, or inviolability: (see حَرَامٌ, of which it is an inf. n.):] and the state of being revered, respected, or honoured. (KL.) See also مَحْرَمٌ. — Also, (Az, Mgh, Msh, K,) and حَرَمَةٌ, (Mgh, K,) and حَرَمَةٌ, (K,) Reverence, respect, or honour; (Az, K, TK;) a subst. from احْتَرَمَ, (Mgh, Msh,) like فَرْقَةٌ from افْتَرَقَ; (Msh;) and حَرَمٌ signifies the same; but properly, a place of حَرَمَةٌ: (Mgh:) pl. of the first حُرُمَاتُ and حُرُمَاتُ, like غُرَفَاتُ pl. of غُرْفَةٌ. (Msh) When a man has relationship [to us], and we regard him with bashfulness, we say, لَهُ حَرَمَةٌ [Reverence, &c., is due to him; or is rendered to him]. (Az, TA.) And we say, لِلْمُسْلِمِ حَرَمَةٌ [Reverence, &c., to the Muslim is incumbent on the Muslim]. (Az, TA.) — Also A thing that should be sacred, or inviolable; (S, Msh, K;) and so مَحْرَمَةٌ and حَرَمَةٌ (S, Msh) and مَحْرَمٌ: (Msh:) as, for instance, a man's honour, or reputation: (TK:) a thing which one is under an obligation to reverence, respect, or honour [and defend]: (Jel in ii. 190:) a thing of which one is under an obligation to be mindful, observant, or regardful: (Bd ibid.:) [everything that is entitled to reverence, respect, honour, or defence, in the character and appertinances of a person: a thing that one is bound to do, or from which one is bound to refrain, from a motive of reverence, respect, or honour: (see the next sentence:) and any attribute that renders the subject thereof entitled to reverence, respect, or honour:] the pl. of حَرَمَةٌ is حُرُمَاتُ (Bd and Jel ubi suprā, and TA) [and حُرُمَاتُ, as above,] and حَرَمٌ; (Msh;) and that of مَحْرَمٌ [and مَحْرَمَةٌ and مَحْرَمَةٌ] is مَحَارِمٌ; (Msh;) and مَحْرَمَةٌ [also] are pls. of مَحْرَمَةٌ and مَحْرَمَةٌ. (As, S.) حُرُمَاتُ اللَّهِ means [The inviolable ordinances and prohibitions of God: or] the ordinances of God, and other inviolable things: (Bd and Jel in xxii. 31:) or what it is

incumbent on one to perform, and unlawful to neglect: (Zj, K:) or all the requisitions of God relating to the rites and ceremonies of the pilgrimage and to other things: (Ksh in xxii. 31:) or the حَرَم [or sacred territory] and the requisitions relating to the pilgrimage: (Bd ubi suprā:) or the requisitions relating to the pilgrimage in particular: (Ksh ubi suprā:) or the Kaqbeh and the sacred mosque and the sacred territory and the sacred month and the person who is in the state of إِحْرَام: (Ksh and Bd ibid.:) or the inviolability (حُرْمَةٌ) of the sacred territory and of the state of إِحْرَام and of the sacred month: (TA:) or Mekkeh and the pilgrimage and the عُمْرَةٌ, and all the acts of disobedience to God which He has forbidden: (Mujāhid, TA:) or [simply] the acts of disobedience to God. (Aṭṭā, TA.) — And [hence, because it should be regarded as sacred, or inviolable,] i. q. ذِمَّةٌ [A compact, a covenant, or an obligation; and particularly such as renders one responsible for the safety, or safe-keeping, of a person or thing, or for the restoration of a thing, or for the payment of a sum of money, &c.; or by which one becomes in a state of security or safety: and simply responsibility, or suretiship: and security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter: or an obligation, a duty, or a right, or due, that should be regarded as sacred, or inviolable, or the non-observance of which is blamable]. (K.) — And [hence also] A man's حَرَم [i. e. his wives, or women under covert,] and his family: (S:) and [in like manner the pl.] حُرُمٌ, accord. to the K حَرَمٌ, but correctly like زُرٌّ, (TA,) a man's wives, or women [under covert], (K, TA,) and his household, or family, (TA,) and what he protects, or defends; as also مَحَارِمُ, of which the sing. is مَحْرَمَةٌ and مَحْرَمَةٌ: (K, TA:) and hence حَرَمَةٌ is applied by the vulgar to signify a wife. (TA.) [In Har, p. 377, a man's حَرَمَةٌ is said to mean his حَرَم and his family: and in p. 489, a man's حَرَم is said to mean his family and his wives and those whom he protects, or defends. See also حَرِيمٌ.] — Also A share, portion, or lot; syn. نَصِيبٌ. (K.)

حَرَمَةٌ (K) and حَرَمَةٌ (Lh, S, K) The desire of a female cloven-hoofed animal, (K,) or of a ewe, or she-goat, (S,) and of a she-wolf and of a bitch, (K,) for the male: (S, K:) حَرَمَةٌ in ewes, or she-goats, is like ضَبْعَةٌ in she-camels, and حَنَاةٌ in ewes. (S.) It is also used, in a trad., in relation to male human beings. (K.) It is said in a trad., respecting those whom the hour [of the resurrection] shall overtake, وَيُسْتَبُونَ وَيُسْتَبُونَ, i. e. Venereal desire [shall be made to befall them, and they shall be bereft of shame]. (S.)

حَرَمَةٌ: see what next precedes.

حَرَمَةٌ }
حَرَمَةٌ } see حَرَمَةٌ.

حَرَمِيٌّ, applied to a female cloven-hoofed ani-

mal, (K,) or to a ewe, or she-goat, (S,) and to a she-wolf and to a bitch, (K,) Desiring the male: pl. حَرَامِيٌّ and حَرَامِيٌّ, (S, K,) like عَجَالٌ and عَجَالِيٌّ, (S,) or the latter pl. is حَرَامِيٌّ; (so accord. to some copies of the K [like عَجَالِيٌّ]; as though its masc., if it had a masc., were حَرَامَانٌ. (S.) — حَرَمِيٌّ means the same as أَمَّا وَاللَّهِ [Verily, or now surely, by God]; (K;) as also وَاللَّهِ. (K in art. حَزَمٌ.)

حَرَمِيٌّ, applied to a man, Of, or belonging to, the حَرَم: fem. حَرَمِيَّةٌ. (S, Msh, TA.) [In the TA it is said that Mbr mentions two forms of the epithet حَرَمِيَّةٌ as applied to a woman: it does not specify what these are; but one seems to be حَرَمِيَّةٌ, for he says that it is from the phrase وَحَرَمَةُ الْبَيْتِ “by the sacredness of the House” of God.] Az says, on the authority of Lth, that when they applied the rel. n. from الْحَرَم to anything not a human being, [as, for instance, to a garment, or piece of cloth,] they said ثَوْبٌ حَرَمِيٌّ: (Msh:) [but] they also said حَرَمِيَّةٌ, (S,) or سِهَامٌ حَرَمِيَّةٌ, (Msh,) meaning Arrows of the حَرَم: (S, Msh:) and قَوْسٌ حَرَمِيَّةٌ [also, or قَوْسٌ حَرَمِيَّةٌ], meaning A bow made of a tree of the حَرَم. (Ham p. 284.) — Also A man of the حَرَم whose food was eaten by a pilgrim, and in whose clothes this pilgrim performed his circuiting round the Kaqbeh: and a pilgrim who ate the food of a man of the حَرَم, and performed his circuiting round the Kaqbeh in this man's clothes: each of these was called the حَرَمِيٌّ of the other: every one of the chiefs of the Arabs who imposed upon himself hardship, or strictness, in his religious practices had a حَرَمِيٌّ of the tribe of Kureysh; and when he performed the pilgrimage, would not eat any food but that of this man, nor perform his circuiting round the Kaqbeh except in this man's clothes. (TA.)

حَرَمِيٌّ: see the next preceding paragraph.

حَرَامٌ Forbidden, prohibited, or unlawful: and sacred, or inviolable; as in the phrases الْبَيْتُ الْحَرَامُ [the Sacred House of God (i. e. the Kaqbeh)] and الْمَسْجِدُ الْحَرَامُ [the Sacred Mosque of Mekkeh] and الْبَلَدُ الْحَرَامُ [the Sacred Town or Territory]: (Msh:) contr. of حَلَالٌ; (S;) as also حَرَمٌ (S, Msh) and حَرَمٌ (S, Msh, K) and حَرَمٌ [q. v.] (TA) [and in its primary sense حَرِيمٌ] and مَحْرَمٌ: (S, Mgh, Msh:) the pl. [of حَرَامٌ, agreeably with analogy,] is حُرَامٌ; (K;) and مَحَارِمٌ also is a pl. of حَرَامٌ, contr. to rule, (TA,) and signifies things forbidden by God. (K.) See also حَرَمٌ — حَرَامٌ اللَّهُ لَا أَفْعَلُ, (as in some copies of the S,) or حَرَامٌ اللَّهُ لَا أَفْعَلُ, (as in other copies of the S and in the K,) is a saying like لَا يَجِئَنَّ اللَّهُ لَا أَفْعَلُ, or لَا يَجِئَنَّ اللَّهُ لَا أَفْعَلُ: (S, K:) it may mean a declaration that the wife or the female slave shall be forbidden [to him who utters it], without the intention of divorcing [thereby the former, or of emancipating the latter; so that it may be rendered, according to the two different readings, I imprecate upon myself, or that which I imprecate

upon myself is, *what is forbidden of God*, if I do it: *I will not do such a thing*: in like manner, *عَلَى الْحَرَامِ* is often said in the present day]. (TA. [See 2.]) — *ابْنُ حَرَامٍ* [An illegitimate son: and a disingenuous, or dishonest, person.] — *شَهْرُ حَرَامٍ* [A sacred month]: (Mghb:) pl. *حُرُمٌ*. (S, Mgh, K.) *الْأَشْهُرُ الْحُرُمُ* [The sacred months] (S, Mgh, K) were four; namely, *ذُو الْقَعْدَةِ* and *ذُو الْحِجَّةِ* and *رَجَبٌ* and *الْمَحَرَّمُ*; (S, Mgh, K;) three consecutive, and one separate: (S, Mghb:) in these the Arabs held fight to be unlawful; except two tribes, Khath'am and Teiyi; unless with those who held these months as profane. (S, TA.) — *حَرَامٌ* applied to a man signifies *Entering into the حَرَم* [or sacred territory of Mehhah or of El-Medeeneh, or Mehhah or El-Medeeneh itself]; and is applied also to a woman; and to a pl. number: (TA:) or i. q. *مُحَرَّمٌ* (S, Mghb) as meaning [in, or entering upon, the state of *إِحْرَامٍ*: i. e. entering upon the performance of those acts of the *حَجَّ*, or of the *عُمْرَةَ*, whereby certain things before allowable, or lawful, to him became forbidden, or unlawful; (see 4;) or] purposing to enter upon the performance of the *حَجَّ* or the *عُمْرَةَ*: (Mghb:) as also *حَرَمٌ*: you say, *أَنْتَ حَرَمٌ* and *أَنْتَ حَرَمٌ* [Thou art one who has quitted his state of *إِحْرَامٍ* and thou art in, or entering upon, the state of *إِحْرَامٍ*]: (TA:) the pl. of *حَرَامٌ* thus applied is *حُرُمٌ*: (S, Mghb:) the fem. of *مُحَرَّمٌ* is with *ة*; and the pl. masc. *مُحَرَّمَاتٍ*; and the pl. fem. *مُحَرَّمَاتٍ*. (Mghb.) — See another meaning voce *حَرَمٌ*.

حَرِيمٌ: see *حَرَامٌ*.

حَرُومٌ A she-camel that does not conceive when covered. (AA, K. [In the CK, *مُعْتَاطَةٌ* is erroneously put for *مُعْتَاطَةٌ*].)

حَرِيمٌ: see *حَرَامٌ*. — [Hence,] The appertinances, or conveniences, (*مَرَافِقُ* and *حُقُوقُ*, S, Mgh, K,) that are in the immediate environs, (S, Mghb,) of a thing, (Mghb,) or of a well &c., (S,) or that are adjuncts [or within the precincts] of a house; (K;) because it is forbidden to any but the owner to appropriate to himself the use thereof: (Mghb:) or, of a well, the place where is thrown the earth that has been dug out, (K, TA,) and the walking-place on either side; in the case of a well dug in a waste land that has no owner, said in a trad. to be forty cubits: (TA: [but see *بَدْيٌ*];) and of a river, or rivulet, or canal, the place where the mud is thrown out, and the walking-place on each side: (TA:) and of a house, the interior part upon which the door is closed: (Ibn-Wásil El-Kilábee, TA:) or the interior part, or middle, (*قَصْبَةٌ*) thereof: (T, TA:) [and particularly the women's apartments, and the portion that is forbidden to men who are not related to the women within the prohibited degrees of marriage:] and the court of a mosque: (T, TA:) [and in general,] a place which it is incumbent on one to defend [from intrusion]: (Ham p. 492:) a thing that one protects, and in defence of which one fights; [and particularly, like *حُرْمَةٌ* as used by the vulgar,

a man's wife; and also his female slave; or any woman under covert; and, like *حَرَمٌ*, pl. of *حُرْمَةٌ*, as used in the classical language, his wives, or women under covert, and household;] as also *حَرِيمٌ*: pl. *حُرُمٌ*, (K,) the pl. of *حَرِيمٌ*; (TA;) and *أَحْرَامٌ*, (K,) which is the pl. of *حَرَمٌ*. (TA.) — A partner, copartner, or sharer. (K.) — A friend: so in the saying, *فُلَانٌ حَرِيمٌ صَرِيحٌ* Such a one is a genuine, or sincere, friend. (TA.) — The garment of the *مُحَرَّمِ*, (S, K,) [which he wears during the performance of the *حَجَّ* or the *عُمْرَةَ*;] called by the vulgar *إِحْرَامٌ* and *حَرَامٌ*. (TA.) — The clothes which the *مُحَرَّمُونَ* used to cast off, (S, K, TA,) when, in the time of paganism, they performed the pilgrimage to the House [of God, at Mehhah], namely, those that were upon them when they entered the *حَرَم* [or sacred territory], (TA,) and which they did not wear (K, TA) as long as they remained in the *حَرَم*: (TA:) for the Arabs used to perform their circuiting round the House naked, with their clothes thrown down before them during the circuiting; (T, S, TA;) they saying, "We will not perform the circuiting round the House in clothes in which we have committed sins, or crimes:" and the woman, also, used to perform the circuiting naked, except that she wore a *رَفْطٌ* of thongs. (TA.) A poet says,

كَفَى حَزَنًا مَرَى عَلَيْهِ كَانَهُ

لَقَى بَيْنَ أَيْدِي الطَّائِفِينَ حَرِيمٌ

[Sufficiently grievous is my passing by him as though he were a thing thrown away, a cast-off garment of a *مُحَرَّمِ*, before those performing the circuiting round the Ka'beh]. (S.)

حَرِيمَةٌ Anything eagerly desired, or coveted, that escapes one, so that he cannot attain it. (S.) And *حَرِيمَةُ الرَّبِّ* That which the Lord denies to whomsoever He will. (K.)

حَارِمٌ Denying, refusing, or refusing to give. (TA.) — *هُوَ بِحَارِمِ عَقْلٍ*, (so in the copies of the K,) or *مَا هُوَ بِحَارِمِ عَقْلٍ*, (so in the TA,) means *He has intellect, or intelligence*: (K:) a phrase mentioned, and thus explained, by AZ: and so *بِحَارِمِ عَقْلٍ*. (TA.) [The right reading is evidently that given in the TA.]

حَارِمٌ inf. n. of 4. — See also *حَرِيمٌ*.

مَحْرَمٌ: see *حَرَامٌ*, with which it is syn. (S, Mgh, Mghb.) [And see an ex. voce *حَدٌّ*.] — See also *حُرْمَةٌ*, in three places. — Also *A female relation whom it is unlawful to marry*: (T, Mghb:) [and such a male relation likewise:] and *مَحْرَمٌ* relationship that renders it unlawful to marry. (K.) You say, *هِيَ لَهُ مَحْرَمٌ* [She is a relation to him such as it is unlawful for him to marry]: and *هُوَ لَهَا مَحْرَمٌ* and *هُوَ مَحْرَمٌ مِنْهَا* and *هُوَ ذُو مَحْرَمٍ مِنْهَا* (Mgh) and *هُوَ ذُو مَحْرَمٍ* and *هُوَ ذُو مَحْرَمٍ*, applying *مَحْرَمٌ* as an

epithet to *وَحْرٌ* and to *ذُو*; (Mgh, Mghb;) and *ذُو الْقَرَابَةِ* *حُرْمَةٌ*: (Ham p. 669:) and in the case of a woman, *ذَاتُ رَجِيمٍ مَحْرَمٌ*. (Mghb.) — *مَحَارِمُ اللَّيْلِ*: *The fearful places of the night*, (IAqr, S, K, TA,) which the coward is forbidden to traverse. (IAqr, S, TA.) [See also *مَخَارِمُ*, pl. of *مَخْرِمٌ*.]

مُحَرَّمٌ: see *حَرَامٌ*, in two places: *Contr. of مُجَلٌّ*: and as such signifying [also] one with whom it is unlawful to fight: (S:) or, as such, whom it is unlawful to slay: (TA in art. *حُل*;) and, as such also, one who has a claim, or covenanted right, to protection, or safeguard. (S in art. *حُل*.) Er-Rá'ee says,

قَتَلُوا ابْنَ عَثَانَ الْخَلِيفَةَ مُحَرَّمًا

(S,) meaning [They slew ('Othmán) Ibn-'Affán, the Khaleefeh,] while entitled to the respect due to the office of *Imám* and to the [sacred] city and to the [sacred] month: for he was slain [in El-Medeeneh and] in [the month of] *Dhu-l-Hijjah*. (Ham p. 310.) And one says, *إِنَّهُ تَمَحْرِمُ عَنْكَ* Verily he is one whom it is unlawful for thee to harm: (K:) or for whom it is unlawful to harm thee: (IAqr, Th:) or whom it is unlawful for thee to harm and for whom it is unlawful to harm thee. (Az, TA.) And *مُسْلِمٌ مُحَرَّمٌ* A Muslim is secure, as to himself and his property, by the respect that is due to El-Islám: or a Muslim refrains from the property of a Muslim, and his honour, or reputation, and his blood. (TA.) — One who is at peace with another. (IAqr, K.) — One who is in the *حَرِيمِ* of another. (K.) You say, *هُوَ مُحَرَّمٌ بِنَا* He is in our *حَرِيمِ*. (TA.) — *Fasting, or a faster*: because the faster is prohibited from doing that which would break his fast. (TA.) — And, for a like reason, *Sneaking, or a sneaver*. (TA.)

مَحْرَمَاتٍ and *مَحْرَمَةٌ*, pl. *مَحَارِمُ* (K) and *مَحْرَمَاتٍ* and *مَحْرَمَةٌ*: (Aq, S:) see each voce *حُرْمَةٌ*, in four places.

مَحْرَمٌ [Forbidden, prohibited, or made unlawful: and made, or pronounced, sacred, or inviolable, or entitled to reverence or respect or honour]. It is said in a trad., *أَمَّا عَلِمْتُ أَنْ الصُّورَةَ*, *مَحْرَمَةٌ*, i. e. [Knowest thou not that the face is] forbidden to be beaten? or that it has a title to reverence or respect or honour? (TA.) — *الْمَحْرَمُ* The first of the months (S, Mgh, K, TA) of the year (Mghb) of the Arabs [since the age of paganism]; (TA;) the article *ال* being prefixed because it is originally an epithet; but accord. to some, it is not prefixed to the name of any other month; or, accord. to some, it may be prefixed to *صَفَرٌ* and *شَوَّالٌ*: (Mghb:) and [in the age of paganism, the seventh month, also called] *شَهْرُ اللَّهِ الْأَصْبَ* [the *أَصْبَ* being app. a dial. var. of *الْأَصْبَ*], i. e. *رَجَبٌ*; [for] Az says, the Arabs used to call the month of *رَجَبٌ*, in the age of paganism, *الْمَحْرَمُ* and *الْمَحْرَمُ*; and he cites the saying of a poet,

أَتَيْنَا بِهَا شَهْرِي رَجَبٍ كَلَامًا

وَشَهْرِي جِمَادَى وَأَسْتَحْلُوا الْمَحْرَمَا

[We stayed in it during the two months of *Rabeea*, both of them, and the two months of *Jumada*; and they made *El-Moharram* to be profane; app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is *مَحَرَّمَات* (Mgh, K) and *مَحَارِم* and *مَحَارِير*. (K.) — See also *مَحَرَّم*. — *مَحَرَّم* applied to a camel means *Refractory*, or *untractable*: (TA:) [or,] thus applied, [like *غَرُوض*, q. v.,] *submissive in the middle part*, [but] *difficult to be turned about*, [i. e. *stubborn in the head*,] *when turned about*: (K:) [in the CK, *الدَّلُولُ الوَسَطُ* is erroneously put for *الدَّلُولُ الوَسَطُ*: in my MS. copy of the K, *الدَّلُولُ الوَسَطُ*:] and with *هـ*, a she-camel not broken, or not trained: (TA:) or not yet completely broken or trained: (S, TA:) and *مَحَرَّمَةُ الظَّهْرِ* a she-camel that is *refractory*, or *untractable*; not broken, or not trained: in this sense heard by Az from the Arabs. (TA.) — † A skin not tanned: (K:) or not completely tanned: (S:) or tanned, but not made soft, and not thoroughly done. (TA.) — † A new whip: (K:) or a whip not yet made soft. (S, A, TA.) — † An Arab of the desert rude in nature or disposition, chaste in speech, that has not mixed with people of the towns or villages. (TA.) — † The part of the nose that is soft in the hand. (K.)

مَحْرُومٌ Denied, or refused, a gift: (Mgh, TA:) or denied, or refused, good, or prosperity: (Az, K:) in the Kur lxx. 25, (I'Ab, S,) [it has this latter, or a similar, meaning;] i. q. *مَحَارِفٌ* [q. v.]; (I'Ab, S, K;) *who hardly, or never, earns, or gains, anything*: (K:) or *who does not beg, and is therefore thought to be in no need, and is denied*: (Bd:) and *who has no increase of his cattle or other property*: (K:) opposed to *مَرْزُوقٌ*: (Az, TA:) accord. to some, *who has not the faculty of speech*, like the dog and the cat &c. (Har p. 378.) — *Held in reverence, respect, or honour; revered, respected, or honoured*; and so *مُحْتَرَمٌ*. (KL. [But the latter only is commonly known in this sense.])

مَحَارِمٌ an anomalous pl. of *مَحَارِمٌ*, q. v.: (TA:) — and pl. of *مَحَرَّمَةٌ* and *مَحَرَّمَةٌ*: (K:) — and also of *المَحَرَّم*. (K.)

مَحَارِيرٌ a pl. of *المَحَرَّم*. (K.)

مُحْتَرَمٌ [erroneously written in the Lexicons of Golius and Freytag *مُحْتَرَمٌ*]: see *مَحْرُومٌ*.

حر

1. *حَرَنَ*, aor. 2; (S, Mgh, Mgh, K;) and *حَرَنَ*; (S, Mgh, K;) inf. n. *حَرَانٌ* (Mgh, Mgh, K) and *حَرُونٌ* (Mgh, Mgh,) or the former is a simple subst., and the latter is the inf. n., (S,) and *حَرَانٌ*; (K;) said of a horse (S, Mgh, Mgh, K) or similar beast, (Mgh, K,) *He was, or became, restive, or refractory, and, when vehemently running, stopped*: (S:) or *stopped, and was restive, or refractory*: (Mgh:) or *stopped when one desired to call into action his power of running*: said peculiarly of a solid-hoofed animal: (M, K:) or, accord. to Lh,

one says also *حَرَنْتُ الشَّاةَ*, meaning *the she-camel stood still, and would not move from her place*: and *حَرَانٌ* is used by AO in relation to a she-camel. (TA.) And *حَرَنَ*, inf. n. *حَرُونٌ*, i. q. *تَأَخَّرَ* [He went back or backwards, drew back, receded, &c.]. (Aq, TA.) — *حَرَنَ بِالْمَكَانِ*, inf. n. *حَرُونٌ*, [perhaps a mistranscription for *حَرُونٌ*,] *He hept, or clave, to the place, and did not quit it*. (TA.) — *حَرَنَ فِي الْبَيْعِ* † *He did not exceed nor fall short in selling*. (S, K, TA.) — *حَرَنَ الْقُطْنُ* *He separated and loosened the cotton [by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet]; syn. نَدَنَهُ*. (K.)

حَرَانٌ a subst. from *حَرَنَ* said of a horse [or similar beast; i. e. *Restiveness, or refractoriness, &c.*]: (S:) or an inf. n. (Mgh, Mgh, K.)

حَرُونٌ an epithet applied to a horse (S, Mgh, Mgh, K) or similar beast, (Mgh, K,) [meaning *Restive, or refractory, &c.*] from *حَرَنَ* (S, Mgh, Mgh, K) or *حَرَنَ*: (S, Mgh, K:) pl. *حَرَانٌ*, with two dammehs. (TA.) — Also An animal of the chase that does not quit the higher, or highest, part of the mountain. (S, K.)

مَحْرَنٌ The wooden implement (a kind of mallet) with which, together with a bow, by striking with the former the string of the latter, cotton is separated and loosened; syn. *مَنْدَفٌ*. (K.)

مَحْرَانٌ Honey: (K:) pl. *مَحَارِينٌ*. (So in the TA, as from the K.) — See also the pl. below.

مَحَارِنٌ: see what follows.

مَحَارِينٌ (S, K) and *مَحَارِنٌ* (S [in which the latter occupies the first place, the former occurring in an ex.,]) † The bees that stick to the honey, and are extracted with the *مَحَابِضُ* (S, K, TA,) or wooden implements with which the honey itself is extracted: (TA:) or the bees that stick in the hive, and are with difficulty extracted: or the bees that die in the honey: (T, TA:) sing. *مَحْرَانٌ*. (K.) — And The pods of cotton. (K.)

حرو

حَرَوَةٌ A burning (M, K) which a man experiences (M) in the fauces (الْحَلَقُ) and the chest and the head, by reason of anger, wrath, or rage, and of pain. (M, K.) — *Acridtude* (S, K) of food, (S,) or in the taste of mustard (K, TA) and the like; (TA;) as also *حَرَاوَةٌ*. (S, K.) You say, *إِنِّي لَأَجِدُ لِهَذَا الطَّعَامِ حَرَوَةً* and *حَرَاوَةٌ* *Verily I find that this food has an acrid quality*, (S,) or a burning quality. (TA.) [See also *جَرَّةٌ*, and *لَهَذَا الْكُلْحِ حَرَاوَةٌ*.] And one says, *فِي الْعَيْنِ حَرَوَةٌ* [This collyrium has a burning effect in the eye]. (TA.) — A disagreeable odour, that has a sharpness, or pungency, (M, K,) in the *خَيَاشِيمُ* [or air-passages of the nose]. (M.)

حَرَاوَةٌ: see above, in three places.

حرى

1. *حَرَى*, aor. *يَحْرِى*, (S, K,) inf. n. *حَرَى*, (S, K.)

It (a thing S) decreased, diminished, or waned, (S, K, TA,) after increase; (TA;) as does, for instance, the moon. (S, TA.) [See an ex. in a verse cited in art. *أَسْت*.] — *عَسَى حَرَى أَنْ يَكُونَ ذَلِكَ* [May-be, or may-hap, &c., that will be]. (TA.) — *حَرَى بِكَذَا* *He was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it*. (MA.) — *حَرَاهُ*: see 5.

4. *أَحْرَاهُ* *It (time) caused it (a thing, S) to decrease, diminish, or wane*. (S, K.) — *مَا أَحْرَاهُ*, and *أَحْرِي بِهِ*, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (S, K.) [You say, *مَا أَحْرَاهُ بِذَلِكَ* *How well adapted or disposed, &c., is he for that!*]

5. *تَحَرَى* signifies *قَصَدَ الْحَرَى*; i. e. *He sought, or repaired to, the vicinage, quarter, tract, or region, of a people*: this is said to be the primary signification: (Mgh:) and *تَحَرَاهُ* *he sought, or repaired to, his vicinage, &c.*; as also *حَرَاهُ*, aor. *يَحْرِى*: (TA:) *he aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it; namely, a thing*. (S, Mgh, Mgh, K, TA.) Hence, in the Kur [lxxii. 14], *فَأُولَئِكَ تَحَرَّوْا رَشَدًا* *Those have aimed at, or sought, &c., a right course*. (S, TA.) And *تَحَرَّيْتُ مَرْضَاتَهُ* *I aimed at, or sought, &c., his approval*. (Mgh.) And the trad., *تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ* *See ye the Night of the قدر in the last ten [nights of Ramadán]*. (TA.) — Also *He sought what was most meet, suitable, fit, proper, or deserving*, (S, Mgh, Mgh, K,) to be done, (S, K,) of two things, (Mgh, Mgh,) according to the opinion predominating in his mind, (S,) [in the affair, or case]: (Mgh:) or *he sought, or endeavoured, and strove in seeking, and deciding upon, the singling out of a thing, by deed and by word*. (TA.) — And *He tarried, waited, or paused in expectation*, *بِالْمَكَانِ* in the place. (S, K.)

حَرَى The vicinage, quarter, tract, or region, (Aq, T, S, lAth, Mgh, K,) of a man, (Aq, T, lAth,) or of a people; (Mgh;) the environs (Aq, T, S) of a man, (Aq, T,) or of a house; (S;) and *حَرَاهُ* signifies the same: (S, K:) and [it is said that] the former signifies also the place of the eggs of an ostrich: (S, K:) and a covert, or hiding-place, among trees, of a gazelle: (K, TA:) Lh says that it signifies the place of laying eggs of the ostrich; or the covert, or lodging-place, of the gazelle: but this is false; for with the Arabs the word signifies as explained above on the authority of Aq; and the *حرى* of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the environs thereof: (T, TA:) pl. *أَحْرَاهُ*. (K.) You say, *فَلَا أَرَيْتَكَ بِحَرَايَ* and *حَرَاتِي* [Go thou, so that I may by no means see thee in my vicinage, &c.]. (S.) And *لَا تَقْرُبْ حَرَانًا* [Approach not thou our environs. (S.)] And *بَعْرَاهُ* and *نَزَلْتُ بِحَرَاهُ* [I alighted, or

حَزَّاز : see حَزَّاز, in two places.

حَزَّاز, said of a camel, *He has an incision, or a cut, in the edge of the callous protuberance upon his breast, produced by his elbow, which makes it bleed: if it does not make it bleed, it is termed مَاسِحٌ* (S, K:) or حَزَّاز is a cut, or an incision, in the arm, penetrating through the shin, to the flesh, opposite the callous protuberance upon the breast of a camel; also termed عَرَقٌ (El-'Adebbes El-Kinānee:) or a cut, or an incision, in the said protuberance: it is a subst., like ضَاغُطٌ and نَاكُتٌ (TA.)

حَزَّاز, pl. حَوَاز : see حَزَّاز, in two places.

حَزَزَةٌ A pain in the heart, arising from fear or from physical suffering: (K:) pl. حَزَازٍ. (TA.) [See also حَزَّاز.]

تَحْزِيزٌ [see 2.—] The being cut, or notched, much, or in many places; being serrated, or jagged, like the teeth of the مَنَجَلٌ: and sometimes this is in the edges, or extremities, of the human teeth. (TA.) You say, فِي أَسْنَانِهِ تَحْزِيزٌ (S, A, K) In his teeth is a serration, and a sharpness of the extremities [such as is seen in the teeth of young persons]; syn. أَشْرٌ (S, K); the like of the serration of the teeth of the مَنَجَل. (A.) — Also The marks of cutting or notching. (TA.)

مَحْزٌ A place of cutting [or notching]. (TA.) You say, قَطَعَ قَاصَبُ الْمَحْزِ (A, TA) He cut, and hit the place of cutting. (TA.) And تَكَلَّمَ وَأَشَارَ إِلَى قَاصَبِ الْمَحْزِ [He spoke, and indicated, or advised, and hit upon the right thing]: (A, TA:) [app. alluding to the right place of incision of the كَرْكِرَةٌ, which is a nice and difficult operation: see كَرْكِرَةٌ.] — [A notched, or small hollowed, place, made by cutting or otherwise. — A groove, or the like. Occurring in the K, voce بَكْرَةٌ, and in art. خَصَرٌ, &c.] — See also حَزَّ, first signification.

حزب

1. حَزَبَةٌ (S, A, Mgh, Mgh, K,) aor. ٤, (Mgh, Mgh,) inf. n. حَزَبٌ (K, TA,) It (an event) befell him: (S, A, Mgh, Mgh, K:) and it became severe to him; distressed him; or pressed severely, or heavily, upon him: or it straitened him, or overcame him, (K, TA,) suddenly, or unexpectedly. (TA.)

2. حَزَبٌ (A, K,) inf. n. تَحْزِيبٌ (K,) He collected, congregated, or assembled, people: (TA:) he collected, or formed, people into أَحْزَابَ (A, K,) i. e. parties, classes, bodies, divisions, or the like. (A.) — † He divided the Kur-án into أَحْزَابَ (S, A, Mgh, TA,) meaning set portions for particular acts of prayer, &c.; the doing of which is forbidden. (Mgh.) [But it may also be used as meaning † He divided the Kur-án into sixtieth portions.]

3. حَازِبَةٌ He was, or became, of the number of

his partisans, or party: (TA:) he helped, or aided, him. (A.) — See also 5.

5. تَحْزَبُوا They became [or formed themselves into] أَحْزَابَ (A, Mgh, K,) i. e. parties, classes, bodies, divisions, or the like; (A;) as also † حَازَبُوا: (K:) they collected themselves together, (S, Mgh, TA,) against (عَلَى) others. (Mgh.)

حَزْبٌ and حَزَابَةٌ A severe, or distressing, event: or one that straitens, or overcomes, (K, TA,) suddenly, or unexpectedly. (TA.)

حَزْبٌ, in its primary acceptance, A party, or company of men, assembling themselves on account of an event that has befallen them (لَأَمْرِ حَزْبِهِمْ): (Ksh and Bd in v. 61:) [and then, in a general sense,] an assembly, a collective body, or company, of men: (IAqr, A, Mgh, L, K:) a party, portion, division, or class, (S, A, L, Mgh, K, TA,) of men: (L, Mgh, TA:) the troops, or combined forces, of a man; (K, TA;) his party, partisans, or faction, prepared, or ready, for fighting and the like: (TA:) the companions, (S, K,) sect, or party in opinions or tenets, (K,) of a man: (S, K:) any party agreeing in hearts and actions, whether meeting together or not: (El-Monjam, TA:) pl. أَحْزَابٌ. (S, A, Mgh, Mgh, L, K.) And the pl., with the article, Those people who leagued together to wage war against Mohammad: (K:) or the parties that combined to war with the prophets. (S.) And in the Kur xl. 31, The people of Noah and 'Ad and Thamood, and those whom God destroyed after them, (K, TA,) as the people of Pharaoh. (TA.) And يَوْمَ الْأَحْزَابِ [The day of the combined forces;] the day [or war] of the moat (الْخَنْدَق). (Mgh, Mgh, TA.) — I. q. وَرَدٌ (S, Mgh, Mgh, K, TA,) either in its proper sense, A turn, or time, of coming to water: or in the sense next following, which is tropical. (TA.) — † A set portion of the Kur-án, (A, Mgh, L, TA,) and of prayer, (Mgh, L, TA,) &c., (Mgh,) of which a man imposes upon himself the recital (A, Mgh, TA) on a particular occasion, (Mgh,) or at a particular time; (TA;) a set portion of prayer, and of recitation [of the Kur-án], &c., which a person is accustomed to perform: (Mgh:) pl. as above. (Mgh.) You say, قَرَأَ حَزْبَهُ مِنَ الْقُرْآنِ [He recited his set portion of the Kur-án]. (A.) And كَمْ حَزْبُكَ [How much is thy set portion of the Kur-án?]. (A.) — [Also † A sixtieth portion of the Kur-án.] — † A portion, share, or lot, (Mgh, TA,) of wealth, or property: or perhaps a mistranscription for حِزْبٌ; since IAqr says that حِزْبٌ signifies “a company of men;” and حِزْبٌ, “a portion, share, or lot.” (TA.) — A weapon, or weapons, of war; syn. سِلَاحٌ; (M, A, K, TA;) i. e. آتَةٌ. (TA.) — See also what next follows.

حَزْبَةٌ (S,) or حَزْبٌ and حَزَابَةٌ (K, TA,) Rugged ground: (S, K:) or very rugged ground: (TA:) or the first signifies hard, elevated ground: (Ham p. 664:) and the last, a most rugged tract of [high ground such as is termed] قُفٌّ, slightly elevated, in another hard قُفٌّ; (ISh, TA;) or a rugged, elevated place: (TA:) the first is a pl.;

(K:) [or rather a coll. gen. n., of which the last is the n. un.; i. e.,] the last is a more special term than the first; (S;) and the pl. is حَزَابٌ (S, in copies of the K حَزَابِي) like صَحَابٌ, originally حَزَابِي (S, TA;) and also explained as signifying extended, rugged, narrow places. (TA.)

حَزَابٌ Thick, coarse, rude, or bulky, and short; as also حِزَابٌ: (S:) thick, coarse, rude, or bulky, and inclining to shortness; as also حِزَابَةٌ (S, K,) in which the ي is for the purpose of quasi-coordination to the quadriliteral-radical class, as in فَهَامِيَّةٌ and عَلَانِيَّةٌ from فَهَمٌ and عَلَنٌ (S,) and حِزَابٌ (K;) applied to a man, (S, TA,) and to an ass: (TA:) and حِزَابَةٌ also signifies thick, coarse, rude, or bulky, applied to a camel, and to a pubes; and hardy, strong, or sturdy, applied to an ass. (TA.) — Also pl. of حِزَابَةٍ. (S.)

حَازِبٌ see حَازِبٌ.

حُزَابَةٌ see حُزَابَةٌ.

حُزَابَةٌ see حُزَابٌ, in two places.

حَازِبٌ and حَزِيبٌ A severe, or distressing, event: pl. [app. of either word] حُزْبٌ (K,) or, accord. to MF, حُزْبٌ; and pl. of the former word حَوَازِبٌ. (TA.) — Also, the former, What falls to one's lot, of work. (TA.)

حُزْبَانٌ, in which the ن is said by some to be augmentative, and by others to be radical: (TA:) see حُزَابٌ, in two places. — Also The carrot of the land (حُزْرُ الْبَرِّ): [this would rather seem to mean the wild carrot, but for what here follows:] the carrot of the sea (حُزْرُ الْبَحْرِ) is called قُطٌّ. (S.) [See also art. حُزْبٌ.] — The coch. (K.) — A species of [the birds called] قُطًا. (K.) [See also art. حُزْبٌ.]

حُزْبَانٌ A certain plant [app. that called حُزْبَانٌ, mentioned above: see art. حُزْبٌ].

حُزْبَانٌ An old woman: (S, TA:) or [an old woman] in whom is no good: (TA:) or a cunning, or crafty, old woman. (Har p. 76.) The ن is augmentative, as it is in زَيْتُونٌ. (TA.)

حزر

1. حَزَرَةٌ, aor. ٤ and ٥, inf. n. حَزَرَ (S, M, Mgh, K) and مَحْزَرَةٌ (Th, K,) He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number: (S, Mgh, Mgh, K:) [more commonly,] he computed by conjecture its quantity or measure &c.; syn. قَدَّرَهُ بِالْحَدْسِ (M); he took its quantity or measure &c. by the eye. (TK.) [He conjectured it; and so حَزَرَهُ, inf. n. تَحْزِيرٌ: perhaps post-classical: whence عِلْمُ التَّحْزِيرِ The science of divination.] You say, حَزَرَ الشَّخْلَ He computed by conjecture the quantity of the fruit upon the palm-trees. (A, Mgh.) And حَزَرْتُ قِرَاءَتَهُ I computed his recitation, or reading, to be twenty verses [of the Kur-án]. (A.) And

حَزَرْتُ قُدُومَهُ يَوْمَ كَذَا : I computed his arrival to be on such a day. (A.) And أَحْزَرَ نَفْسَكَ هَلْ تَقْدِرُ عَلَيْهِ : Measure thyself, whether thou be able to do it. (A.) — حَزَرَ (S, M, K,) aor. ʔ, inf. n. حَزَرَ and حَزُورٌ (M,) It (milk, S, M, K, and beverage of the kind called نَبِيذٌ, S, K) became sour, or acid. (S, M, K.) It is said in a prov., حَزَرَ عَدَا الْقَارِصُ [explained in art. قَرَصَ]. (A.) — Hence, (TA,) : It (a man's face) was, or became, [sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.)

2: see above.

حَزْرَةُ الْمَالِ The better, or best, of cattle or other property; (S, A, Mgh, Mgh, K;) as also حَزِيرَةٌ : or the latter signifies property to which the heart clings: (TA:) the term حَزْرَةٌ is applied alike to what is masc. and what is fem.: (AO, Mgh:) the pl. is حَزَرَاتٌ (S, Mgh, K) and حَزَرَاتٌ, as though the sing. were an epithet: (Mgh:) it is applied to the better or best of property because the owner of such property always, when he sees it, computes its quantity or number in his mind: accord. to Abou-Sa'eed, حَزَرَاتُ الْأَمْوَالِ signifies those kinds of property which their owners love: accord. to AO, choice kinds of property. (TA.) You say also, هَذَا حَزْرَةُ نَفْسِي, meaning This is the best of what I have: and of such property the collector of the poor-rate is forbidden to take. (S, Mgh, TA.) Also, هِيَ حَزْرَةُ قَلْبِي It is the choice thing of his heart. (AO.)

حَزْرَةٌ Sour [milk such as is termed] صَرْبَةٌ. (K.) [In some copies of the K, صَرْبَةٌ, which SM thinks to be a mistake for صَرْبَةٌ. See also حَازِرٌ.]

حَزُورٌ (TA) and حَزُورَةٌ (S, K) and حَزَاوَرَةٌ (K) A small hill: (S, K, TA:) or the first, rugged ground: (TA:) and the second, stony ground: (Abu-ʔ-ʔeiyib:) pl. [of the first and second] حَزَاوِرٌ (S, K) and حَزَاوِرَةٌ (K, mentioned by Abu-ʔ-ʔeiyib as pl. of the second,) and [of the third] حَزَاوِيرٌ (K.) — Also حَزُورٌ and حَزُورٌ, (S, A, K,) [the latter the more common,] + A strong boy; (K;) one that has attained to youthful vigour, or the prime of manhood: (TA:) or a boy who has become strong, (S, A,) and has served: (S:) or one who has nearly attained the age of puberty, and has not had commerce with a woman (ولم يفعل بامرأة [app. meaning ولم يفعل]): (Yaqkoob, S:) or one who has attained the age of puberty, and has become strong: (Mgh, TA, in explanation of the latter word:) or a boy who has nearly attained the age of puberty; so called, accord. to several authors, as being likened to a hill: or one who has fully attained that age: (TA:) or, accord. to Aṣ and El-Mufaḍḍal, a young boy, who has not attained the age of puberty: and sometimes, one who has attained that age, and become strong in body, and has borne arms: and this is the right explanation: (Az:) and a strong man: and, contr., a weak man: (AHāt, K:) or, accord. to some of the lexicologists, when applied to a boy, or young man, it signifies strong: and when applied to an old man, weak: (Abu-ʔ-ʔeiyib:) pl. حَزَاوِرَةٌ (S, TA) and حَزَاوِرٌ. (TA.)

حَزُورٌ : see حَزُورٌ.

حَزْرَةُ الْمَالِ : see حَزْرَةُ الْمَالِ.

حَزِيرَانٌ The name of a month, in Greek; [the Syrian month corresponding to June, O.S.]; (S, K;) [next] before ثَمُوزَ. (S.)

حَزُورٌ : } see حَزُورٌ.
حَزَاوَرَةٌ : }

حَازِرٌ A man computing, or who computes, by conjecture, the quantity or number [&c.] of a thing or things. (S, TA.) [See 1.] — Applied to milk, and to the beverage called نَبِيذٌ, Sour, or acid: (S, K:) or, applied to milk, it means more than حامِضٌ: (TA:) or i. q. حَامِزٌ: (IAṣr, TA:) or more than حامِزٌ. (TA in art. حَمِزٌ.) — And hence, (TA,) applied to a face, ʔ [Sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.) [See also what follows.]

مَحْزُورٌ (K, TA,) in some copies of the K مَحْزُورٌ, (TA,) [in the CK مَحْزُورٌ] ʔ Angered; (K, TA;) and having a frowning, contracted, stern, austere, or morose face. (TA.) [See also what next precedes.]

حَزَقٌ

1. حَزَقٌ (S, K,) aor. ʔ, inf. n. حَزَقٌ (K,) He tied, or bound, a thing (S, K) with a rope: (S:) he tied, or bound, it strongly with a rope. (TA.) — He bound, or bound round, a foot, or a man. (K, accord. to different copies.) — He strung a bow. (TA.) — He pulled, or drew, a bond, and a bow-string, hard, or vehemently. (K.) — He, or it, squeezed, pressed, compressed, or pinched, a thing. (K.) You say of a tight boot, حَزَقَ رِجْلَهُ It compressed, or pinched, his foot. (K.) — He straitened; made strait, or narrow. (TA.) — They surrounded, encompassed, or encircled, him, or it. (TA.) — He broke wind: (K:) said of an ass. (TA.) Hence the saying of 'Alee, in disparagement of the schismatics, حَزَقَ عَيْبَ حَزَقٍ عَيْبٍ meaning "the case is not as ye assert:" said by El-Mufaḍḍal to be a proverbial phrase, applied in relation to a man who relates a piece of information that is not complete nor realized. (TA.)

4. احْزَقَهُ (K,) inf. n. احْزَاقٌ (TA,) He prevented, withheld, debarred, or forbade, him, (Az, K,) from it. (TA.)

5. اِحْتَزَقَ i. q. تَجَمَّعَ [It became collected, brought together, &c.]. (TA.)

7. اِنْحَزَقَ i. q. انْضَمَّ [It became drawn, collected, or gathered, together; or drawn and joined, or adjoined; &c.]. (TA.)

حَزَقٌ and حَزَقَةٌ and حَزَاقَةٌ and حَزَقٌ and حَزَقَةٌ (S, K) and حَزَاقَةٌ (K) A collection (S, K) of men, and of birds, and of palm-trees, &c.: pl. of the second حَزَقٌ. (S.)

حَزَقٌ [Niggardliness, or tenaciousness, of that which is in one's hands]: see حَزَقٌ.

حَزَقَةٌ : see حَزَقٌ : — and see also حَزَقَةٌ.

حَزَقٌ : see the next paragraph.

حَزَقٌ and حَزَقَةٌ Short: or short in step by reason of the weakness of his body: (K:) or short, and short in step: (S:) or narrow in judgment: (K:) so Aṣ, in explanation of the latter word; applied to a man and to a woman: (TA:) or this signifies short: and short and ugly: and the former, narrow in power and judgment, and avaricious, niggardly, or tenacious: (Sh, T, TA:) and the latter, (AO, TA,) or both, (K,) large-bellied and short, and, in walking, turning about his buttocks; as also حَزَقَةٌ and حَزَقَةٌ: [the last in the CK without tesheed:] or [in the CK "and"] the first two words, and حَزَقٌ and حَزَقَةٌ, a short man who is short in step by reason of his shortness or of the weakness of his body: or a man niggardly, or tenacious, of that which is in his hands; and the subst. [signifying the quality thus denoted] is حَزَقٌ: (K:) also evil in disposition, (IAṣr, K,) and niggardly: (IAṣr, TA:) and straitened in circumstances: (Sh, K:) or الحَزَقَةُ [in the CK الحَزَقَةُ] signifies [sometimes] a sort of game; (K;) as in a trad., in which it is said of some girls, لَعِبْنَ الحَزَقَةَ [They played at the game of الحَزَقَةَ]. (TA.) (TA) is a saying of the Arabs, (S,) explained as meaning Short in step by reason of thy weakness, short in step &c., climb up, [O eye of a gnat or musquito;] and was said, as is related in a trad., by the Prophet, in dancing El-Ḥasan and El-Ḥoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) حَزَقَةٌ is for حَزَقَةٌ, or حَزَقَةٌ: (IAth, TA:) and رَقِيتُ فِي الدَّرَجَةِ اِرْقَى means رَقِيتُ فِي الدَّرَجَةِ اِرْقَى (S:) and عَيْنٌ بَقَّةٌ is an allusion to smallness of the eye, (IAth, TA, and Har p. 619,) as being likened to the eye of the gnat or musquito; or denotes smallness of person. (Har.)

حَزَقَةٌ : see حَزَقٌ, in two places.

حَزَقٌ : see حَزَقٌ.

حَزَاقٌ Anything with which one ties, binds, or makes fast. (TA.) [The meaning of بِالضَّرْوَةِ assigned by Golius to حَزَاقًا is a mistake, occasioned by his misunderstanding a passage in the K, where it is said of a woman that she used حَزَاقًا by poetie license (بِلِضْرُورَةٍ) for حَزَاوَقًا, a proper name of a man.]

حَزِيرٌ : see حَزَقٌ : — and see also حَزَقَةٌ.

حَزَاقَةٌ : see حَزَقٌ.

حَزَقَةٌ : see حَزَقٌ. — Also, (K,) and حَزَقَةٌ (TA,) A part, or portion, (K, TA,) [of a swarm] of locusts; (TA;) as also حَزَقَةٌ; (K and TA in art. حَزَقٌ;) or of anything; (K, TA;) even of wind: (TA:) pl. of the former حَزَاقِيٌّ and حَزَقٌ (K, TA [in the CK حَزَقٌ, which is pl. of حَزَقَةٌ]) and [coll. gen. n.] حَزَقِيٌّ (K.) — And i. q. حَزَقَةٌ [A walled garden; &c.]: (K:) or the like of a حديقة. (Ibn-'Abbād, TA.)

حَازِقٌ One who is pinched by a tight boot: (S, K:) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (K.) One says, لَا رَأْيَ لِحَازِقٍ [No counsel, or advice, is possible to one who is pinched by a tight boot]. (S, TA.) [See also حَاقِنٌ.]

حَزَقَةٌ: see حَزَقٌ.

حَزَقٌ: see أَحَزَقٌ.

إِبْرِيْقٌ مَحْزُوْقٌ الْعُنُقِ A narrow-necked ewer. (A, Nb, K.)

مُتَحَزِقٌ Very niggardly or tenacious or avaricious. (S, K.)

حزرم

1. حَزَمَ (S, Mgh, K,) aor. -, (K,) inf. n. حَزْمٌ, (S,) He bound it, or tied it; (S, K;) namely, a thing: (S:) or he made it a حَزْمَةٌ [q. v.]. (Mgh.) — حَزَمَ الدَّابَّةَ (S, Mgh) or الفَرَسَ (K,) aor. as above, (Mgh,) and so the inf. n., (Mgh, Mgh,) He bound the beast [or horse] with the حَزَام [or girth]; (T, S, Mgh, Mgh;) and with a rope; (T, TA;) or he bound the حَزَام of the [beast or] horse. (K.) — [And hence,] حَزَمَ رَأْيَهُ, [aor. and] inf. n. as above, †He made his judgment, opinion, or counsel, firm, or sound. (Mgh.) It is said in a prov., قَدْ أَحْزَمْتُ لَوْ أَغْزَمُ [Certainly I make firm my determination if I determine upon doing a thing]; meaning I know حَزْمٌ [i. e. prudence, or discretion, and precaution], though I do not practise it. (IB, TA. [See also Freytag's Arab. Prov. ii. 262.]) — حَزَمَ (S, K,) aor. -, (K,) inf. n. حَزْمٌ (S, K*) and حَزُومَةٌ (K, *TK,) but this latter is not of established authority, (TA,) and حَزَمَ (CK, *TK, [or this is probably a simple subst. in relation to حَزْمٌ]) He possessed the quality of حَزْمٌ [explained below, as meaning prudence, or discretion, &c.]. (S, K.) — حَزِمَ, aor. -, inf. n. حَزْمٌ (S, K,) He was, or became, choled, (K,) or he had what resembled a choling, (S,) in his chest. (S, K.)

4. أَحْزَمَهُ He made for him, or put to him, [namely, a horse, as is implied in the K,] a حَزَام [or girth]. (K.)

5. حَزَمَ and أَحْزَمَ (S, K,) [said of a horse, as is implied in the K, and of a man,] He became furnished with a حَزَام [i. e. girth, or girdle]: (K:) [or, said of a man, he became girt; or he girded himself;] or i. q. تَلَبَّسَ, meaning he bound his waist with a rope [or girdle]. (S.) It is said in a trad., نَهَى أَنْ يُصَلِّيَ الرَّجُلُ حَتَّى يَحْزِمَ [He forbade that the man should pray unless he were girt, or unless he girded himself]. (TA.) — حَزِمَ He acted with prudence, or discretion, and precaution, in his affair, or case. (TA.)

8. احْتَزَمَ: see 5, in two places: — and see حَزَمَ. — Also It was, or became, innwrapped. (Ham p. 614.)

Bk. I.

12. احْزُوزِمَ (K,) from الْحَزْمُ; like اعْشُوشِبَ, from الْعُشْبُ; (TA;) It (a place) was, or became, rough, or rugged: (K:) or elevated. (TA.) — It was, or became, collected together, and compacted, or compact. (K.) — He (a man) was, or became, big, or large, in the belly, without being full. (K, TA.)

حَزَمَ [Prudence, or discretion, and precaution:] sound management of one's affair or case, (S, K,) and taking the sure course therein, (T, S, K,) and precaution, that it may not become beyond the power of management: (TA:) said in a trad. to consist in evil opinion: and in another, in the asking counsel of people of judgment and obeying them: (TA:) or good judgment: (Mgh:) or strength, [or firmness of mind or of judgment, (see حَزَامٌ)] and sound management: (Ham p. 33:) the first part thereof said by Aktham Ibn-Sayf to be consultation: (Hamid:) from the same word as signifying the act of "binding the حَزَام," (Mgh,) or from this word as signifying the act of "binding with the حَزَام," and "with the rope:" (T, TA:) and حَزِمَ signifies the same; as in the saying, إِنَّ الْوَحَاةَ مِنْ طَعَامِ الْحَزْمَةِ [Verily quickness is of the food of prudence, &c.], a prov., mentioned by Ibn-Kethweh, alluding to people's collecting themselves together and aiding one another, when they act with quickness, or sharpness, and vigour; and said in praise of him who thus acts. (TA.) You say, أَخَذَ بِالْحَزْمِ (TA) and [sometimes] فِي الْحَزْمِ (K in art. حَوَظٌ) [He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالثَّقَةِ, he took the sure course in his affair.] — أَحْزَمَ and أَحْزُوزِمَ (K:) or this last signifies rough, or rugged, ground: (Yz, IB, K:) and حَزْمٌ is [ground] more elevated than what is termed حَزْنٌ: (S:) or more rough, or rugged, than what is termed حَزْنٌ: (Ham p. 45:) or elevated ground, or rugged and elevated ground, that is girt (أَحْزَمَ) by a torrent: or rugged ground, having many stones, which are more rugged and rough and scabrous than those of the أَكْمَةِ, but the top of which is broad and long, extending to the length of two leagues, and three, and less than that, which the camels do not ascend except by a road that it has: accord. to Yaqkoob, the م is a substitute for the ن of حَزْنٌ: pl. حَزُومٌ. (TA.)

حَزَمَ [in a horse (see أَحْزَمَ)] Largeness, or fulness, of the sides, or of the sides and belly and flank; contr. of هَضَمَ. (S.)

حَزْمَةٌ: see حَزَمَ.

حَزْمَةٌ A bundle, or what is bound round, (K, TA,) of firewood &c.: (S:) pl. حَزْمٌ. (Mgh, TA.)

حَزْمِي وَاللَّهِ i. q. حَزْمِي وَاللَّهِ (K;) as also حَزْمِي وَاللَّهِ (q. v.). (K in art. حَزْمٌ.)

حَزْمَةٌ Short; (K;) applied to a man. (TA.)

حَزَامٌ [The girth of a horse and the like; and the girdle of a man:] the thing with which one

girths, or girds; as also حَزَامَةٌ and حَزْمٌ and حَزْمَةٌ: (K:) pl. حَزْمٌ, (Mgh, K, TA, [in the CK حَزْمٌ]) i. e., pl. of حَزَامٌ, (Mgh, TA,) [and حَزْمَةٌ is pl. of pauc. of the same:] the pl. of حَزْمَةٌ [and حَزْمٌ] is حَزَامٌ. (TA.) [J says,] The حَزَام of the beast is well known: and hence the saying, جَاوَزَ الْحَزَامَ الطَّيْمَيْنِ [The girth passed beyond the two teats]; (S;) meaning †the affair, or case, became distressing, and formidable. (K in art. طَبِي.) — Hence, also, The حَزَام [or swaddling-band] of a child in his cradle. (S.) — [And hence, also,] أَخَذَ حَزَامَ الطَّرِيقِ †He took the middle, and main part, or beaten track, of the road. (TA.)

حَزِيمٌ: see حَزَامٌ — and see also حِزْزُومٌ, in two places.

حَزَامَةٌ: see حَزَامٌ.

حَزَامٌ A binder of paper into bundles: in [the dial. of] Má-warā-en-Nahr. (TA.)

حَزِيمٌ (S, K) and حَزِيمٌ (K) Possessing the quality of حَزْمٌ [explained above, as meaning prudence, or discretion, and precaution; or good judgment; &c.]: or intelligent; discriminating, or discerning; possessing firmness, or soundness, of judgment, or knowledge, and skill in affairs, or experience and good judgment; using precaution in affairs: (TA:) pl. (of the former, TA) حَزَمَةٌ (K, TA [in the CK, erroneously, حَزْمَةٌ]) and حَزَامٌ and حَزْمٌ and [of pauc.] أَحْزَامٌ; (TA;) and (of حَزِيمٌ, TA) حَزِيمَةٌ. (K.)

حَزِيمٌ and حَزِيمٌ The breast, or chest: (K:) or the middle thereof; (S, K;) and the part which the حَزَام [i. e. girth or girdle] embraces, (S, TA,) where the heads of the جَوَانِح [or ribs of the breast] meet, above the lower extremity of the sternum, opposite the كَاهِل [or uppermost third portion of the backbone]: (TA:) the part of the breast which is the place of the حَزَام: (Ham p. 704, in explanation of the latter word:) and the former word, the part that surrounds the back and the belly: or the ribs of [the part where lies] the heart: and the part of the side of the breast on the right and left of the حُلُقُوم [or windpipe]; (K;) the two parts thus described being called حَزِيمَان: (TA:) pl. of the former حَزَائِمٌ; (TA;) and of the latter أَحْزِمَةٌ [a pl. of mult.]. (K.) One says, أَشَدُّ حَزِيمَكَ لِهَذَا الْأَمْرِ, i. e. †Dispose and subject thyself to this affair, or case; meaning prepare thyself for it: and †He disposed and subjected, or prepared, himself: (TA:) or شَدَّ الْحَزَائِمَ is an expression denoting, by way of similitude, patient endurance of that which has befallen one. (Ham p. 163.) — And the former, †The breast [or bows] of a ship or boat. (MA.) — حَزِيمٌ [so in my copies of the S, imperfectly decl., app. regarded as of foreign origin, (not الحِزْزُومٌ as is implied in the K,)] the name of One of the

horses of the angels; (§;) the horse of Gabriel: (K:) accord. to some, [حيزون] with ن in the place of the م. (TA.) — See also حَزْم.

أَحْزَمُ [More, and most, prudent, discrete, or cautious]. Hence the prov., أَحْزَمُ مِنْ جَرَبَاءُ [More prudent, or cautious, than a chameleon]. (Meyd. [See Freytag's Arab. Prov. i. 309.]) — Also, applied to a horse, (§,) Large, or full, in the sides, or in the sides and belly and flank; contr. of أَهْضَرُ. (S, K.) — And, applied to a camel, (TA,) Large in the حِمْزُوم (K:) or large in the place of the حِزَام [or girth]. (T, TA.) — See also حَزْم.

أَحْزَامُ i. q. أَحْزَابُ [pl. of حَزَب]: (K:) the م is a substitute for the ب. (TA.)

مَحْزَمُ, of a beast, The part upon which lies the حِزَام [or girth]. (§.)

مَحْزَمُ: } see حِزَامُ.
مَحْزَمَةٌ: }

حزن

1. حَزَنَ (S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. حَزْنٌ; (Mṣb, TA;) and حَازَنَ, and حَزَنَ (S, K,) and حَازَنَ (K;) He was, or became, affected with حَزْن [q. v.; i. e. he grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; &c.; عَلَيْهِ and لَهُ for him or it]. (S, Mṣb, K.) حَزَنَ and لَا تَحْزَنُوا and لَا تَحْزَنُ, in the Kur [ix. 40, &c., and iii. 133], do not denote a prohibition of getting حَزْن; for حَزْن does not come by the will of man: the real meaning is Do not thou, and ye, that which engenders حَزْن; do not thou, and ye, acquire حَزْن. (Er-Rāghib. [But this requires consideration; or, rather, is not in every case admissible.]) — حَزَنَ (S, Mṣb, K,) aor. ٤, (Mṣb, TA,) inf. n. حَزْنٌ; (K;) and أَحْزَنَهُ; He, (another person, S,) or it, (an affair, or an event, or a case, Mṣb, K,) caused him to be affected with حَزْن [which see below; i. e. grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; &c.]: (S, Mṣb, K:) accord. to Yz, (§,) the former is of the dial. of Kureysh; and the latter, of the dial. of Temeem: (S, Mṣb:) and so say Th and Az: (Mṣb, TA:) but the former is said to be the more approved: (TA:) or, accord. to AZ, the aor. of the former is used, but not the pret.; (Mṣb, TA;) and when the act is ascribed to God, the latter verb is used: Z, also, says that what is well known in usage is the employing the pret. of the latter and the aor. of the former: (TA:) or أَحْزَنَهُ signifies he made him حَزِين [q. v.]; and حَزَنَهُ, [in some copies of the K (حَزَنَهُ),] he made حَزْن to be in him: (Sb, K:) or حَزَنَهُ, it caused him to fall into حَزْن. (TA.) — أَحْزَنَتِ الْأَرْضُ, (TA,) inf. n. حَزُونَةٌ; (S, TA;) and اسْتَخْزَنَتْ; (TA;) The ground was, or became, rough, (TA,) or rugged and hard. (§.) — One says also of a beast that is not easy to ride upon, يَحْزُنُ الْمَشَى: [He is rough in pace]:

and فِيهِ حَزُونَةٌ [In him is roughness in pace]. (TA.)

2. يَقْرَأُ بِالتَّحْزِينِ He reads, or recites, with a slender [and plaintive] voice. (S, K.) — See also 1.

4. احْزَنْ بِنَا الْمَنْزِلِ see 1. — احْزَنْ The place of alighting, or abode, was, or became, rough, or rugged and hard, with us: or made us to be on rugged ground. (TA.) — And احْزَنْ He was, or became, in a tract such as is termed حَزْن [i. e. rugged, or rugged and hard: opposed to أَهْل]. (K.) [And hence,] احْزَنُوا + They used roughness with men: opposed to اسهَلُوا. (TA in art. سهل.)

5: see 1. — تَحْزَنُ عَلَيْهِ He expressed pain, grief, or sorrow, or he lamented, or moaned, for, or on account of, him, or it; syn. تَوَجَّعَ. (K.)

6: }
8: } see 1.
10: }

حَزْنٌ Rugged (S, Mṣb, K) and hard (§) ground: (S, Mṣb, K:) or rugged high ground: (TA: [see also حَزْم:]) good land, though hard, is not thus termed: (Ish:) pl. حَزُونٌ: (Mṣb, TA:) and حَزْنَةٌ signifies the same as حَزْن: (K:) so too, as some say, does حَزْنٌ, with two dammehs; or, as others say, this is a pl. of حَزْن: and you say also أَرْضٌ حَزْنِيَّةٌ [meaning the same as حَزْن, or land of a rugged, or rugged and hard, or rugged and high, hind]. (TA.)

حَزْنٌ and حَزْنٌ (Lth, S, K,) the former said by AA to be used when the nom. or gen. case is employed, and the latter when the accus. is employed; (TA;) or the former is a simple subst., and the latter an inf. n.; (Mṣb;) Grief, mourning, lamentation, sorrow, sadness, or unhappiness; contr. of سُرُور: (S, TA:) or i. q. هَمٌّ: (K:) or [هَمٌّ, accord. to common usage, is for some evil that is expected to happen; whereas] حَزْنٌ is grief arising on account of an unpleasant event that has happened, or on account of an object of love that has passed away; and is the contr. of فَرَح: (El-Munáwee, TA:) or a roughness in the spirit, occasioned by grief: (Er-Rāghib, TA:) pl. أَحْزَانٌ; (K;) [properly a pl. of pauc.; but] it has no other pl. (TA.) [Hence,] عَامُ الْحَزْنِ The year [of mourning:] in which died Khadeejah and Aboo-Tálib: (IAqr, Th, K:) so called by Mohammad. (IAqr, Th.) الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ, in the Kur [xxxv. 31], is said to mean [Praise be to God, who hath dispelled from us] the anxiety (هَمٌّ) of the morning and evening meals: or all grieving anxiety of the means of subsistence: or the grief of punishment: or of death. (TA.)

حَزْنٌ: see حَزْنٌ, in two places.

حَزْنٌ: }
حَزْنٌ: } see حَزِينٌ.

حَزْنٌ: }
حَزْنَةٌ: } see حَزْنٌ.

حَزْنَةٌ Rugged mountains: pl. حَزْنٌ. (As, S, K.) — And [hence,] the pl., + Difficulties, hardships, or distresses. (TA.)

حَزْنِيَّ A camel that pastures in a tract such as is termed حَزْن. (S, TA.) — أَرْضٌ حَزْنِيَّةٌ: see حَزْنٌ.

حَزْنٌ Affected with vehement, or intense, حَزْنٌ [i. e. grief, mourning, &c.]; as also مَحْزَنٌ. (K, TA.)

حَزُونٌ A sheep, or goat, (شَاةٌ,) evil in disposition. (S, K.)

حَزْنٌ (S, Mṣb, K) and حَزْنٌ (S, K) and حَزْنٌ (K) Grieving, mourning, lamenting, sorrowful, sad, or unhappy: (S, Mṣb, K:) [see also مَحْزُونٌ; with which, accord. to the K, all seem to be syn.; and with which the first may be regarded as properly syn. on the ground of analogy, being from حَزْن, not from حَزْن:]] pl. (of the first, TA) حَزَائِنٌ and حَزَائِنَةٌ (K, TA) and حَزَائِنٌ (K voce ضَرْبِيسَ). — صَوْتٌ حَزِينٌ A soft or gentle, easy, slender, plaintive, and melodious, voice. (TA.) — مَالِكُ الْحَزِينِ A certain bird. (TA. [See art. ملك.])

حَزَانَةٌ A man's family, or household, for whose case he suffers grief and anxiety. (S, K.) [And simply One's family, or household.] One says, فَلَا نَ لَا يَبَالِي إِذَا شَبِعَتْ حَزَانَتُهُ أَنْ تَجُوعَ حَزَانَتُهُ [Such a one cares not, when his store-room is full, that his family, or household, suffer hunger]. (A, TA.) — A prior right which the Arabs enjoy over the foreigners, on their first arrival [in the territory of the latter], with respect to the houses and lands: (M, K:) or a condition which the Arabs used to impose upon the foreigners in Khurásán, when they took a town, or district, pacifically, that when the soldiery [of the former] passed by them, singly or in companies, they should lodge them, and entertain them, and supply them with provisions for their march to another district. (Az, TA.)

حَزُونٌ: see حَزِينٌ, in art. حَزْم.

مَحْزُونٌ: see مَحْزُونٌ.

مَحْزِنٌ [Grieving, or causing to mourn or lament, &c.,] is applied to an event, or a case; and also, but not حَازِنٌ, to a voice. (TA.)

حَزْنَانٌ: see حَزْنَانٌ.

مَحْزُونٌ Grieved; or caused to mourn or lament, or to be sorrowful or sad or unhappy; (AA, S, K;) as also مَحْزِنٌ. (K.) — مَحْزُونُ اللَّبْزَةِ Rough in the لبْزَةُ [app. meaning the angle of the lower jaw, or the flesh on that part]: and having the لبْزَةُ hanging down, [by the relaxation of its muscle,] in consequence of grief. (TA.)

حزى and حزو

1. يَحْزُو (S,) inf. n. حَزَا الشَّىْءَ (As, S,) aor. يَحْزُو (S,) and حَزَى الشَّىْءَ (As, TA;) and حَزَى (S,) [inf. n. حَزَى:] He computed, or determined, the quantity, measure, or the like, of the thing; (S;) he computed by conjecture the quantity, &c.

(Aq, S.) You say, *حَزَيْتَ النَّخْلَ*, (S, Mṣb,) inf. n. *حَزَى*; and *حَزَوْتَهُ*, inf. n. *حَزَوَ*; I computed by conjecture the quantity of the fruit upon the palm-trees. (Mṣb.) In the copies of the K, *حَزَى النَّخْلَ تَحْزِينَةً*, meaning *حَرَصَهُ*, is erroneously put for *حَزَى النَّخْلَ حَزِيًّا*, the words of Aq. (TA.) — *حَزَا*, (Lth, K,) aor. *يَحْزُو*, (Lth,) inf. n. *حَزَوَ*; (K;) and *يَحْزِي*, (Lth, K,) inf. n. *حَزَى*; (K;) and *تَحْزِي*, (Lth, K,) inf. n. *حَزَوَ*; (K;) *He divined*: (Lth, K, TA:) and particularly from the flight, or cries, &c., of birds. (K.) And *حَزَا*, (AZ, K,) aor. *يَحْزُو*, (TA,) inf. n. *حَزَوَ*; (AZ;) and *حَزَى*, aor. *يَحْزِي*; (TA;) *He chid birds, to make them rise and fly, or drove them away, and divined from their flight, or cries, &c.*: (AZ, K, TA:) and *drove them*: (K, TA: but the error in the K, mentioned above, makes the verb in this case also, and in the next following, to be *حَزَى*, and the inf. n. to be *تَحْزِيَةً*: TA:) [for] when a crow croaks in front of a man, and he desires to obtain some object of want, he says, "It is good," and goes forth: when it croaks behind his back, he says, "This is evil," and does not go forth: and when a thing passes by him from the direction of his right hand, he augurs good from it; but if from the direction of his left hand, he augurs evil from it. (AZ, TA.) — *حَزَا الشَّخْصَ*, aor. *يَحْزُو*, (S,) inf. n. *حَزَوَ*; (TA;) and *حَزَى الشَّخْصَ*, (S, K,) aor. *يَحْزِي*; (S;) said of the *سَرَاب* [or mirage], *It raised [to the eye] the figure of a man or other thing seen from a distance*: (S, K, TA:) or, accord. to IB, the correct phrase is *حَزَى الآلَ* [which may mean that one should say, *حَزَى الآلَ الشَّخْصَ*, or *حَزَى الآلَ الشَّرَابَ*: see *آل*, in art. *اول*]. (TA.)

5: see 1.

حَزَا: see what follows.

حَازٍ One who computes by conjecture the quantity of fruit upon palm-trees. (Mṣb, TA.) — A diviner: (Lth, TA:) one who examines the members, and the moles of the face, divining [from them]. (S, Har p. 170.) One says, *عَلَى الْحَازِي هَبَطَتْ* [meaning † *Thou hast lighted upon him who is knowing*]. (Har ib.) — An astronomer, or astrologer; as also *حَزَا*. (TA.) — The pl. is *حَزَاة* and *حَوَازٍ*. (TA.)

حس

1. *حَسَّ* (first pers. *حَسَيْتُ*, or *حَسَنْتُ*, and *حَسَيْتُ*, and *حَسَيْتُ*, and *حَسَيْتُ*) as syn. with *أَحْسَ*: see 4, throughout. — *حَسَّ لَهُ*, first pers. *حَسَيْتُ*, aor. *حَسَّ*; (S, K;) and first pers. *حَسَيْتُ* [aor. *حَسَّ*] (Yaḥkoob, S, K;) inf. n. *حَسَّ* (S, K) and *حَسَّ* (K,) or the latter is inf. n. of both verbs, but the former is a simple subst., (TA,) *He was, or became, tender, or compassionate, towards him*: (S, K:) [lit., *he felt for him*:] ISd says that, for *حَسَّ لَهُ*, the explanation of *حَسَّ لَهُ*, he found in the book of Kr the verb written with *ق* and *ق*; but that the former [?] is the right:

(TA:) or *he lamented for him*; (Abou-Malik, TA:) as also *حَسَّ لَهُ*. (K, TA.) The Arabs say, *إِنَّ الْعَامِرِيَّ لَيَحْسُ لِلتَّغْدِي*, *Verily the 'Amiree is tender, or compassionate, towards the Soqdee*; because of the relationship that subsists between them. (TA.) And Abu-l-Jarrāh El-'Oḳeylee said, *مَا رَأَيْتُ عُقِيلًا إِلَّا حَسَّ لَهُ*, *I have not seen an 'Oḳeylee without my feeling tenderness, or compassion, towards him*; (S, TA:) for the same reason. (TA.) [See *حَاسَةً*, second signification.] — *حَسَّ*, [aor. *حَسَّ*, inf. n. *حَسَّ*,] *He made his [i. e. sound, or motion,] to cease*. (Bd in iii. 145.) — Hence, (Bd, ubi supra,) *حَسَّ*, aor. *حَسَّ*, (S, A, Bd, Mṣb,) inf. n. *حَسَّ*, (Mṣb, K,) [and app., accord. to Fr, *حَسَّ*, or this may be a simple subst.,] *He slew them*: (Bd, Mṣb, K;) and *extirpated them*: (K:) or *he slew them quickly*: (A, TA:) or *he extirpated them by slaughter*: (Abou-Is-hāk, S:) or *he slew them with a quick and extirpating slaughter*: or *with a vehement slaughter*: (TA:) it occurs in the Kur iii. 145: (S, A:) accord. to Fr, *حَسَّ*, [so in the TA,] in this instance, is the act of slaying and destroying. (TA.) [Hence, *حَسَّ* app. signifies *It was utterly destroyed, so that nothing was left in the place thereof*; and so *حَسَّ* and *حَسَّ* [for it is said that] with respect to anything, signify *انْ لَا يَتَوَكَّفِي*. (TA.) Also *حَسَّ*, aor. as above, *He trod them under foot, and despised them*. (TA.) And *حَسَّ الْجَرَادُ* *The cold killed the locusts*. (S.) — [Hence,] *الْجَرَادُ تَحْسُ الْأَرْضَ* *The locusts eat the herbage of the land*. (TA.) And *حَسَّ الْبَرْدُ الْكَلَأَ*, (S, K,) or *الزَّرْعَ*, (A,) aor. *حَسَّ*, (S, TA,) inf. n. *حَسَّ*, (TA,) † *The cold nipped, shrunk, shrivelled, or blasted, (lit., burned, أَحْرَقَ, q. v.,) the herbage, (S, K,) or the seed-produce. (A.)* — *حَسَّ الدَّابَّةُ*, (S, TA,) or *حَسَّ بِالْحَيْثَةِ*, (A,) aor. *حَسَّ*, (S,) inf. n. *حَسَّ*, (S, K,) † *He curried the beast; removed the dust from it with the مِحْطَة*. (S, A, K, TA.) [See a proverb, voce *حَسَّ*.] Hence the saying of Zeyd Ibn-Ṣoḥān, on the day of the battle of the Camel, when he was carried off from the field, about to die, *ادْفِنُونِي فِي ثِيَابِي وَلَا تَحْسُوا عَنِّي ثَرَابًا*, [Bury ye me in my clothes, and] shake not off any dust from me. (S, TA.)

2. *حَسَّ الشَّيْءَ* [a mistake in the CK for *حَسَّ*]: see 4.

4. *إِحْسَانٌ*, (S, Mṣb, K,) inf. n. *إِحْسَانٌ*, (Mṣb,) *He perceived, or became sensible of, (وَجَدَ) the thing (i. e. motion or sound, TA) of the thing*: (S, K, TA:) *he knew the thing by means of [any of] the senses*: (IAth, accord. to his explanation of *الإِحْسَانُ* as signifying *بالحواس*) *he ascertained the thing as one ascertains a thing that is perceived by the senses*: (Bd in iii. 45:) *he knew the thing*; or *he perceived it by means of any of the senses*; syn. *عَلِمَ بِهِ*, (Mṣb,) and *عَلِمَهُ*, and *عَرَفَهُ*, (TA;) as also *حَسَّ*, aor. *حَسَّ*, inf. n. *حَسَّ*; and *حَسَّ* and *حَسَّ* and *حَسَّ* (TA, in explanation of the saying in the K that *حَسَّ الشَّيْءَ* [in the

CK erroneously *حَسَّ*] signifies the same as *أَحْسَنَهُ*; and in like manner *بِهِ* is syn. with *شَعَرَ بِهِ*, (L, Mṣb;) and so is *بِهِ* *حَسَّ*, aor. *حَسَّ*, inf. n. *حَسَّ* (L, Mṣb) and *حَسَّ* and *حَسَّ*; (L;) or *حَسَّ* is a simple subst.: (M, L:) accord. to Fr, *إِحْسَانٌ* is syn. with *وَجَدَ*; and Zj says that the meaning of *حَسَّ* is *عَلِمَ* and *وَجَدَ*: (TA:) or *حَسَّ* signifies *he perceived, or became sensible of*; syn. *وَجَدَ*: and *he thought, or opined*: (Akh, S, K;) and *he saw*; syn. *أَبْصَرَ*: and *he knew*: (K:) and is trans. in these senses by itself, (Akh, S,) or by means of *بِ*: (TA:) and *أَحْسَنَتْ بِهِ* signifies *I knew it certainly; was certain, or sure, of it*; (S;) as also *حَسَّتُ بِهِ*, (S, K,) with *kesr*; (K;) speaking of news, or tidings: (S:) and for *أَحْسَنَتْ*, some say *أَحْسَيْتُ*, (S, Mṣb, K,) changing the [second] *س* into *ي*; (S, Mṣb;) and *أَحْسَنَتْ*, (T, S, L, K,) with a single *س*, which is an extr. kind of contraction, (S, K,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for *أَحْسَنَ*, we find *أَحْسَنَ*; (S;) and in like manner, for *حَسَّتُ*, (S, K,) or *حَسَّتُ*, (Mṣb,) some say *حَسَيْتُ*, (T, S, M, L,) and *حَسَيْتُ*, (M, L, Mṣb, K,) [in the CK *حَسَيْتُ*, which is the modern vulgar form,] and *حَسَّتُ*. (Abu-l-Ḥasan, IAg, T, M, L.) You say, *إِحْسَهُ بَعَيْنَهُ* [*He perceived him, or it, with his eye*]; (Ibn-Zekereyyū, TA in art. *حَسَّ*;) and so *حَسَّ*. (Sgh, TA ibid.) [In the present art. in the TA, it is said that *حَسَّ* is syn. with *أَحْسَنَ*: but *بالنَّصْل* is evidently a mistranscription for *بِالْبَصَرِ*.] And it is said in the Kur [iii. 45], *فَلَمَّا أَحْسَ عَيْسَىٰ مِنْهُمْ*, *And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses*: (Bd:) or *opined it*; or *perceived it*, or *became sensible of it*: (Akh, S:) or *saw it*: (Lh, TA:) or *knew it, or perceived it sensibly*. (Mṣb.) And in the same [xix. last verse], *هَلْ تَحْسُ مِنْهُمْ*, *Dost thou see of them any one?* (TA.) You say also, *هَلْ أَحْسَنْتَ الْخَبَرَ*, *Hast thou known the news?* (TA.) And *أَحْسَنْتَ بِالْخَبَرِ*, and *حَسَيْتُ بِهِ*, and *حَسَّتُ بِهِ*, and *أَحْسَيْتُ بِهِ*, *I knew the news certainly*. (S.) And *أَحْسَنْتَ الْخَبَرَ*, and *حَسَّتُ*, and *حَسَيْتُ*, and *أَحْسَنَتْهُ*, and *أَحْسَنْتُ مَا أَحْسَنْتُ*, (T, L, TA.) And *أَحْسَنْتُ مَا أَحْسَنْتُ بِهِ*, and *أَحْسَنْتُ بِهِ*, and *أَحْسَنْتُ بِهِ*, *I knew not aught of the news*. (T, L, TA.)

5. *تَحَسَّ* *He listened to the discourse of people*: (El-Ḥarbee, K:) accord. to Abou-Mo'adh, it is similar to *تَسَمَّعَ* and *تَبَصَّرَ*: (TA:) or *he sought repeatedly, or time after time, to know a thing, by the sense (الحاسة) [of hearing &c.]*: (Har p. 678:) or (so accord. to the TA, but in the K "and,") *he sought after, (Mṣb, K,) or sought after repeatedly, or time after time, (Mṣb,) news, or tidings, of a people, in a good cause*; (K;) *تَحَسَّ* signifying the doing the same in an evil cause: A'Obeid says, you say, *تَحَسَّتَ الْخَبَرَ*

and تَجَسَّه and تَجَسَّه is similar to it; and I Aqr, that تَجَسَّه and تَجَسَّه [but this is app. a mistranscription for تَجَسَّه] signify the same. (TA.) You say also, تَحَسَّسَ He asked, or inquired, after news, or tidings, of the thing. (S, TA.) And تَحَسَّسَ فلاناً, He inquired, or sought for information, respecting such a one; as also تَجَسَّسَ: or the former signifies he sought after him for himself; and the latter, "he sought after him for another." (TA, art. حَس.) The passage in which it occurs in the Kur xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) — See also 7.

7. اِنْحَسَّ † It became pulled out or up or off; became eradicated, or displaced; fell, or came, out; syn. انْقَلَعَ (S, K:) it fell; fell off; or fell continuously, by degrees, or one part after another; syn. تَحَاتَّ (S, K,) and تَقَاطَعَ: (A, TA:) it broke in pieces: (TA:) said by Az to be a dial. var. of انْحَتَّ. (TA.) You say, انْحَسَّتْ اُسْنَانُهُ (S, TA) † His teeth fell, or came, out, (انْقَلَعَتْ) and broke in pieces. (TA.) And انْحَسَّ شَعْرُهُ † His hair fell off continuously. (A.) And in like manner, تَحَسَّتْ اَوْبَارُ الْإِبِلِ (TA,) and تَحَسَّتْ (K, TA,) † The fur of the camels fell off continuously, and became scattered. (K,* TA.)

8. احْسَ: see حَسَّه.

R. Q. 1. حَسَّ لَهُ: see حَسَّ لَهُ.

R. Q. 2. تَحَسَّتْ اَوْبَارُ الْإِبِلِ: see 7.

حَسَّ [accord. to some, a subst. from 1, q. v., in several senses explained above; but accord. to others, an inf. n. As a simple subst., it is often used as syn. with حَاسَّة in the first of the senses assigned to the latter below; i. e., A sense; a faculty of sense; as, for instance, in the K in art. حَسَّ. — Hence الحَسَّ الشَّرَّكَ: see art. شَرَك]. — A sound: (K:) or a low, faint, gentle, or soft, sound; as also حَسِيْسٌ: (S, Mgh, Msh, TA:) [in the present day it often signifies the voice of a man or woman; and particularly when soft:] a plaintive voice or sound, in singing or weeping, and such as that of a lute; syn. رَنَّةٌ: (TA:) or حَسِيْسٌ, [or both,] the sound by which a thing is perceived: (Bd in xxi. 102:) and the former, motion: (K:) and the passing of anything near by one, so that he hears it without seeing it; as also حَسِيْسٌ. (K, TA.) It is said in the Kur [xxi. 102], لَا يَسْمَعُونَ حَسِيْسَهَا They shall not hear its low sound: (S:) [meaning, that of hell-fire:] or the sound by which it shall be perceived: (Bd:) or the motion of its flaming. (TA.) And in a trad., فَسَمِعَ حَسَّ حَيَّةٍ And he heard the motion, and the sound of the passing along, of a serpent. (TA.) And you say, مَا سَمِعَ لَهُ حَسًّا وَلَا جَرًّا He heard not any motion, nor any sound, of him, or it. (TA.) It may refer to a man and to other things; as, for instance, wind. (TA.) — A pain which attacks a woman after childbirth, (S, A, K,) in the womb: (A:) or the pain

of childbirth, when the latter is [first] felt: but the former meaning is confirmed by a trad. (TA.)

— الحَسَّ الحَمَى The commencement of fever, when the latter is [first] felt; (TA;) us also حَسَّاسُهَا:

(Lh, TA:) or حَسَّ signifies a touch, or slight affection, of fever, at its very commencement. (TA.) — Cold that nips, shrinks, shrivels, or blasts, (lit., burns, يَحْرِقُ, for which, in the TA, is substituted يَقْطَعُ,) the herbage. (S, K.) [See also حَاسَّة.]

حَسَّاسٌ, with fet-h, Perception by means of any of the senses; syn. وَجُودٌ. (L, TA.) Hence the proverb, لَا حَسَّاسَ مِنْ ابْنِي مُؤَدِّبٍ [There is no perceiving of the two sons of the place of the kindling of fire]: (L, TA:) for they say that two men used to kindle a fire in a road, and, when people passed by them, to entertain them as guests; and a party passing by when they had gone, a man said these words. (L.) And hence the saying, ذَهَبَ فُلَانٌ فَلَا حَسَّاسَ بِهِ Such a one has gone, and there is no perceiving him: or there is no perceiving his place. (TA.)

حَسَّاسُ الحَمَى: see حَسَّ.

سَنَةٌ حَسُوسٌ A year of severe sterility and drought; (S, K,*) in which is little good fortune; (TA;) as also حَسُوسٌ: (K:) or a year that consumes everything. (TA.)

حَسَّسَ: see حَسَّ, in four places. — Slain; killed. (S, Msh.)

حَسِّيٌّ [Relating to sense; sensible, or perceptible by sense;] opposed to مَعْنَوِيٌّ. (Kull p. 101 &c.)

حَسَّاسٌ Having strong perception: an epithet applied in this sense to the devil. (TA.) — رَجُلٌ حَسَّاسٌ لِلْأَخْبَارِ A man having much knowledge of news. (Msh.) — الْقُوَّةُ الْحَسَّاسَةُ [The sensitive faculty]. (Er-Rāghib, TA in art. حَسِي.)

حَسُوسٌ One who searches for news or tidings; (TA;) like حَسُوسٌ: (K, TA:) or the former relates to good, and the latter to evil. (K, TA.) — Unfortunate; unlucky; (IAqr, K;) as also حَسُوسٌ; (Lh, TA;) applied to a man. (IAqr, K.) — See also حَسُوسٌ.

حَاسَّةٌ sing. of حَوَاسٍ (A, Msh, K,) which signifies The five senses; (S, Msh;) the hearing, the sight, the smell, the taste, and the touch: (S, Msh, K:) these are the external: the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also حَسَّ.] — [A feeling; as in the saying,] أَطَّتْ لَهُ مَتَى حَاسَّةَ رَحِمٍ [A feeling of relationship, or consanguinity, pleaded for him on my part]. (Abou-Malik, TA.) — [An organ of sense; as when you say,] الْعَيْنُ حَاسَّةٌ [The eye is the organ of the sense of sight]. (S in art. عَيْن.) — حَاسَّةٌ also signifies † A thing that destroys, consumes, or injures, herbage or the like. Hence, حَوَاسٍ الْأَرْضِ Cold and hail [in one copy of the S heat] and wind and locusts and the beasts [that pasture]: (S, K:) these also being five. (S.) You say, أَصَابَتْ الْأَرْضَ حَاسَّةٌ † Cold

smote the land: (Lh, TA:) the ه is to denote intensiveness. (TA.) [See also حَسَّ, last signification.] And أَصَابَتْهُمْ حَاسَّةٌ † Injury befell them (S, TA) from cold (S, A, TA) or some other cause. (S.) حَاسَّةٌ also signifies † Wind that removes the dust into the pools of water left by torrents, and fills them, so that the moist earth dries up. (AHn, TA.) And † Locusts eating the herbage of the land. (TA.) You say also, مَرَّتْ مَرَّتًا بِالْقَوْمِ حَوَاسٌ, meaning † Severe years passed over the people. (Lh, TA.)

الْبَرْدُ مَحَّةٌ لِلْكَلَا (S, TA,) and اللَّيْثَاتُ (A, TA,) † The cold is a cause of nipping, shrinking, shrivelling, or blasting, (lit., of burning, see 1,) to the herbage. (S, TA.)

مَحَّةٌ † A currycomb; syn. فَرْجُونٌ; (S, A,* K;) it is an instrument of iron, having teeth like the مَشْطُ. (TA in art. نَمَسَ.)

مَحْشُونٌ pass. part. n. of 1, q. v. — [As a subst. it means A thing perceived by any of the senses; an object of sense: pl. مَحْشُونَاتٌ.] — الطَّرِيقُ الْمَحْشُونَةُ [lit., The way that is sensibly perceived; app., the milky way in the sky: or] the tract in the sky along which (مِنْهَا) the [wandering] stars [or planets] take their courses. (TA voce الْمَجْرَةُ.) — أَرْضٌ مَحْشُونَةٌ † Land smitten by locusts. (TA.) — See also حَسُوسٌ.

حسب

1. حَسَبَهُ (S, A, Mgh, &c.,) aor. 2, (S, Mgh, Msh, &c.,) inf. n. حَسَبَ (S, A, Mgh, Msh, K) and حَسَبَانِ (S, Mgh, Msh, K) and حَسَبَانِ (K) and حَسَابٌ (S, K,) which is generally an inf. n. of this verb, but sometimes of حَاسَبَ (TA,) and حَسَابَةٍ (S, K) and حَسَبَةٍ (Msh, K,) or this is like رَحْبَةٌ and رَحْبَةٌ, [denoting a mode, or manner,] as in a verse of Eu-Nūbighah cited below, (S.) and حَسَبَةٌ, which is of rare occurrence, (MF, TA,) He numbered, counted, reckoned, calculated, or computed, it; (S, A, Mgh, Msh, K;) namely, property [&c.]. (A, Mgh, Msh.) You say, مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسَبِ الْحَصَى [Who can count the sands, and number the pebbles?]. (A.) And أَتَى هَذَا فِي الْحَسَبِ [Throw thou this into the reckoning]; i. e., into what thou hast reckoned. (A.) وَالشَّمْسُ وَالْقَمَرُ بِحَسَابِ, in the Kur [lv. 4], means And the sun and the moon [run their courses] according to a [certain] reckoning; or through a series of mansions [or constellations], the bounds of which they do not transgress: (TA:) or بحسبان alludes to the numbers of the months and years and all other times: [but properly speaking,] بحسبان is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of حَسَابٌ; (S, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the firmament. (TA.) بحسباناً in the Kur vi. 96 is held by Akh to be for بحسبان, meaning بحساب [as in the phrase quoted above, from the Kur lv. 4, accord. to the first explanation]. (TA.) And حَسَابُكَ عَلَى اللَّهِ signifies حَسَابُكَ عَلَى اللَّهِ [On

8. **احتسب** [for **أَجْرًا** *He reckoned upon a reward*: or] *he sought a reward [from God in the world to come].* (TA.) **وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ**, in the *Kur* lxx. 2, means [*And He will supply him with the means of subsistence*] whence he does not reckon, or expect; whence does not occur to his mind. (Bd, Jel.) And **مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا**, in a trad., *Whoso fasteth during Ramadlān, believing in God and his Apostle, and [reckoning upon a reward, or] seeking a reward from God.* (Mgh,*TA.) You say also, **احتسب بكذا أجرا عند الله** (S, K) *He reckoned upon obtaining, [or he sought,] by such a thing, or such an action, a reward from God:* (PS:) or *he prepared, or provided, such a thing, seeking thereby a reward from God.* (K.) And **احتسب عند الله خيرا** *He prepared, or provided, in store for himself, good, [i. e. a reward,] with God.* (A, Mgh.) And **احتسب الأجر على الله** *He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life; relating only to an action done for the sake of God.* (Mṣb.) [Hence,] **أَبْتَأَ لَهُ**, (A, Mgh,) or **أَبْتَأَ**, (Mṣb,) or **أَبْتَأَ**, (S, K,*) is said when one has lost by death an adult child or son or daughter; (S, A, Mgh, Mṣb, K;) meaning *He prepared, or provided, in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his adult child:* (Mgh,*TA:) when a man has lost by death a child not arrived at the age of puberty, you say of him, **أَفْتَرَطَهُ**. (S, A, Mṣb, K.) [Hence also,] **احتسب** **عَمَلَهُ** [*He reckoned upon, or prepared for himself, a reward by his deed*: or] *he did his deed seeking a reward from God in the world to come.* (L, TA.) — **اَحْتَسَبْتُ الشَّيْءَ** *I included the thing in a numbering, or reckoning; or made account of it; accounted it a matter of importance.* (Mṣb.) And **لَا يَحْتَسِبُ بِهِ** [for **فُلَانٌ لَا يَحْتَسِبُ**] *Such a one is made no account of; is not esteemed, or regarded, as of any account, or importance.* (A, TA.) — **اَحْتَسَبْتُ عَنْدهُ** means **اِكْتَفَيْتُ** [*I was, or became, sufficed, or contented, thereat, or with him, or at his abode.*] (A, TA.) [And IbnD thinks that the verb has the same signification in the phrase **اَحْتَسَبْتُ عَلَيْهِ بِالْأَمَالِ**, quoted in the TA from the A; holding عليه to be here used in the sense of عَنْهُ; so that the meaning is *I was, or became, sufficed, so as to have no need of him, or it, by the property*: but I doubt whether this phrase be correctly transcribed.] — **احتسب** also signifies **اِنتَهَى** [*He abstained, or desisted; app. as one sufficed, or contented.*] (K.) — And **احتسب عليه كذا** *He disapproved and disallowed his doing, or having done, such a*

thing; (S, K, *) namely, a foul deed: (TA:) whence the appellation **مُحْتَسِبٌ**. (K.) And accord. to some, **احْتَسِبَ اللَّهُ عَلَيْهِ** means *He said, May God take, or execute, vengeance upon him; or punish him; for his evil deeds.* (Har p. 371. [See **حَسِبَ**].) [In the present day, **احْتَسِبَ عَلَيْهِ** is used as meaning *He prayed for aid against him by saying, حَسْبُنَا اللَّهُ God is, or will be, sufficient for us.*] — You say also, **احْتَسِبْ فَلَانًا**, (K,) or **احْتَسِبْ مَا عِنْدَهُ**, (A,) meaning *He endeavoured to learn what such a one had [in his mind, or in his possession].* (A, K, * TA.) — See also 4.

9. **احْسَبْ** *He (a camel) was, or became, of a white colour intermixed with red (S, TA) and with black. (TA.)*

حَسْبٌ Sufficiency. (K voce **حَسْبٌ**.) **حَسْبٌ** is a [prefixed] noun (S) [syn. with **كُنْفِي**, as is implied in the K voce **قُفْتُ**; or] syn. with **كَافِي**; (Mgh;) or [virtually] meaning **كَفَى** [as a pret. in the sense of an emphatic aor.]; (S, K;) or **يَكْفِي**: (TA:) Sb says that it is used to denote the being sufficed, or content. (TA.) You say, **حَسْبُكَ دِرْهَمٌ** [and **بِحَسْبِكَ دِرْهَمٌ**, in which latter the **ب** is redundant; meaning *Thy sufficiency, or a thing sufficing thee, is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, **بِحَسْبِكَ** is an enunciative put before its inchoative, (as also **حَسْبِكَ**), so that the meaning is, a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee, in art. **ب**; or, accord. to the S and K, a dirhem suffices thee: accord. to Bḍ (iii. 167), **بِحَسْبِكَ** means **مُحْسِبُكَ**, and **كَافِيكَ**, from **أَحْسَبُهُ** meaning **كَفَاهُ**; and is shown to have this meaning by its not importing a determinate signification in consequence of its being a prefixed noun with its complement in the saying, **هَذَا رَجُلٌ حَسْبُكَ** *This is a man sufficing thee.* (S, Mgh, K.) You say also, **حَسْبُكَ ذَلِكَ** *That is, or will be, [or let that be,] sufficient for thee.* (TA.) And **حَسْبُكَ اللَّهُ**, in the Kur viii. 65, *God is, or will be, sufficient for thee.* (Fr, TA. See also **حَسْبُكَ اللَّهُ**.) And **حَسْبُكَ بِصَدِيقِنَا** [A person sufficing thee is our friend]; in which the **ب** is added to denote emphatic praise. (Fr, TA in art. **ب**.) In the saying, **هَذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ** *This is a man sufficing thee as a man, i. e. supplying to thee the place of any other [by his excellent qualities],* (S, K,) and **مَرَرْتُ بِرَجُلٍ حَسْبُكَ مِنْ رَجُلٍ** *I passed by a man sufficing thee as a man, (TA.)* **حَسْبُكَ** is an expression of praise, referring to the indeterminate noun [رجل]; because, in its case, [what is originally (see below)] an inf. n. (**فَعْلٌ**) [under which term lexicologists, but not grammarians, include the **مَصْدَر**] is rendered, in grammatical analysis, by another word, [i. e., by an act. part. n.,] as though one said **لَكَ حَسْبٌ**, or **كَانَ لَكَ**. (S. [Thus **حَسْبُكَ** in these two instances is a **صِفَةٌ**, i. e. an epithetic phrase; and **رَجُلٌ مِنْ***

is a **تَمْيِيزٌ**, i. e. a specificative phrase.]) When the noun to which **حَسْبُكَ** refers is determinate, you put **حَسْبُ** in the accus. case, as a **حَالٌ**, i. e. a denotative of state; as in the saying, **هَذَا عَبْدُ اللَّهِ حَسْبُكَ مِنْ رَجُلٍ** *This is 'Abd-Allah; being one sufficing thee as a man.* (S. [Here **رَجُلٌ مِنْ** is, as before, a specificative phrase.]) [See also 4, the corresponding verb.] **حَسْبُ**, in this manner, is used alike as sing. and dual and pl.; (S, K;) being [originally] an inf. n. (S.) It is also used alone, [as a prefixed noun of which the complement is understood,] as in the phrase **حَسْبُكَ زَيْدٌ**, without **مِنْ** or **حَسْبِي** or **حَسْبُكَ** [&c., meaning *Zeyd is sufficient for me or for thee &c.*]; like as one says, **زَيْدٌ لَيْسَ غَيْرٌ**, for **لَيْسَ غَيْرُهُ غَيْرِي**. (S. [That is, **حَسْبُ**, when thus used, is subject to the same rules as **غَيْرٌ** and **قَبْلُ** and **بَعْدُ** &c. when so used.]) — See also **حَسْبُ**, in three places. — Also, (TA,) and **حَسْبَةٌ**, (K,) *Burial of the dead: (TA:) or burial of the dead in stones [app. meaning in a grave cased with stones]: or burial of the dead wrapped in grave-clothes: like **تَحْسِيبٌ**.* (K. [See 2.])

حَسْبٌ i. q. **مَحْصُوبٌ**; (S, K;) of the measure **نَفْضٌ** in the sense of the measure **مَنْعُولٌ**, like **نَفْضٌ** in the sense of **مَنْعُوضٌ**; (S;) *Numbered, counted, reckoned, calculated, or computed.* (S, K.) — *A number counted.* (L.) — *Amount, quantity, or value.* (L.) Sometimes, (S, L, K,) by poetic license, (S,) and in prose, (L,) **حَسْبٌ** (S, L, K.) You say, **الْأَجْرُ بِحَسْبِ مَا عَمِلْتَ**, and **بِحَسْبِ**, *The recompense is, or shall be, according to the amount, or quantity, or value, of thy work.* (L.) And **يَجْزَى الْمَرْءُ عَلَى حَسْبِ عَمَلِهِ** *The man is, or shall be, paid according to the amount, or quantity, of his work.* (Mgh.) And **حَسْبَمَا** [and **حَسْبِ** **عَلَى حَسْبِ مَا أُسْدَيْتَ إِلَيَّ شُكْرِي لَكَ** (for **عَلَى حَسْبِ مَا**)] *According to the amount, or value, of the benefit, or benefits, that thou hast conferred upon me are my thanks to thee.* (L.) And **لِيَكُنْ عَمَلُكَ بِحَسْبِ ذَلِكَ** *Let thy deed, or work, be correspondent to the quantity, or number, of that: or adequate, or equivalent, to that.* (S.) And **هَذَا بِحَسْبِ ذَا** *This is equal in number or quantity, or is equivalent, to that.* (K.) And **مَا أَدْرِي مَا حَسْبُ حَدِيثِكَ** [app. *I know not what is the value of thy story.*] (Ks, S.) And **عَلَى حَسْبِ** and **أَحْسَنْتُ إِلَيْهِ حَسْبَ الطَّاقَةِ** *I benefited him according to the measure of ability.* (Mgh.) — Also [Grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying: and hence signifying nobility; rank or quality; honourableness, or estimableness, from whatever source derived:] originally, (MF,) *what one enumerates, or recounts, of the deeds, or qualities, in which his ancestors have gloried:* (S, A, Mgh, * K, MF:) secondly, *what one enumerates, or recounts, of his own deeds, or qualities, in which he glories:* thirdly, *what one enumerates, or recounts, of any deeds, or qualities, that are causes of his glorying, of whatever kind they be:*

(MF:) or the memorable deeds, or qualities, of one's ancestors; and one's own deeds, or qualities, in which he glories; because they were enumerated, or recounted, by the Arabs in contending, or disputing, for glory; (T, Mgh, * TA;) the latter consisting in such qualities as courage, and good disposition, and liberality: (Mgh:) or what are enumerated, or recounted, of generous actions, or qualities: (Mgh:) or good actions, or conduct, of oneself, and of one's ancestors: (Sh, Mgh:) or generosity, or nobility, of actions or conduct: (IAgr, K:) or righteousness, virtuous, or good, actions or conduct: (K:) or good disposition: (TA:) or religion; (S, Mgh, K;) piety; because true nobility consists in religion or piety: (MF:) or wealth; (S, K;) because it serves in lieu of true nobility: (TA:) in this sense, and in the sense next preceding, it has no corresponding verb: (TA:) or state, or condition; [i. e. good state or condition;] syn. **حَالٌ** [i. q. **حَالٌ**]: (K:) or intellect, or understanding: (MF:) and a man's relations, consisting of his children and others: pl. **أَحْسَابٌ**. (Az, Mgh.) Accord. to ISk, (S, Mgh,) **حَسْبٌ** and **كَرْمٌ** may pertain to him who has not noble ancestors; but not **شَرَفٌ** nor **مَجْدٌ**. (S, Mgh, * K.) **حَسْبٌ** is also used elliptically, (Mgh, TA,) [in the sense of **حَسْبِي**, q. v.,] for **ذُو حَسْبٍ**, (TA,) and for **حَسْبٍ**.

(Mgh.) — **اِشْتَرَى بِالْحَسْبِ** *He bought a thing in an honourable manner with respect to himself and the seller:* **حَسْبٌ**, here, is said to be from **حَسَبَهُ** “he honoured him;” or from **حَسْبَانَةٌ** “a small pillow” [because him for whom you put a pillow you honour: see 2]. (TA.)

حَسْبَةٌ, in a camel, *A colour in which are whiteness and redness (K, TA) and blackness: (TA:) in a man, [a reddish colour such as is termed] شَقْرَةٌ in the hair of the head: (K:) and also in a man, (K, TA,) and in a camel, (TA,) whiteness and redness produced by a whiteness of the skin arising from disease and infecting the hair [so as to turn it red]: (K, TA:) accord. to IAgr, blackness inclining to redness. (TA.) — Also Leprosy. (K.)*

حَسْبَةٌ [originally The act of numbering, counting, &c.: or a mode, or manner, of numbering, &c.: see 1. —] A subst. from **أَحْسَبَ**; (S, Mgh, K;) syn. with **اِحْتِسَابٌ** (A) [as meaning *A reckoning upon, or seeking, or preparing or providing, or laying up for oneself in store, a reward in the world to come.*] You say, **فَعَلَهُ حَسْبَةً** [He did it reckoning upon, or seeking, &c., a reward in the world to come]. (A, TA.) — **هُوَ حَسَنٌ** *He is good in respect of managing, conducting, ordering, or regulating, (S, A, Mgh, K,) and examining, or judging, (Mgh,) and sufficing, (A,) in the affair.* (S, A, Mgh.) This is not from **اِحْتِسَابُ الْأَجْرِ**; for **اِحْتِسَابُ الْأَجْرِ** relates only to an action done for the sake of God. (Mgh.) — **A reward, or recompense: pl. حَسَبٌ**. (S, K.) — [The office of the **مُحْتَسِبُ**.] — See also **حَسْبٌ**, last sentence.

حَسْبَانٌ: see **جَانِبٌ**. — Also **A punishment.** (S, K.) — **A calamity; an affliction with which**

a man is tried. (Abou-Ziyád, K.) — *Evil; mischief.* (Abou-Ziyád, K.) — *Locusts.* (Abou-Ziyád, S, K.) — *Dust: or smoke: syn.* عَجَاج. (K.) — *Fire.* (TA.) This, and each of the five significations next preceding, and that next following, have been assigned to the word as used in the *Knr* xviii. 38. (TA.) See also حَسْبَانَةٌ. — *Small arrows, (Mgh, Mṣb, K.) or short arrows, (S,) which are shot from Persian bows: (Mgh, Mṣb:) said by IDrd to be, in this sense, post-classical: (TA:) or arrows which a man shoots in the hollow of a reed, or cane; drawing the bow, he discharges twenty of them at once, and they pass by nothing without wounding it, whether it be an armed man or another object; they come forth like rain, and scatter among the people: (ISH, TA:) or small arrows, with slender heads, in the hollow of a reed, or cane, which, when discharged, come forth like a shower of rain, and scatter, and pass by nothing without wounding it: (Az, Mṣb:) or iron-headed arrows, like large needles, slender, but somewhat long, and without edges [to the heads]: (Th, TA:) n. un. with ة. (S, Mgh, Mṣb, K.) — It is also said to signify The circumference of a mill-stone: — and hence, in the *Kur* lv. 4, [see 1, above,] to mean The [revolving] firmament. (El-Khafújee, MF.)*

حَسْبَانَةٌ n. un. of حَسْبَان [q. v.]. (S, Mgh, &c.) — Also *A thunderbolt; syn.* صَاعِقَةٌ. (K:) and حَسْبَان, [of which it is the n. un.,] *thunderbolts; syn.* صَوَاعِقُ. (Bd and Jel in xviii. 38.) — *A hailstone; syn.* بَرْدَةٌ. (K.) [In some copies of the *K* بَرْدَةٌ.] — *A cloud.* (K.) — *A small ant.* (K.) — *A small pillow; (S, K;) and so* مَحْشَبَةٌ: (K:) or this signifies *a pillow of skin, or leather.* (TA.)

حَسَابٌ and حَسْبَانٌ [A numbering, counting, reckoning, calculation, or computation: see 1:] both signify the same: (S:) or the latter is pl. of the former, (S, K, TA,) accord. to Akh (S, TA) and AHeyth and others, when the former signifies *what is numbered; &c.; [a number; or quantity;]* and the former has also for a pl. [of pauc.] أَحْشِبَةٌ. (TA.) You say, رَفَعَ الْعَامِلُ حِسَابَهُ, [The agent presented his reckoning, &c.]. (A.) Hence, حَسَابُ الْجَمَلِ and حَسْبَانُ الْجَمَلِ: see art. جَمَل. [And حَسَابُ عَقْدِ الْأَصَابِعِ The numbering, counting, or reckoning, with the fingers.] And يَوْمُ الْحَسَابِ [The day of reckoning; i. e., of the final judgment]. (*Kur* xxxviii. 15, &c.) — حَسَابٌ also signifies *The reckoning, or enumerating, or recounting, of causes of glorying; or of memorable, or generous, actions or qualities.* (Mṣb.) — And † *A great number of men:* (A, L, K:) of the dial. of Hudheyl. (L.) — And † *A sufficing thing, (S, K,) and gift, (S, K, and Bd in lxxviii. 36,) as also* حَسَابٌ: (Bd ib.) or a large gift: (Jel ib.) or a gift according to one's works. (Bd ib.)

حَسِيبٌ *A reckoner, or taker of accounts:* [see also حَاسِبٌ:] or a *sufficer, or giver of what is sufficient;* (K, TA;) from أَحَسَبَ, of the measure مَفْعُلٌ in the sense of the measure مَفْعُلٌ. (TA.) It has the former of these significations,

or the latter, in the phrase, كَفَى بِاللَّهِ حَسِيبًا [God is sufficient as a reckoner, or as a giver of what sufficeth], (Fr, K, TA,) in the *Kur* [iv. 7, and xxxiii. 39]: (TA:) and so in the *Kur* iv. 88. (TA.) — [Hence,] حَسِيبُكَ اللَّهُ, (S, K,) in the L حَسِيبُكَ اللَّهُ, (TA,) [both of which phrases are used in the present day in the sense here following,] *May God take, or execute, vengeance upon thee; or punish thee: (S, L, K:) meaning an imprecation though literally predicator.* (IAmb, Har p. 371.) [See also حَسْبَانُكَ عَلَى اللَّهِ, voce حَسَب.] — Also *Characterized, or distinguished, by what is termed حَسَبٌ as explained above [i. e. grounds of pretension to respect or honour; &c.]: (S, K:) generous, liberal, honourable, or noble: (Mṣb:) bountiful, or munificent: and having a numerous household: (Az, Mgh:) pl. حَسَبَةٌ. (A, K.)*

حَسَابٌ: see حَسَابٌ.

حَاسِبٌ [act. part. n. of 1; Numbering, counting, &c.]: *a reckoner; an accountant:* [see also حَسِيبٌ:] pl. حَسَابٌ and حَسَابٌ (TA) and حَسَبَةٌ. (A.)

أَحْسَبُ, (S, K,) fem. حَسْبِيَّةٌ, (TA,) *A camel of a colour in which are whiteness and redness (S, K, TA) and blackness: (TA:) a man in the hair of whose head is [a reddish colour such as is termed] شُقْرَةٌ: (S, K:) a man, (K,) and a camel, (TA,) whose skin has become white by reason of disease, and whose hair is infected [and turned red] in consequence thereof, so that he has become white and red: (K:) accord. to Sh, that has no [distinct] colour; of whom, or of which, one says, I think so, and I think so. (TA.) [The latter clause of this explanation (in the TA احسب الذي يقال احسب كذا) I have rendered conjecturally; supposing فيه to have been omitted by a copyist, after يقال.] — Also *A leper.* (Lth, T, K.) — And † *A mean, avaricious, man.* (S, TA.)*

إِبِلٌ مُحْسَبَةٌ *Camels that have much flesh and fat: (TA:) or محسبة has two meanings; from حَسَبٌ signifying "nobility;" [i. e. noble camels;] and from احسب; i. e. satisfying, with their milk, their owners and the guest.* (IAar, TA.)

مَحْسَبَةٌ: see حَسْبَانَةٌ.

مُحْسَبٌ: see 2.

مَحْسُوبٌ: see حَسَبٌ, first sentence.

مُحْتَسِبٌ [The inspector of the markets and of the weights and measures &c.] is an appellation derived from احسب, as shown above: see this verb. (K.) You say, فُلَانٌ مُحْتَسِبُ الْبَيْدِ [Such a one is the inspector of the markets &c. of the towns]: you should not say مُحْسِبٌ. (S.)

حَدَّ

حَدَّهُ الشَّيْءُ and حَدَّهُ عَلَى الشَّيْءِ 1. (S, A, Mṣb, K,) aor. 2 and 3, (S, K,) the latter form of aor. used by some, (Akh, S,) the former being that which commonly obtains, (TA,) inf. n. حَدَّ (Akh, S, A, Mṣb, K [in the CK حَدَّ]) and حَذَّ, but the former is more common, (Mṣb,) and حَوَّ and حَادَّةٌ (S, K) and حَيْدَةٌ; (CK;) and

حَدَّهُ, [which probably has an intensive signification,] (K,) inf. n. تَحْسِيدٌ; (TA;) *He envied him for the thing, or envied him the thing, meaning a blessing, or a cause of happiness; i. e. he disliked that he should possess it, and wished that it might depart from him [and be transferred to himself]: (Mṣb:) or he wished, or regarded him with a wish, that the thing, meaning as above, might depart from him: (A:) or he wished that he might be deprived of the thing, meaning as above, or an excellence: (K: [in the CK, for يُسَلِّبُهَا, is put يُسَلِّبُهَا]) or he wished that the thing, meaning a blessing, or a cause of happiness, (S, K,) or an excellence. (K,) might become transferred from him (another) to himself. (S, K.) — And حَدَّهُ عَلَى شَجَاعَتِهِ وَنَحْوِهَا *He wished that he possessed such as his (another's) courage, and the like, without wishing that the other should be deprived of it; the verb in this case being syn. with حَذَّنِي; and implying admiration.* (Mṣb.) — حَدَّنِي اللَّهُ إِنَّ كُنْتُ أَضْدُكَ (M, K) is a saying of the Arabs, mentioned by Lh, strange and abominable, (M,) meaning *May God punish me for my envy if I envy thee.* (M, K.)*

2: see 1.

4. صَحْبَتُهُ فَأَحْدَنَتْهُ *I associated with him and found him to be envious.* (A.)

6. تَحَادَدُوا *They envied (حَدُّوا) one another.* (S, A, K.)

حَدَّ *Envy; or the wishing that a blessing, or a cause of happiness, may depart from its possessor (S, A) and become transferred to oneself.* (S.) [See 1.]

حَسُودٌ *Envious: (Mṣb, K:) used also as a fem. epithet without ة: (TA:) pl. حَسُودٌ. (K.)*

حَادٌ *Envyng: (S, Mṣb, K:) pl. حَادَةٌ (S, A, Mṣb, K) and حَادٌ (Mṣb, A, K) and حَادٌ. (A, K.)*

الْمَحْدَدَةُ مَفْسَدَةٌ [That which is a cause of envy is a cause of corruption, or evil]. (A.)

مَحْسُودٌ *Envied.* (S, A, Mṣb.)

حَرَّ

1. حَرَّهٗ, aor. 2 (S, Mṣb, K) and 3, (Mgh, Mṣb, K,) inf. n. حَرَّرَ (S, Mṣb, K) and حَرَّرَ, (TA,) *He removed it, put it off, took it off, or stripped it off, (Mgh, K, TA:)* حَرَّرَ عَنْ شَيْءٍ *from a thing which it covered or concealed.* (TA.) حَرَّرَ is said of anything as meaning *It was removed, put off, taken off, or stripped off, from a thing which it covered or concealed.* (A.) You say, حَرَّرَ كُمُةً عَنْ ذِرَاعِهِ *He removed his sleeve from his fore arm.* (S, A.) And simply حَرَّرَ عَنْ ذِرَاعِهِ *He uncovered his fore arm.* (Mṣb.) And حَرَّرَ عِيَامَتَهُ عَنْ رَأْسِهِ *He removed, or took off, his turban from his head.* (A.) And حَرَّرَتْ ذِرْعَهَا, (A, Mṣb,) aor. 3, (Mṣb,) *She (a woman) took off her shift* (A, Mṣb) *from her body: (A:) and حَرَّرَهَا her head-covering.* (Mṣb.) — [Hence,] حَرَّتِ الرِّيحُ السَّحَابَ [The wind removed the clouds from the

sky]. (A.) And *حَرَقَانَعُ الْهَرِّ عَنِّي*; [He, or it, removed the covering of anxiety from me]. (A.) — Also, (K,) inf. n. *حَرَّ*, (TA,) *He peeled a branch of a tree.* (K, TA.) — And *He swept a house or chamber.* (K, TA.) — And *حَسْرَةُ*, aor. *حَسَر*, inf. n. *حَسَر* and *حَسِر*, † *They begged of him and he gave them until nothing remained in his possession.* (TA.) — *حَسَر*, (S, A, K,) aor. *حَسَر* and *حَسِر*, (TA,) inf. n. *حَسَر* (S, TA) and *حَسِر*; (TA;) and *حَسِرَ*, (S, K,) inf. n. *حَسَر*; and *حَسِرَ*, inf. n. *حَسِر*; (TA;) *He, (a man, S, A,) and it, (a journey, TA,) tired, fatigued, or jaded, (S, A, K,) a beast, (A, TA,) or a camel: (S;) and he drove a camel until he tired, fatigued, or jaded, him.* (K.) And *حَسَرَتِ الدَّابَّةُ* *The beast was fatigued so that it was left to remain where it was.* (AHeyth.) — And *حَسَر*, aor. *حَسَر*, † *It (the distance to which it looked, and the indistinctness of the object,) fatigued the eye.* (TA.) And *حَسِرَ الْبَصَرُ مِنْ طُولِ النَّظَرِ* [The eye was fatigued by the length of looking: see a similar meaning of *حَسِرَ* and *حَسِرَ*, below]. (A.) — See 7, with which *حَسِرَ* is syn. — [Hence,] *حَسِرَ*, (ISK, A, Mgh, Mgh,) aor. *حَسَر*, (TA,) † *It (water) sank and disappeared; or became low; or retired: (ISK, A, Mgh;) it sank and disappeared, or retired, from its place: (Mgh;) properly, it became removed from the shore: (Mgh;) and it (the sea, or great river,) sank, or retired, from (عَنْ) El-'Irâk, and from the shore, so that the ground which was beneath the water appeared: (TA;) you do not say, in this sense, *انحسَر*. (Az. [But this latter is sometimes used, as, for instance, in the Mgh art. جزر.] Hence, in a trad., *كُلُّ مَا حَسَرَ عَنْهُ الْبَحْرُ وَدَعَا مَا طَفَا عَلَيْهِ* [Eat thou that from which the sea retires, and leave what floats upon it]. (Mgh.) — *حَسِرَ*, aor. *حَسَر*, (S, A, K,) inf. n. *حَسِر* (S, A) and *حَسِرَ*; (TA;) and *حَسِرَ*, aor. *حَسَر*, (A, K,) inf. n. *حَسِر*; (TA;) and *حَسِرَ*, (S, K,) and *حَسِرَ*; (S;) *He (a camel, S, or a beast, A) became tired, fatigued, or jaded, (S, K, TA,) by travel: (TA;) [or] the last signifies he (a camel) fell down from fatigue.* (Ham p. 491.) [Hence,] it is said in a trad., *أَدْعُوا اللَّهَ وَلَا تَسْخَرُوا* † *Supplicate ye God, and be not weary: and a similar instance occurs in the Kur xxi. 19.* (TA.) — [Hence also,] *حَسِرَ*, aor. *حَسَر*, (S, K,) or *حَسِرَ*, (Mgh,) inf. n. *حَسِر*; (S, Mgh, K;) and *حَسِرَ*, aor. *حَسَر*; (A;) † *It (the sight) was, or became, dim, dull, or hebated; (S, Mgh, K;) and it failed; (S, K;) [or became fatigued:] by reason of length of space [overlooked], (S, Mgh, K,) and the like; (S, Mgh;) or by long looking. (A.) — *حَسِرَ عَلَيْهِ*, aor. *حَسَر*, inf. n. *حَسِر* (S, Mgh, K) and *حَسِرَ*, (S, K,) or the latter is a simple subst., (Mgh,) and *حَسِرَانِ*, (TA,) *He grieved for it, or at it; or regretted it; he felt, or expressed, grief, sorrow, or regret, on account of it; syn. تَلَفَّ*; (Mgh, K;) as also *حَسِرَ*; (S, K;) or the former, *he grieved for it, or regretted it, (تَلَفَّ عَلَيْهِ, S, A, or تَدَمَّرَ عَلَيْهِ, TA,) namely, a thing that had escaped him, most intensely.* (S, A, TA.) [See *حَسْرَةُ*.]**

2. *حَسِرَ*, inf. n. *حَسِرَ*: see 1. — Also *He des-*

*pired another: he annoyed, or vexed, him: (K;) he drove him away. (TA.) — He caused him to experience, or fall into, grief, or regret: (Mgh, Mgh, K;) or to grieve for, or to regret, most intensely, a thing that had escaped him. (S.) — *حَسِرَتِ الطَّيْرُ*, (S,) inf. n. as above; (S, K;) and *انحسرت*, (A, TA,) and *انحسرت*; (TA;) *The birds moulted; shed their feathers.* (S, A, K, TA.)*

4: see 1. — Also *احسر القوم* *The people, or party, experienced fatigue.* (TA.)

5. *It (the plumage of a bird, A, and the fur, or soft hair, of a camel, S, K) fell off; (S, A, K;) when relating to the fur, or soft hair, of a camel, [said to be] by reason of fatigue; (K;) but this restriction is not necessary; for its falling off is sometimes occasioned by diseases; though it may be said that the former cause is the more common. (TA.) You say also, *تحسر الوبر عن البعير* *The fur, or soft hair, fell off from the camel: and in like manner one says of the plumage from the birds: (A;) and of the hair from the ass. (TA.) See also 2. — *تحسرت بين يديه* [She uncovered herself, or her head and forehead, or her head, or her face, before him: (see *حاسر*: or] she sat before him with her face uncovered. (TA from a trad.) — See also 1, in two places.**

7. *انحسر* *It became removed, put off, taken off, or stripped off, from a thing which it covered or concealed; (S, A, Mgh, Mgh;) as also *حَسِرَ*, (K,) which occurs in poetry, (TA,) inf. n. *حَسِرَ*. (K.) [See also 5.] — *It (the darkness) became removed, or cleared away; (A, Mgh;) عَنْهُ* [from him, or it]. (A.) — See also 1: — and 2.*

10: see 1, in two places.

حَسِرَ: see *حَسِرَ*.

حَسْرَةُ *Grief, or regret; syn. تَلَفُّف*, (Mgh, K,) and *تَلَفُّف*, (Mgh,) or *تَدَامَّة*, (Jel in ii. 162 and viii. 36 and xxxix. 57,) or *تَدَمَّر* and *غَمَر*: (Bd in viii. 36:) or intense lamentation or expression of pain or of grief or of sorrow; syn. *شِدَّةُ التَّأَلُّف*: (Jel in vi. 31 and xxxvi. 29:) or most intense grief or regret (*أَشَدُّ التَّلَفُّف*, S, or *أَشَدُّ التَّدَمَّر*, Zj) for a thing that has escaped one, (S,) so that he who feels it is like a beast that is tired, or fatigued, or jaded, (*حَسِرَ*) and of no use: (Zj in xxxvi. 29 of the Kur:) pl. *حَسَرَات*. (Mgh.) You say, *يَا حَسْرَتَا عَلَيَّ* [O my grief, or regret, &c., for it!] (A.)

حَسِرَانِ: see what next follows.

حَسِرَ *Tired, fatigued, or jaded, (S, K,) by much travel; (TA;) applied to a camel, (S, K,) alike to the male and the female; and so *حاسر* and *حاسرة*, applied to a horse or the like: (TA:) and *مَحْسَرٌ* a camel fatigued, or jaded; emaciated by fatigue, or made to exert himself beyond his strength in a journey: (Ham p. 208:) pl. of the first *حَسَرَى*. (S, K.) — † *Sight that is dim, dull, or hebated, and failing, by reason of length of space [overlooked] (S, Mgh, K, TA) and the like; (S, Mgh;) as also *مَحْسُورٌ*; (S,**

K;) or [fatigued] by long looking. (A.) — Also, (S, K,) and *حَسِرَ* and *حَسِرَانِ*, (TA, [but whether the latter be with or without tenween is not shown,]) *Grieving, or regretting: (K;) or grieving, or regretting, most intensely, on account of a thing that has escaped one. (S, TA.)*

حَاسِرٌ A man having no مَغْفَر [or covering for the head, made of mail, &c.,] (S, K,) upon him; (S;) nor a coat of mail; (S, K;) contr. of *دَارِعٌ*; (Mgh;) nor a helmet upon his head; (TA;) contr. of *مَقْتَعٌ*: (Mgh;) or having no جَنْة [or defensive covering, &c.]: (K;) a man having no turban on his head: (TA:) a man having his head uncovered: (A:) pl. *حَسَرٌ*, and pl. pl. *حَسَرُونَ*; the latter a form used by one of the poets; the former pl. applied to foot-soldiers in war, because they uncover their arms and legs, or because they have not upon them coats of mail nor helmets; occurring in this sense in a trad. (TA.) Also, without *ة*, A woman who has taken off her shift from her person: (ISd, Mgh, TA:) who has taken off her clothes from her person: who has uncovered her head and her fore arms: who has taken off her head-covering: and, with *ة*, a woman having her face uncovered: in a trad. of 'Alce, means *Build ye mosques, or oratories, with bare walls, with no شَرَف* [or acroterial ornaments or crestings]. (TA.) — See also *حَسِرَ*.

مَحْسَرٌ † *The internal, or intrinsic, state or quality, (S, A, K,) of a person; (S, A;) as also *مَحْسَرٌ*: (K;) and the latter, [or both,] the nature, or natural disposition. (K, TA.) You say, *فُلَانٌ كَرِيمٌ الْمَحْسَرِ* † *Such a one is generous, or noble, in respect of his internal, or intrinsic, state or quality: (S, A;) or *الْمَحْسَرِ*, meaning as above: or in respect of his nature, or natural disposition: or face, or countenance. (TA.)**

مَحْسَرٌ *The face, or countenance: (K;) [or a part, of the person, that is uncovered:] the pl., *مَحْسَرَات*, signifies the parts, of the person of a woman, that are exposed to view; namely, the face, arms, and legs. (Az.) You say *أَمْرَأَةٌ حَسَنَةٌ الْمَحْسَرِ* [A woman beautiful in respect of the parts, of the person, that are exposed to view]. (A.) — [Hence,] † *An elevated, plain tract, bare of herbage or trees.* You say *أَرْضٌ غَارِيَّةٌ الْمَحْسَرِ* † *Land bare of herbage: (A;) and in like manner, *فَلَاةٌ غَارِيَّةٌ الْمَحْسَرِ* a desert without any covering of trees; its *محاسر* meaning its elevated and plain tracts of ground that are uncovered by plants [or trees]. (T, TA.) — See also *مَحْسَرٌ*, in two places.**

مَحْسَرَةٌ *An instrument for sweeping; a broom, or besom. (S, K.)*

مَحْسَرٌ: see *حَسِرَ*. — Also *Annoyed; vexed: and despised: (S, K;) applied to a man. (S.) It is said in a trad. that the companions of a man who is to come forth in the end of time, to be called أَمِيرُ الْغَضَبِ, or, as some say, أَمِيرُ الْغَضَبِ,*

shall be **مُحْزَرُونَ**, (TA,) meaning *despised*; (S, TA;) i. e. *annoyed, or vexed, and caused to grieve or regret, or to grieve or regret most intensely: or driven away, or outcasts, and fatigued*; from **حَزَرَ** signifying "he fatigued" a beast. (TA.)

مُحْزَرٌ [pass. part. n. of **حَزَرَ**; *Removed; put, taken, or stripped, off: &c.* — And hence,] † A man who has given all that he had, so that nothing remains in his possession: thus it is said to mean in the *Kur* xvii. 31. (TA.) — See also **حَزِيرٌ**.

حـ

1. **حَسَكَ** عَلَيَّ, (S, K,) aor. -, (K,) inf. n. **حَسَكٌ**, (S,) † *He bore rancour, malevolence, malice, or spite, against me; and enmity: (S:) or he was angry with me.* (K, TA.)

2. **حَسَكَ**, inf. n. **تَحْسِكُ**, † *He was, or became, niggardly, tenacious, or avaricious.* (Sh, IATH.)

4. **أَحْسَكَ الثَّقَلَةَ** *The plant of the species named* [q. v.] **ثَقَلَةٌ**, i. e. a *prickle.* (TA.)

حَسَكٌ [is applied, app. in the classical language, as it is in the present day, to *Various species of thistle, and other prickly plants: also to the heads of thistles and the like: and particularly to the caltrop, or tribulus: and hence the explanations here following:*] the **حَسَكُ** [or *prickly heads*] of the [plant called] **سَعْدَانٌ**: (S:) or a certain herb, (Abou-Ziyād, Mgh, TA,) inclining to yellowness, (Abou-Ziyād, TA,) having [a head of] prickles of rounded form: (Abou-Ziyād, Mgh, TA:) seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce [or heads] to their nests: (Abou-Ziyād, TA:) a certain plant, the produce [or head] whereof (which is rough [or prickly], TA) clings to the wool of sheep, (K,) and to the fur of camels, in their places of pasturing: (TA:) its leaves are like those of *parslane* (البرجلة), or narrower, and at its leaves are compact and hard prickles, having three furks: [hence it seems to be a species of three-horned caltrop: or for "three," we should perhaps read four: (see another application of the word in what follows:)] the drinking [of an infusion] thereof has the effect of crumbling the stone of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas: (K:) also, accord. to Abou-Nasr, the produce of the [plant called] **نَقْلٌ**: (TA:) and sharp, hard prickles or thorns: (TA in art. **مَسَكٌ**;) n. un. with ة: (S, Mgh:) which some hold to apply to any fruit, or produce, of a plant, that is of the kind termed **عُقْدَةٌ** [i. e. forming a compact and roundish head]; and hence, to the pod of the cotton-plant: and it also signifies a *prickle, or thorn.* (TA.) [Hence,] † **إِنَّهُ لَحَسَكٌ** † *Verily he is rough.* (A, TA.) And † **إِنَّهُمْ لَحَسَكٌ أَمْرَانِ** † *Verily they are strong: and of one person you say* **مَرَسٌ** **حَسَكَةٌ**. (TA.) And † **هُوَ حَسَكَةٌ** † *He is courageous:* (K and TA

in art. **مَسَكٌ**;) and of a number of persons you say **حَسَكٌ مَسَكٌ**. (TA in that art., q. v.) [See also **حَسِيكَةٌ**.] — See also **حَسِيكَةٌ**. — Also [+ *Caltrops, as meaning*] a kind of instrument used in war, (S, K,) made like the **حَسَكُ** mentioned in the first sentence of this paragraph, (S,) or like the prickles of the **حَسَكُ**, (K,) of iron, (S, K,) or of canes, (K,) and sometimes of wood, (TA,) and cast, (K,) or set up, (TA,) around the army, (K, TA,) in the ways of the horses. (TA.) — And † *Rancour, malevolence, malice, or spite; and enmity;* (K, TA;) as also † **حَسَكَةٌ**, (K,) and † **حَسِيكَةٌ** and † **حَسَاكَةٌ**. (S, K.) [The last in the CK written **حَسَاكَةٌ**; but expressly said in the TA to be with damm, and so written in copies of the S and K.] You say, **فِي صَدْرِهِ عَلَيَّ حَسِيكَةٌ** and † **حَسَاكَةٌ** [In his bosom is rancour, &c., against me]. (S.)

† **أَفْضَكَ** † *Affected with rancour, malevolence, malice, or spite; and enmity: (TA:) or angry.* (K.) You say, **إِنَّهُ لَحَسَكُ الصَّدْرِ عَلَى فُلَانٍ** † *Verily he is affected with rancour, &c., of the bosom against such a one.* (TA.) — **حَسَكٌ مَرَسٌ** † *Courageous [and strong]; not to be attempted [in fight].* (A, TA.) [See also **حَسَكٌ**.]

حَسَكَةٌ: see **حَسَكٌ**, (of which it is properly the n. un.), in four places.

حَسِيكٌ: see **حَسِيكَةٌ**.

حَسَاكَةٌ: see **حَسَكٌ**, last two significations.

حَسِيكَةٌ: see **حَسَكٌ**, last two significations. — Also, (S, IF, K,) and **حَسِيكٌ**, (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the *Moheç*, as Sgh says, **حَسَكٌ**, which (SM says) is probably a mistranscription, (TA.) The *hedge-hog*: ('Eyn, S, K:) or a large *hedge-hog*. (TA.)

حـ

8. **اِحْتَسَلَ** *He hunted, caught, snared, or entrapped, the [young lizards termed] حَسُولٌ, pl. of حَسَلٌ.* (O, K.)

حَسَلٌ *The young one of the [kind of lizard called] حَسَبٌ, (AZ, S, Mgh, K,) when it first comes forth from its egg: (AZ, S, K:) it is next called حَسَدَانِي; then, حَسَدَانِي; then, حَسَدَانِي; and then, حَسَبٌ: (S and L voce حَسَدَانِي; [but see this word:]) pl. [of pauc.] حَسَلَانِ (K) and [of mult.] حَسَلَةٌ (S, K) and حَسَلَانِ, with kesr, and حَسَلَةٌ (K, TA,) with kesr and then fet-ḥ. (TA.) [In the CK حَسَلَةٌ.] [Hence,] **أَبُو الحَسَلِ**, (S,) or **أَبُو حَسَلٍ**, (K,) *The [lizard called] حَسَلٌ, and حَسَلَانِي.* (K.) **لَا آتِيكَ بِنِ الحَسَلِ**, (S, K.) [Hence also,] **لَا آتِيكَ بِنِ الحَسَلِ**, (S, K.) *until thy death: (S:) because the tooth of the حَسَل does not fall out: (S, K:) a prov. (S.)**

حَسِلٌ: see **حَسَلٌ** [of which it is the dim.].

حـ

1. **حَسَمَ**, (S, Mgh, K,) aor. -, (Mgh, K,) inf. n. **حَسْمٌ**, (Mgh, Mgh,) *He cut it; or cut it off:*

(S, Mgh, K:) *he cut it off entirely.* (Mgh, Mgh.) — Hence, **حَسَمَ العَرَقُ**: (S:) you say, **حَسَمَ العَرَقُ**, (K,) inf. n. as above, (TA,) *He cut the vein, and then cauterized it to prevent the flow of the blood: (K:) or this is an elliptical expression, originally حَسَمَ دَمَ العَرَقِ, meaning he stopped the flow of blood from the vein by cauterization.* (Mgh.) And hence, (Mgh,) **أَقْطَعُوهُ ثُمَّ أَحْسَمُوهُ**, (S, Mgh,) or **أَقْطَعُوهُ يَدَهُ ثُمَّ أَحْسَمُوهُ** [Cut ye off his hand, then cauterize it], (S, *Mgh, *TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, **حَسَمْتُ الدَّابَّةَ**, meaning *I cauterized the beast by successive operations.* (Bd in lxix. 7.) — [Hence, also,] **حَسَمَ الدَّاءَ**, (K,) inf. n. as above, (TA,) *He stopped the disease by a remedy.* (K.) And **حَسَمَتْهُ أُمُّ الرِّضَاعِ**, and **الغَدَاةُ**, *His mother stopped his sucking, and his food: (TA:) and حَسَمَ رِضَاعَهُ* [His sucking was stopped]; (K;) said of a child. (TA.) And **حَسَمَ فُلَانًا الشَّيْءَ**, (K,) inf. n. as above, (TA,) *He prevented such a one from attaining the thing.* (K.) And **أَنَا أَحْسِمُ عَلَى فُلَانٍ** *I cut off from him the thing, so that he cannot attain aught thereof.* (TA.) See also **حَسَمَ**, below. — You say also, **حَسَمَ**, aor. -, inf. n. **حَسَمٌ**, *It caused them to pass away, come to an end, cease, perish, or come to nought.* (Zj, TA.) See, again, **حَسَمَ**, below. — **حَسَمَ فِي الْعَمَلِ**, (TK,) inf. n. **حَسَمٌ**, (Yoo, K,) *He strove, laboured, toiled, or exerted himself, and wearied himself, in work.* (Yoo, K, TK.)

7. **انْحَسَرَ** *It was, or became, cut, or cut off:* (S, Mgh, K:) [or it was, or became, cut off entirely: see 1, of which it is the quasi-pass.]

حَسَامٌ *A sword; because it cuts that upon which it comes: (Mgh:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] مَذْبِيحَةٌ: (TA:) and (so in the S, but in the K "or") the edge of a sword, with which one strikes.* (S, K.) — **لَيْلَةُ حَسَامٍ** *A lasting night: (K:) or a night of lasting evil, especially.* (TA.)

حُسُومٌ *Unluckiness, or inauspiciousness.* (S, *K, *TA.) Some explain it thus in the passage here following. (S, *TA.) — **سَخَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثَةَ أَيَّامٍ حُسُومًا**, in the *Kur* lxix. 7, means *He sent it (the wind) upon them by force, (Jel,) or made it to prevail against them by his power, (Bd,) [seven nights and eight days] consecutively: (T, S, Bd, K, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bd, Jel.) i. e. the act of the حَسَمِ; (Jel;) whence this word (حَسَمَ) is applied to anything made consecutive; (T, TA;) and حُسُومٌ is its pl.: (T, Bd, TA:) or حُسُومٌ signifies the making consecutive. and, as an epithet, consecutive, and continuous from first to last: (Fr, TA:) or, accord. to some, **الْأَيَّامُ الحُسُومُ** means *the days that are consecutive with evil especially; and such ISd thinks to be the meaning: (TA:) or اللَّيَالِي الحُسُومُ means the nights that cut off good, or prosperity, (تَحْسِيرٌ) from their people: (S, *K: [and the like is said by Bd in lxix. 7:]) or حُسُومًا in the Kur means causing them to pass away, come to an**

and, cease, perish, or come to nought: (Zj, T:) or it may be an inf. n., meaning for the purpose of cutting off: or an inf. n. of a verb meant to be understood, as a denotative of state; i. e. **تَحْسِنُ** [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-h [i. e. **حُسُومًا**, though this is a very rare form of inf. n.]: (Bd:) you say **أَيَّامُ حُسُومٍ** (K,) in which case the latter word is an inf. n. used as an epithet, meaning cutting off, or preventing, good, or prosperity; (TA:) and **أَيَّامُ حُسُومٍ**, which has a similar meaning. (K, TA.)

حُسُومٍ; pl. **حُسُومٍ**: see this latter word.

مَحْصِيَةٌ A cause, or means, of cutting off, or stopping; (T, K, TA;) syn. **مَقْطَعَةٌ**. (T, TA.) So in the saying, **هَذَا مَحْصِيَةٌ لِلدَّاءِ** This is a cause, or means, of cutting off, or stopping, the disease. (K, TA.) And hence, (TA,) **عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ** (K, TA.) And hence, (TA,) **مَحْصِيَةٌ لِلْعَرْقِ وَمَذْهَبَةٌ لِلْأَشْرِ** meaning [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse, [and a cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire:] (TA:) or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion, &c. (T, TA.)

مَحْصُومٌ A child (TA) whose sucking is stopped: (K, TA:) and whose food is stopped. (TA.) And A child badly fed. (S, K.) Hence the prov., **وَلَوْ جُرِّي كَانَ مَحْصُومًا** [The lapping of a little puppy that had been badly fed]: said on the occasion of a greedy person's taking much of a thing that he had not been able to obtain, and that he had become able to obtain; or in ordering one to take much when able. (TA. [See Freytag's Arab. Prov. ii. 817; where another reading is given, namely, **مَحْصُومًا** in the place of **مَحْصُومًا**, as well as the reading here given.]

حسن

1. **حَسَنٌ** (S, Mgh, Mgb, K, &c.) which may also be written and pronounced **حَسْنٌ** with the dammeh suppressed, (S,) and **حَسَنٌ** (K,) aor. **حَسَنَ**, (TA,) inf. n. **حَسْنٌ** (S, Mgb, K, TA) and **حَسْنِيٌّ**, (Ham p. 657, and Bd in ii. 77,) **He**, or **it** (a thing, S, Mgb), **had**, or **possessed**, the quality termed **حَسَنٌ** [which see below; i. e., **was**, or **became**, good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.; and **تَحَسَّنَ** often signifies the same, as in the phrase **تَحَسَّنَ عِنْدَهُ** **it was**, or **became**, good, &c., in his estimation]: (S, K, TA:) and [in like manner] **زَيْدٌ أَحْسَنُ** means **Zeyd became possessed of حسن**. (Mughnee in art. **ب**.) — One may not say **حَسَنٌ**, transferring the dammeh of the **س** to the **ح** and making the former letter quiescent, except in one case; because it is [virtually, together with its agent expressed or implied, in this case,] a predicate: [see I' Aḳ p. 234:] this is allowable only in the case of a verb of praise or dispraise; **حَسَنٌ**, in respect of the transference of the medial vowel, being likened to **نَعِمٌ** and **بَشٌ**,

which are originally **نَعِمٌ** and **بَشٌ**: and thus one does in all verbs like these two in meaning: a poet says,

* **لَمْ يَمْنَعْ النَّاسُ مِنِّي مَا أُرِدْتُ وَمَا**
* **أَعْطَيْهِمْ مَا أَرَادُوا حَسَنٌ ذَا أَدْبَا**

[Men have not withheld from me what I have desired, nor do I give them what they have desired: good, or very good, is this as a mode of conduct!]: meaning **حَسَنٌ هَذَا أَدْبَا**. (S, TA.) You say also, **حَسَنٌ زَيْدٌ**, [meaning Good, or goodly, &c., or very good &c., is Zeyd! or] meaning **أَحْسَنُ** [i. e. how good, or goodly, &c., is Zeyd! as also **مَا أَحْسَنُهُ**]. (B, TA in art. **ب**.)

2. **حَسَنَةٌ** (S, K,) inf. n. **تَحْسِينٌ** (S,) **He made it**, or **rendered it**, **حَسَنٌ** [i. e. good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.]; (K;) **he beautified, embellished, or adorned, it**; (S, TA;) as also **أَحْسَنُهُ**. (TA.) You say, **أَحْسَنُ الْحَلَّاقُ رَأْسَهُ** The shaver beautified, or trimmed, his head. (TA.) And **الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ** [Who hath made good, or goodly, everything that He hath created], in the Kur [xxxii. 6], means **حَسَنٌ خَلَقَ كُلَّ شَيْءٍ** [hath made good, or goodly, the creation of everything]. (TA.) — [See also **تَحْسِينٌ**.] — And see 10.

3. **إِنِّي أَحْسَنُ بِكَ النَّاسَ** (S, TA) **Verily I contend with men for thy superiority in حسن** [i. e. goodness, or goodliness, &c.]. (TA.) [حَسَنٌ followed by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, "Bene tractavit et egit."]

4. **أَحْسَنُ** as an intrans. v.: see 1. — Also **He did that which was حسن** [meaning good, comely, or pleasing; he acted well]; (Mgb;) **he did a good deed**: (Er-Rāghib, TA:) [for] **إِحْسَانٌ** is the contr. of **إِسَاءَةٌ**: (K:) it differs from **إِنْعَامٌ** in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses **عَدْلٌ**, inasmuch as it means the giving more than one owes, and taking less than is owed to one; whereas the latter means the giving what one owes, and taking what is owed to one. (Er-Rāghib, TA.) You say, **أَحْسَنْتُ إِلَيْهِ** and **بِهِ** [I acted, or behaved, with goodness, well, or in a good or comely or pleasing manner, towards him; did good to him; benefited him; conferred a benefit, or benefits, upon him]: both signify the same: (S, TA:) and hence, in the Kur [xii. 101], **قَدْ أَحْسَنَ بِي**, **إِلَى** [i. e. **He hath acted well towards me, when he brought me forth from the prison**]: (AHeyth, Az:) or, accord. to some, the verb in this case is made to import the meaning of **نُطِفَ** [which is trans. by means of **ب**, i. e. **He hath acted graciously with me**]. (Mughnee in art. **ب**.) — **الإِحْسَانُ** is also explained as meaning **الإِخْلَاصُ** [i. e. **The being sincere, or without hypocrisy; or the asserting oneself to be clear of believing in any beside God**]; which is a condition of the soundness, or validity, of **الإِيمَانُ** and **الإِسْلَامُ** together: and as denoting watchfulness, and good obedience: and as meaning

the continuing in the right way, and following the way which those [of the righteous] who have gone before have trodden; this last being said to be the meaning in the Kur ix. 101. (TA.)

As a trans. v.: see 2, in three places. — **أَحْسَنُهُ** also signifies **He knew it**: (S, K, TA:) [or] **he knew it well**; (Er-Rāghib, Mgb;) and so **بِهِ**, **أَحْسَنُ**, as in the saying, **هُوَ يُحَسِّنُ بِالْعَرَبِيَّةِ** **He knows well the Arabic language**. (MA.) Hence the saying of 'Alce, **قِيَمَةُ الْمَرْءِ مَا يُحَسِّنُهُ** [The value of the man is what he knows, or knows well]. (TA.) **النَّاسُ أَتْنَاءُ مَا يُحَسِّنُونَ** is another saying of 'Alce, meaning **Men are named, or reputed, in relation to what they know, and to the good deeds that they do**. (TA.) — **مَا أَحْسَنُهُ** and **أَحْسَنُ بِهِ**: see 1, last sentence. You say also, **مَا أَحْسَنُهُ** [i. e. **How very good, or goodly, &c., is he!**]; using the dim. form; like **مَا أَمِيلَحُهُ** [q. v.]. (S and K in art. **ملح**.) — Also **He** (a man, I' Aḳ) **sat upon a high hill, or heap, of sand, such as is termed حسن**. (I' Aḳ, K.)

5. **تَحَسَّنَ**: see 1. — Also **ي. ق. تَجَمَّلَ** [i. e. **He beautified, embellished, or adorned, himself**: and **he affected what is beautiful, goodly, or comely, in person, or in action or actions or behaviour, or in moral character, &c.**]. (TA.) [**تَحَسَّنَتْ**, said of a woman, occurs, in the former sense, in the S and K in art. **رعد**, and in the TA in art. **نقط**, &c.]. — **دَخَلَ الْحَمَّامُ تَحَسَّنَ** **He entered the hot bath and was shaven**. (TA.)

6. **تَحَاسَنَ** [He affected to be حسن (i. e. good, goodly, beautiful, comely, &c.), not being really so]. (A in art. **صبح**. [See 6 in that art.])

10. **اسْتَحْسَنَ** **He counted, accounted, reckoned, or esteemed, him, or it, حسن** [i. e. good, goodly, beautiful, comely, pleasing, &c.; he approved, thought well of, or liked, him, or it]; (S, K;) as also **حَسَنَةً**, inf. n. **تَحْسِينٌ**. (Har p. 594.) Hence the saying, **صَرَفَ هَذَا اسْتِحْسَانًا وَالْمَنْعَ قِيَاسًا** [The making this word perfectly declinable is approvable, but the making it imperfectly declinable is agreeable with analogy]. (TA.)

حَسَنٌ (S, K, &c.) and **حُسْنٌ**, which is of the dial. of El-Hijáz, and **حَسَنٌ** (MF, TA,) **Goodness, or goodliness, [generally the latter,] beauty, comeliness, or pleasingness; contr. of قُبْحٌ**: (S:) **جَمَالٌ** (K:) but accord. to Aḳ, [when relating to the person,] **حَسَنٌ** is in the eyes, and **جَمَالٌ** is in the nose: (TA:) **symmetry**; or just proportion of the several parts of the person, one to another: (Kull:) or **anything, moving the mind, that is desired, or wished for; such as is approved by the intellect; and such as is approved by the faculty of sense**: in the common conventional language, mostly applied to what is approved by the sight: in the Kur, mostly to what is approved by mental perception: it is in accidents as well as in substances: (Er-Rāghib, TA:) the pl. is **مَحَاسِنٌ** (S, K,) like **مَلَامِيحٌ** pl. of **لَمَحَةٌ**, and **مَنَابِهٌ** pl. of **نَبَةٌ**, &c., (Har p. 9,) contr. to rule, (S, K,) as though pl. of **مُحَسِّنٌ** or **مُحَسِّنٌ**: (S accord. to different copies:) or, accord. to Lḥ

and Eth-Tha'alibee, **مَحَاسِن** has no proper sing. (TA.) **وَقُولُوا لِلنَّاسِ حُسْنًا** in the Kur [ii. 77], means *And say ye to men a saying having in it goodness* (قَوْلًا ذَا حُسْنٍ): or **حُسْنًا** may mean **حَسَنًا**: (Zj, TA:) and some read here **حُسْنًا**: and some, accord. to the dial. of El-Hijaz: and some, **حُسْنِي**, as an inf. n., like **بَشَرِي**: (Bd:) but AHlāt and Zj disallow this; the former saying that **حُسْنِي** is like **فَعْلِي** [as fem. of **أَفْعَلُ** denoting the comparative and superlative degrees], and therefore should have the article **ال**. (TA.) **وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا** in the Kur [xxix. 7], means [in like manner] *And we have enjoined man to do to his two parents what is good* (مَا يَحْسُنُ حُسْنًا): (TA:) and here [also] some read **حُسْنًا**; and some, **إِحْسَانًا**. (Bd.) [See another ex. of a similar kind, from the Kur xviii. 85, voce **إِمَّا**, near the beginning of the paragraph.] — **سِتُّ الْحُسْنِ** [The convolvulus caericens of Linn.; abundant in the gardens of Cairo;] a certain plant that twines about trees and has a beautiful flower. (TA.) — See also **حَسَنٌ**.

حَسَنٌ Having, or possessing, the quality termed **حَسَنٌ** [which see above; good, or goodly, (generally the latter,) beautiful, comely, pleasing or pleasant, &c.]; (Msb, K, TA;) either intrinsically, as when applied to belief in God and in his attributes; or extrinsically, as when applied to war against unbelievers, for this is not good in itself: said to be the only epithet of its measure except **يُطْلَقُ**: (TA:) and **حَسِينٌ** signifies the same, (IB, K,) because from **حَسَنٌ**, like **عَظِيمٌ** and **كَرِيمٌ** from **عَظَمٌ** and **كَرَمٌ**, (IB, TA,) and **حُسَانٌ**, (K,) but this is an intensive epithet, [signifying very good or goodly &c.]; (IB, TA,) and **حُسَانٌ**, (K,) also an intensive epithet, (S, IB,) and **حَاسِنٌ**, (K,) [properly signifying being, or becoming, good or goodly &c.], cited by Lh as used in a future sense, (TA,) and **مُحَسِّنٌ** as applied to a face: (K:) the fem. is **حَسَنَةٌ**, and **حَسَنَاءُ**, applied to a woman, (S, Msb, K,) though the corresponding masc. of this latter, namely, **أَحْسَنُ**, is [said to be] not used (S, K) as applied to a man [in the sense of **حَسَنٌ**], (S,) [but the phrase **هُوَ أَحْسَنُهُمْ وَجْهًا** as meaning **أَحْسَنُهُمْ** is mentioned in the S in art. **بَيَاضٌ**, (see **بَيَاضٌ**, and see also the pl. **أَحْسَانٌ** in what here follows,)] and **حَسَانَةٌ**: (S, K:) the pl. masc. is **حَسَانٌ**, (Msb, K,) pl. of **حَسَنٌ** used as an epithet; but when **حَسَنٌ** is used as a [proper] name, its pl. is **حَسَنُونَ**; (Msb;) and **حَسَانٌ** may also be pl. of **حَسِينٌ**; (TA;) and **حَسَانُونَ**, (Sb, K,) pl. of **حُسَانٌ**, which has no broken pl.: (Sb:) and **أَحْسَانُ الْقَوْمِ** means **جَسَانُهُمْ** [the good, or goodly, &c., of the party, or company of men]: (K:) the pl. fem. is **حَسَانٌ**, (K,) like the masc., pl. of **حَسَنَةٌ**, and the only instance of its kind except **عَجَافٌ**, pl. of **عَجْفَةٌ**. (TA.) You say **رَجُلٌ حَسَنٌ** [A man very good or goodly &c.], using **بَسَنٌ** as an imitative sequent [for the purpose of corroboration]. (S.) — **أَخْبَرْتُ عَنْ** A tra-

dition of good authority; generally applied to one transmitted in the first instance by two or more relaters. — Also meaning *Good, comely, good-humoured, pleasing, or pleasant, discourse or talk.* — **الْحَسَنُ** The bone that is next to the elbow; as also **الْحُسْنُ**: (K:) or the extremity of the bone of the upper half of the arm next the shoulder-joint, because of the abundance of flesh that is upon it; the extremity of that bone next the elbow being called **الْقَبِيحُ**: (TA in art. **قَبَحٌ**;) or the upper part of that bone; the lower part thereof being called **الْقَبِيحُ**. (Fr, TA in that art.) — A kind of tree, of beautiful appearance, (K, TA,) also called the **أَلَا**, that grows in rows upon a hill, or heap, (**كُتَيْبٌ**;) of sand; so called because of its beauty; whence the **كُتَيْبُ** is called **نَقَا الْحَسَنِ**: thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) — [And hence, perhaps,] **حَسَنٌ** signifies also A high **كُتَيْبٌ** [or hill, or heap, of sand]: (IAar, K:) whence it is used as a [proper] name of a boy. (IAar, TA.) — See also **حَسَنٌ**, first sentence.

أَحْسَنُ: see **حَسَنٌ**.

حُسْنٌ: see **حَسَنٌ**, first sentence.

حَسَنَةٌ A ledge (**رَيْدٌ**) projecting from a mountain: pl. **حَسَنَاتٌ**. (K.)

حَسَنَةٌ fem. of **حَسَنٌ** [q. v.]. (S, Msb, K.) — Also, [used as a subst., or as an epithet in which the quality of a subst. is predominant, A good act or action;] an act of obedience [to God; often particularly applied to an alms-deed]: (Ksh and Bd in iv. 80:) and the reward [of a good action]: (Er-Rāghib, TA:) a good, benefit, benefaction, boon, or blessing: (Ksh and Bd ibid. :) contr. of **سَيِّئَةٌ** [in all these senses]: (S, K:) as contr. of this latter word, it signifies any rejoicing, or gladdening, good or benefit &c. that betides a man in his soul and his body and his circumstances: (Er-Rāghib, TA:) pl. **حَسَنَاتٌ**: (K, and Kur vii. 167, &c. :) it has no broken pl. (TA.) Hence, in the Kur iv. 80, it means *Abundance of herbage, or of the goods, conveniences, and comforts, of life; ampleness of circumstances; and success*: and **سَيِّئَةٌ** there means the contr. of these. (Er-Rāghib, TA.) In the Kur xi. 116, **الْحَسَنَاتُ** is said to mean *The five daily prayers*, as expiating what has been between them. (TA.) — As an epithet, [fem. of **حَسَنٌ**,] it is applied to an accident as well as to a substance. (Er-Rāghib, TA.)

حُسْنِي: see **حَسَنٌ**, and **أَحْسَنُ**; the latter, in three places.

حَسَنَاءُ:
حُسَانٌ:
حَسِينٌ: } see **حَسَنٌ**.

حُسَيْنٌ [dim. of **حَسَنٌ**. — Also] A high mountain: whence it is used as a [proper] name of a boy. (TA.)

حُسَيْنِي One's utmost, [or rather one's best,] or the utmost of one's power or ability or deed or

case: so in the saying, **حُسَيْنَاهُ أَنْ يَفْعَلَ كَذَا** [It is utmost, or best, &c., is, or will be, the doing such a thing]: and **حُسَيْنَاؤُهُ** means the same. (K,*TA.)

حُسَيْنَةٌ: see what next precedes. — Also A kind of tree, with small leaves. (K.)

حُسَانٌ; and its fem., with ة: see **حَسَنٌ**, in three places.

حَاسِنٌ: see **حَسَنٌ**. — [Hence,] **الْحَاسِنُ** The moon. (AA, S.)

أَحْسَنُ, fem. **أَحْسَنَةٌ**, pl. **أَحْسَانٌ**: see **حَسَنٌ**. — **أَحْسَنُ** denotes the comparative and superlative degrees [of **حَسَنٌ**]; as in the phrase **هُوَ الْأَحْسَنُ** [He, or it, is the better, and best; or the more, and most, goodly or beautiful or comely &c.]: (K:) **أَحْسَنِي** is the fem.; as in the phrase **الْأَسْمَاءُ الْحُسْنَى** The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the contr. of **السُّوَى**: (S, K:) the pl. of **أَحْسَنُ** is **الْأَحْسَانُ**. (K.) In the saying, in the Kur [vi. 153 and xvii. 36], **وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ** [And approach ye not the property of the orphan, to make use of it,] except by that act which is best to be done with it, the meaning is, such an act as the taking care of it, and increasing it: (Bd:) or, as some say, the meaning is, the taking, of his property, what will [suffice to] conceal those parts of one's person that should not be exposed, and stay one's hunger. (TA.) [The fem.] **أَحْسَنِي** is applied to accidents only: not to substances. (Er-Rāghib, TA.) It means also, [as an epithet in which the quality of a subst. predominates,] *That which is better, and that which is best.* And hence,] *The good final or ultimate state or condition* [appointed for the faithful]: (K:) so, it is said, in the Kur xli. 50. (TA.) And *The view, or vision, of God*: (K:) accord. to some: but it is said that in the Kur x. 27, it means *Paradise*; and **زِيَادَةٌ**, which there follows it, means the view, or vision, of the face of God. (TA.) And *Victory: and martyrdom*: (Th, K:) whence, [in the Kur ix. 52,] **إِحْدَى الْحُسَيْنَيْنِ** [one of the two best things]; (K;) *victory or martyrdom*. (Ksh, Bd, Jel.) And *The saying* **لَا إِلَهَ إِلَّا اللَّهُ**. (Jel in xcii. 6 and 9.) The pl. of **أَحْسَنِي** is **الْحُسْنِيَّاتُ** and **أَحْسَنَاتُ**, (K,) [the latter like **رُجْعٌ** pl. of **رُجْعِي**, but misunderstood by Freytag as syn. with **الْمَحَاسِنُ**, which next follows it in the K,) neither of which is used without the article **ال**. (TA.)

أَحْسَيْنَةٌ: see 4, last sentence but one.

تَحْسِينٌ a subst. of the measure **تَفْعِيلٌ** (K;) or rather an inf. n. used as a subst.; (TA;) pl. **تَحْسِينَاتٌ**: whence **كِتَابُ التَّحْسِينِ** (K) [Calligraphy; or] *deliberate, orderly, and regular writing*; (TK;) [or close and compact writing, without spaces, or gaps, and without elongation of the letters;] contr. of **الْمَشَقُّ**. (K.) [See **كِتَابُ مَشَقِّ**.]

مَحَسِنٌ: see **حَسَنٌ**, and **مَحَاسِنٌ**.

حُنْ : see حُنْ.

حُنْ Doing, or who does, that which is حُنْ [meaning good, comely, or pleasing]; (K, TA;) as also حُنْ : (K;) or the latter [is an intensive epithet, meaning doing, or who does, much that is good, comely, or pleasing: or] means constantly doing that which is حُنْ. (TA.) — إِنَّا نَرَاكَ مِنَ الْحُسَيْنِ, in the Kur xii. 36, means † Verily we see thee to be of those who know, or know well, the interpretation of dreams: (Ksh, Bd, TA:*) or † of those endowed with knowledge: or of the doers of good to the prisoners: (Ksh, Bd:) or of those who aid the weak and the sufferer of wrong, and visit the sick. (TA.)

مَحْنَةٌ [A cause of good: pl., app., مَحَانٍ; like as مَوْدٍ, originally مَوْدٍ, is said to be pl. of مَوْدَةٍ, originally مَوْدَةٌ]. You say, هَذَا الطَّعَامُ مَحْنَةٌ لِلْجَمْرِ [This food is a cause of good, i. e. beneficial, to the body]. (S.)

حُنْ : see حُنْ.

حُنْ : see حُنْ.

مَحَانٍ The beautiful places [or parts] of the body: (K:) accord. to some, (TA,) the sing. is مَحْنٌ: or it has no sing.: (K:) the former opinion is disapproved by ISd.: the latter is the opinion of the grammarians and of the generality of the lexicologists: and therefore, says Sb, the rel. n. is مَحَانِي; for if مَحَانٍ had a sing., it would be restored to the sing. in forming the rel. n. (TA.) You say, فَلَانَةُ كَثِيرَةُ الْمَحَانِ الْبَحَانِ Such a woman has many beautiful places [or parts] of the body. (TA.) And مَحَانِ الْوَجْهِ وَمَوَائِدِ [The beauties of the face, and its defects]: (K in art. لِمَح:) [for] مَحَانٍ signifies the contr. of مَوَادٍ. (S.) — [As contr. of مَوَادٍ, it signifies also Good qualities of any kind: and also good actions; like حَسَنَات: agreeably with an explanation in the KL, نَبَوَيْهَا.] — See also حُنْ : — and مَحْنَةٌ.

مَحَانِي: see the next preceding paragraph.

حو

1. حَا (S, Msh, K,) aor. يَحْوُ, (Msh,) inf. n. حَوُ, (S, Msh,) and some say that حَوُ also is an inf. n., (Msh,) [but this is properly an inf. n. of un.] He (a man) supped, or sipped, or drank by little and little, (K,) soup, or broth, (S, K,) or سَوِيْق, and the like; (Msh;) as also حَوَى (S, K) and حَوَى, (K,) or the last means, in a leisurely manner. (Sb, S.) You say also, حَوْتُ [I supped, or sipped, one sup, or sip]. (S.) And حَوْتُ as meaning I drank [or supped or sipped] what is termed حَوُ, and حَا. (ISk, TA.) [Hence,] اِحْتَسُوا كَأْسَ الْمَوْتِ [They sipped the cup of death; lit, deaths]: and اِحْتَسُوا [They sipped the draughts of sleep; meaning they took naps]. (TA.) — One says also of a bird, حَا الْمَاءَ, (Msh, K,) aor. as above,

(Msh,) inf. n. حَوُ, (Msh, K,) like as one says of a man, شَرِبَ; (TA;) [He sipped the water:] one should not say, in this case, شَرِبَ. (Msh, K.) Hence the prov., (Msh,) نَوْمٌ كَحَوِ الطَّيْرِ [A sleeping like the sipping of the bird]; i. e., of short duration; (S, M, Msh, TA;) likened, in its quick ending, to a bird's swallowing water: (Msh:) in the copies of the K, يَوْمٌ [a day]; and so in [some copies of] the S, and in the A. (TA.) And the saying, نَهْتُ نَوْمَةً كَحَوِ الطَّيْرِ [I slept [a sleep like the sipping of the bird; meaning] a short sleep. (T, Msh.*)]

2: see 4, in two places.

3. حَا He supped, or sipped, with him soup, or broth, &c.] You say, حَايْتَهُ كَأْسًا مُرَّةً [I supped, or sipped, with him a bitter cup]. (TA.)

4. اِحْسَا (S, K,) inf. n. اِحْسَا, (TA,) I made him, or gave him, to sup, or sip, the soup, or broth; (S, * K;) as also حَسَيْتَهُ, (K,) inf. n. حَسَيْتَهُ. (TA.) It is said in a prov.,

* لِيُثْلِبَهَا كُنْتُ اَحْسَيْتُكَ الْحَيَّ *
[For the like thereof I used to give thee the mouthfuls of soup to sup, or sip;] meaning † for the like of this case I used to act with goodness to thee. (A, TA. [See also Freytag's Arab. Prov. ii. 437; where we read اَحْسَيْتَهَا.]

5: see 1.

6. تَحَا (TA) They supped, or sipped, [soup, or broth, &c.,] one with another. (KL.)

8: see 1, in three places. — [Hence also,] اِحْتَسَى سَيْرَ الْفَرَسِ, and الْجَمَلِ, and النَّاقَةِ, † He elicited, or exacted, the utmost pace, or power of going on, of the horse, and of the he-camel, and of the she-camel. (TA.)

حَا: see حَا.

حَوُ, inf. n. of 1. — See also حَا.

حَوُ A single act of supping or sipping; (S, * K;) as also حَوُ; but the former is the more chaste: (K:) some say that these are dial. vars., like نَقْبَةٌ and نَقْبَةٌ, and جَرَعَةٌ and جَرَعَةٌ: but accord. to Yoo, the former denotes the act, and the latter is the [proper] subst. (TA.) See also what next follows.

حَوُ A sup, or sip; i. e. a small quantity of what is supped, or sipped: (K:) or as much as is supped, or sipped, (يَحْوِي) at once: (S:) or a mouthful of what is supped, or sipped; and some say that حَوُ is a dial. var.; but others, that this is an inf. n. [of un.]: (Msh:) pl. حَوِي [for an ex. of which see 4] (Msh, TA) and حَوَاتٍ or حَوَاتٍ (Msh) and [of pauc.] اَحْوِيَة and اَحْوِيَة [in some copies of the K, erroneously, اَحْوِيَة], and pl. pl. اَحْوِي [or rather اَحْوِي], (K,) which ISd thinks to be rather a pl. of حَوَا, contr. to rule. (TA.) You say, فِي الْإِنَاءِ حَوُ [In the vessel is a sup, or sip]. (S, Msh.) See also حَوُ.

حَا A well-known kind of food; (S;) soup;

i. e. what is supped, or sipped; (K;) thin cooked food, (Sh, IATH, Msh,) that is supped, or sipped, (IATH, Msh,) such as is prepared for one who has a complaint of his chest, (Sh,) made of flour and water and oil or grease, and sometimes sweetened: (IATH:) also called حَوُ (Sh, S, Msh, K) and حَوِي (Sh, K) and حَا and حَوُ; (K;) the last two, the latter of which is like the inf. n., mentioned by IAqr, but regarded by ISd as of doubtful authority. (TA.) See also حَوُ.

حَوُ: see what next precedes. — Also One who sups, or sips, much: (S, K:) an epithet applied to a man. (S.)

حَا: see حَا.

حَايِي الذَّهَبِ [حَاي act. part. n. of 1. Hence,] [lit. The supper, or sipper, of gold:] a surname of Ibn-Judh'an, because he had a vessel of gold from which he supped, or sipped. (S, CK.)

مَحْوِي [The mouth; lit. the place of supping, or sipping]. One says of him who is short, هُوَ قَرِيبُ الْمَحْوِي مِنَ الْبُخْسِ [He has the mouth near to the anus]. (TA.)

حى

1. حَيْثُ الْخَبَرُ: see 8. — حَى حَيًّا i. q. حَسْتُ [i. e. I knew the news certainly; or knew somewhat of the news; see 4 in art. حى]; as also حَيْثُ الْخَبَرُ. (S, TA.) And حَى مَا فِي نَفْسِهِ He knew what was in his mind; as also هَلْ اَحْسَيْتُ مِنْ, (K.) One says also, فَلَانَ شَيْئًا, meaning Hast thou found, or discovered, [or learned,] anything from such a one? (Az, TA.)

4: see 1.

8. حَى He dug out the sand from a جَنِي to procure the water beneath: (S:) he dug out the earth for the water to come forth: (TA:) and اِحْتَسَى جَنِي (T, K) he fetched out, by digging, the water of a جَنِي; so as heard by Az from more than one of Benoo-Temeem: (TA:) or he dug a جَنِي; as also حَا. (K.) — [Hence,] † He asked, or sought, information, news, or tidings. (TA.) — See also 1, in two places.

حَى: see what next follows.

حَى (T, S, K) and حَى (Ahmad Ibn-Yahya, AAF, K) and حَى, accord. to the K, but this is unknown, and the correct word is حَا, [or rather حَى] mentioned by IAqr, (TA,) Water which the earth imbibes from sand [above it], and which, when it reaches what is hard, is arrested thereby: one digs out the sand from over it, and draws it forth: (S:) or accumulated sand, beneath which is hard rock, so that, when the sand is rained upon, it imbibes the water of the rain, which, reaching the rock beneath, is arrested thereby, and the sand prevents the heat of the sun from drying up the water; wherefore, when the heat is vehement, the upper portion of the sand is dug out from over the water, and it wells

forth, cold and sweet, and is taken by little and little: (Az, TA:) or soft, or plain, ground, in which water remains and collects: or rugged ground, over which is sand, that collects the rain-water; so that whenever a bucketful is drawn forth, another collects: (K, TA:) so in the M: (TA:) pl. [of pauc.] **أَحْشَاءُ** (S, K) and [of mult.] **حِشَاءُ**: (K:) **أَحْشَاءُ** is syn. with **كِرَارٌ** (S.) [See also **خُتْرَجٌ**.] — **حِشَاءُ** also signifies *A small quantity of water*; and so **حِشَاءٌ**. (Th, TA.)

حِشَاءُ: }
حِشَاءُ: } see **حِشَاءُ**.
حِشَاءُ: }

حش

1. **حَشَّ** (Mgh, K,) aor. **حَشَّ**, [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be **حَشَّيْتُ**, which seems to be not improbable,] inf. n. **حَشٌّ** (Mgh,) *It* (a plant, or herbage, Mgh, or a shoot of a palm-tree cut off from the mother-tree, or plucked forth from the ground, and planted, K) *dried, or dried up*. (Mgh, K.) [Accord. to my copy of the Mgh, the same is said of a well; but I incline to think that **بُتْرٌ** is here written by mistake for **بُتْنٌ** (meaning straw) or some similar word.] You say also, **حَشَّ الْوَلَدُ** (IAqr, S, A, K,) aor. and inf. n. as above, (TA,) or inf. n. **حُشُوشٌ** (IAqr,) and, as some say, **حَشَّ**; (A'Obeyd, S;) and **استَحَشَّ**; (TA;) *The child, or young one*, (S, A, K,) of a she-camel, (IAqr,) *dried up in the belly*, (S, A, K,) or womb, (TA,) the time of the birth having been exceeded. (TA.) And **حَشَّتِ الْيَدُ** (A, K,) and **حَشَّتْ** (Yoo,) and **احشَّتْ** (S, K,) and **استَحَشَّتْ** (Yoo, K,) *The arm, or hand, dried up*; (S, A;) and *became unsound in its veins or ducts, and so rendered motionless*; syn. **شَلَّتْ**: (S, K:) or, as some say, *became slender and small*. (TA.) — **حَشَّه** (S, Mgh, K,) aor. **حَشَّ**, [in this case agreeable with general rule,] inf. n. **حَشٌّ** (Mgh, TA,) *He cut it, namely, حَشِيشٌ [or dry herbage]*: (S, Mgh, K,) and *he collected it*; as also **احشَّه**: (TA:) or the former has the former signification [only]; and **استَحَشَّه** signifies *he sought it, and collected it*. (S, K, TA.) You say also, **حَشَّ لِبَعِيرِهِ** *He collected dry herbage for his camel*. (TA in art. بعل.) And **حَشَّ عَلَى دَابَّتِهِ** *He cut dry herbage for his beast*. (TA.) And **حَشَّ عَلَى غَنِيهِ** *He beat the branches of the trees so that its leaves became scattered [for, or upon, his sheep or goats]*; like **هَشَّ**. (TA.) — Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) *He threw to him* (namely a horse) **حَشِيشٌ** [or dry herbage]; (S, K;) *he fed him therewith*. (A, TA.) Az says, I have heard the Arabs say to a man **حَشَّ فَرَسَكَ** [*Feed thou thy horse with dry herbage*]. (TA.) Hence the prov., **أَحْشِكُ وَتَرَوْنِي** [*I feed thee with dry herbage and thou dunkest upon me*]: (S, A, K;) and if it were said with **س**, **أَحْشِكُ**, “I carry thee,” it would not be strange: (S:) ap-

plied to him who does evil to one who does good to him: (Az, K:) or to any one to whom a benefit has been done and who requites it with the contrary thereof, or is not grateful for it nor profits by it: and thus the prov. is related in the T and S and M and A [and K]; but by 'Abd-es-Selâm El-Bagree, **أَحْشِكُ وَتَرَوْنِي**. (TA.) — Hence, (A,) **حَشَّ النَّارَ** (S, A, K,) aor. and inf. n. as above, (S,) and Az adds **بِالْحَطَبِ** (TA,) *He kindled the fire; or made it to burn, or to burn fiercely*; (S, A, K;) and *fed it with firewood, like as one feeds a beast with حَشِيشٌ*: (A, TA:) or *he collected to it what was scattered of the firewood*: (TA:) and *he stirred it*. (K.) — And **حَشَّ الْحَرْبَ** aor. and inf. n. as above, *He kindled, and excited, or provoked, war, or the war*. (TA.) — And **حَشَّ فُلَانًا** *He improved, or made good, the condition*, (A, K,) or *property*, (O,) of such a one. (A, O, K.) — And **حَشَّ مَالَهُ** *He multiplied his property, or made it to be much*, (A, K,*) by [adding to it] the property of another: (A:) or **حَشَّ بِهِ مَالًا** *he put property into, or among, his property*: (Skr:) or *he strengthened him with property*. (El-Bâhile.) — And **حَشَّ سَهْمَهُ** (S, A, O,) aor. and inf. n. as above, (TA,) *He feathered his arrow*: (A, O:) or *stuck the feathers upon the sides of his arrow*: (S:) or *mounted them upon his arrow*. (TA.)

4. **احشَّ** *It* (herbage) *became in such a state that it might be cut* (ISH, K) and *gathered*, (TA,) *being dried up*. (ISH.) — **أَحْشَتِ الْيَدُ**: see **حَشَّتْ**. — Also **احشَّتْ** *She* (a woman, S and K, and a camel, TA) *had her child, or young one, dried up in her belly*. (S, K.) — **أَحْشَّ اللَّهُ يَدَهُ** [*May God make his arm, or hand, to dry up; or to become unsound in its veins or ducts, and so rendered motionless*]; is a form of imprecation used by the Arabs. (TA.) — **احشَّ فُلَانًا** *He cut* (K) and *collected* (TA) **حَشِيشٌ** [or dry herbage] with such a one; (K;) as though he helped him in doing so. (TA.)

8. **احشَّه**: see **حَشَّه**, in two places.

10. **استَحَشَّ الْوَلَدُ**; and **استَحَشَّتِ الْيَدُ**: see **حَشَّتْ**; and **حَشَّتْ**.

حَشَّ (S, Mgh, Mgh, K) and **حَشَّ** (S, Mgh, K,) but the former is the more common, (Mgh,) and **حَشَّ** (K,) *A garden*: (El-Farábee, S, Mgh, Mgh, K:*) or *a garden of palm-trees*: (AHát, Mgh:) pl. **حِشَانٌ** (S, Mgh) and **حِشَانٌ** (Mgh.) — Hence, *A privy*; (El-Farábee, S, A, Mgh, Mgh, K;) likewise called **بَيْتُ الْحَشِّ** or **الْحَشِّ**: (Mgh:) because they used to ease themselves in the gardens: (S, Mgh, Mgh, K:) then, when they made privies, they applied thus this appellation: (Mgh:) and in like manner, **مَحَشَّ**; but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Mgh:) or this last, also written **مَحَشَّ**, signifies the same; (TA;) or a place in which human ordure has become collected: (K:) the pl. of **حَشَّ** as applied to a privy

is **حُشُوشٌ** (S, Mgh, K) and **حُشُونٌ**. (Ibn-'Abbád, K.) — See also **مَحَشَّةٌ**.

حَشَّ: see **حَشَّ**, in two places: — and see **حَشِيشٌ**.

حَشَّ: see **حَشَّ**.

حِشَانٌ: see **مَحَشَّ**: — and see **حِشَانَةٌ**.

حِشَانٌ: see **مَحَشَّ**.

حُشُوشٌ جَنِينَهَا [*Having her foetus dried up in her womb*]. (L from a verse of Ibn-Mulqbil.)

حَشِيشٌ *Dry herbage*; (Mgh;) *dry pasture, or fodder*: (El-Farábee, S, Mgh, Mgh, K:) of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**: (Mgh:) what is fresh is not so called: (S, Mgh:) but **عُشْبٌ** is applied to what is fresh and what is dry: this, says ISd, is the opinion of the generality of the lexicologists: some [he adds] assert that **حَشِيشٌ** is *green pasture or herbage*, as well as *dry*: but he says that this is not correct; [and the like is said in the Mgh;] for this word is properly applied to denote dryness and contraction: ISh says that it is applied to all *herbs*, or *leguminous plants*, *fresh as well as dry*; as also **عُشْبٌ** and **خَلَى**: Az says that when they use it unrestricted, the Arabs mean thereby **حَلَى**, [which is the herb called **نَصَى** when it has become dry and white,] in particular; and that this is the best kind of fodder; that horses thrive upon it, and it is one of the best pastures for camels, or for camels and sheep and goats; a good supply in years of scarcity: (TA:) or it signifies *cut herbage or pasture*; and is of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**: (Mgh:) the n. un. is with **ة**, signifying a fascicle, or wisp, of **حَشِيشٌ**: (TA:) [and sometimes a herb of any kind: the pl. is **حِشَائِشٌ**.] — [It is also applied, in the present day, to *Hemp*, used for its intoxicating property; both *fresh* and *dry*: app. what is termed **حَشِيشٌ** in the K, voce **بَنْجٌ**, q. v.: and also termed **حَشِيشَةُ الْفُقَرَاءِ**: see De Sacy's “Chrest. Arabe,” sec. ed., vol. i. pp. 210—283. — **حَشِيشَةٌ** **السُّلْطَانِ**: see **خَرْدَلٌ**.] — **حَشِيشٌ** also signifies *A child, or young one, that has dried up in the belly of its mother*; (Mgh, Mgh, TA;) and so **حَشَّ** and **مَحَشَّ** and **أَحْشُوشٌ** and **أَحْشُوشٌ**: (TA:) or **حَشَّ** [and the rest], *a child, or young one, that perishes in the belly of its mother*. (K.) It is said in a trad., **فَالَقَتْ حَشِيشًا** *And she cast forth a child, or young one, dried up*. (Mgh.) And you say, **أَلَقَتْ وَلَدَهَا حَشِيشًا** *She* (a camel) *cast forth her young one dried up*. (Mgh.)

حُشَاةٌ The [last] remains of the spirit (S, A,* Mgh, K) in the heart, (TA,) [or of life;] in a sick man, (S, Mgh, K,) and in one who is wounded; (K;) as also **حُشَائِشٌ** (S, Mgh, K,) the **ة** being sometimes elided. (Mgh.) — And **أَنْبَى مِنَ الْمَرْوَةِ إِلَّا** *There remained not, of manliness, save a last relic going to and fro, or wavering, in the entrails of one at the*

point of death]. (A, TA.) And مَا بَقِيَ مِنَ الشَّمْسِ إِلَّا حُشَاةٌ نَارِعٌ [There remained not, of the sun, save a last departing relic]. (A, TA.)

[حَشَائِشُ One skilled in the knowledge of herbs: so in modern works. — Accord. to Golius, as on the authority of the KL, but not in my copy of that work, A collector of hay; a forager.]

حُشَائِشُ, [pl. of حَشَائِشُ] Cutters, or cutters and collectors, of حَشِيش [or dry herbage]: (TA:) or seekers and collectors thereof. (S.) — See also مَحْشُ.

حَاشُ: see its pl. حُشَائِشُ.

أَحْشُوشُ: see حَشِيشُ, last signification.

مَحْشُ, (S, A, TA,) or مَحْشُ, (K, [but this seems to be a mistake occasioned by the accidental omission of مَحْشُ, as is indicated by the addition of وَبُكَرٌ shortly after, referring to the word in a sense different from that which is here next mentioned.] A place, (S,) or land, (K,) in which is much حَشِيش [or dry herbage]; (S, K;) as also مَحْشَةُ: (K:) or a place in which one cuts حَشِيش: (A:) and the first (مَحْشُ) a place in which are much pasture, or herbage, and wealth, or good things. (K.) You say, هَذَا مَحْشُ صَدِيقِي, meaning This is a [good] region abounding in حَشِيش. (TA.) And إِنَّكَ بِمَحْشِ صَدِيقِي فَلَا تَبْرَحْهُ Verily thou art in a place abounding in good things, therefore do not quit it: so in some copies of the S; and accord. to this explanation, the word is tropically used: in other copies of the S, in a place abounding in حَشِيش. (TA.) — See also حَشُ. — Also the former, A thing in which حَشِيش is put; and so مَحْشُ; but the former is the more chaste; (A 'Obeyd, S, K;) and مَحْشَةُ, (K,) and مَحْشَةُ, which is more chaste; so in some copies of the K; (TA:) and حُشَائِشُ, like غُرَابُ; of which the pl. is أَحْشَائِشُ: (TA:) the first two of these words are applied to a woollen كَمَّ [q. v.] in which حَشِيش is put: (IAth:) and حُشَائِشُ, with kesr, signifies a [sack of the kind called] جَوَالِقُ in which is حَشِيش. (K.) — See also مَحْشُ.

مُحْشُ A woman, (S, K,) and a she-camel, (TA,) whose child, or young one, dries up in her belly. (S, K, TA.) — An arm, or a hand, (يد,) drying up; or becoming unsound in its veins or ducts, and so rendered motionless: or becoming slender and small. (TA.)

مَحْشُ An instrument with which حَشِيش [or dry herbage] is cut; (A 'Obeyd, S;) as also حُشَائِشُ, like رُمَانُ: (TA:) or a plain [i. e. not serrated] مِنْجَلُ [or reaping-hook] with which حَشِيش is cut; as also مَحْشُ; but the former is the more chaste; (K;) or, accord. to the L, the latter is the better. (TA.) — See also مَحْشُ, in two places. — Also An iron instrument with which a fire is stirred; and so مَحْشَةُ: (S, K:)

pl. مَحْشَائِشُ. (A.) — [Hence, † A kindler, an exciter, or a provoker, of war: or] a courageous man. (K.) Of such one says, نِعْمَ مَحْشُ الْكَتِيبَةِ [Excellent is the exciter of the army, or troop]. † [Excellant is the exciter of the army, or troop]. (S, A.) And مَحْشُ حَرْبٍ signifies † A kindler and an exciter of war: (K, TA:) or a conductor of war. (Ham p. 14.) You say, هُم مَحْشُ الْعُرُوبِ [They are the kindlers and exciters of wars. (A.)] — See also حَشُ.

مَحْشَةُ: see مَحْشُ, in two places. — Also † The podex: or anus: (S, Mgh, Msh, * K:*) and so مَحْشُ: (TA:) pl. of the former مَحْشَائِشُ; (S, Mgh, K;) and of the latter حُشُوشُ: (TA:) the former also occurs written with س. (S, Mgh.)

مَحْشَةُ: see مَحْشُ: — see also مَحْشُ. — Also A staff, or stick: or a rod, wand, or twig. (TA.)

مَحْشُوشُ: see حَشِيشُ, last signification.

حشب

4. احشبه He angered him. (K.)

8. احتشبا They collected themselves together; congregated. (El-Muarrij, K.)

حَشْبُ: see what next follows.

حَشْبُ A thick, coarse, or rough, garment or piece of cloth; (Abou-Semeyda' El-Aarabee, K;) as also حَشْبُ and حَشْبُ. (TA.) — See also حُشْبُ.

حَشْبِي: see what next follows.

حُشْبُ The fetlock-joint (مَوْصِلُ الْوُظِيفِ) in the pastern (رُغْ) of a beast: (S, K:) or, (K,) as also حَشْبِي and حَشْبِي, (so in the TA,) a bone in the inside of the hoof, between the tendons (عَصَب) and the وُظِيف [or shank; app. the lower pastern-bone]: (K:) or the contents (حُشْو) of the hoof: (AA, TA:) or a small bone, like a سَلَامِي [or finger-bone, a description aptly applying to either of the pastern-bones, the upper of which seems to be here meant], at the extremity of the وُظِيف, between the head thereof and the place where the hoof is set on, (Aq, S, K,) entering into the جَبَّة: (Aq, S: [see this last word (جَبَّة), to which various significations are assigned; here said in the TA to be that which contains the حُشْبُ and دَخِيس (both of which words seem to be syn.), between, or amid, the flesh and the tendons:]) or the bone of the رُغْ [or pastern]: (T, K:) or a name applied to each of the two bones of the pastern (رُغْ) of a horse. (TA.) — Lean, and lank in the belly. (K.) — And Big-bellied: or big in the sides: (TA:) or swollen, or inflated, in the sides: (S, K:) or swollen in the belly, and short: (Skr p. 57: [see an ex. in a verse cited voce مَجْر in art. جرو:] bearing two contr. significations: (K:) fem. with ة: (TA:) pl. حُشَائِبُ. (Skr, S.) — The male hare: (K, * TA:) and [so in the K; but accord. to the TA, "or"] the calf. (K.) Also, accord. to the K, the "male fox:" but this is a mistake, occasioned by the occurrence of the words حُشْبُ and قَعْبُ to-

gether in a verse: the latter of these two signifies the "male fox." (TA.) — A company of men; as also حُشْبَةُ: (El-Muarrij, K:*) a large number of men collected together. (TA.)

حُشْبَةُ: see what next precedes.

حشد

1. حَشَدَ, aor. حَشَدَ (A, Msh, K) and حَشَدَ, (Msh, K,) inf. n. حَشْدُ, (A, Msh, K,) He collected together (A, Msh, K) people, or a company of men. (A, Msh.) — [Hence,] حَشْدُ عَلَى الْهَيْمِ [I passed a night that brought anxieties crowding together upon me]. (A, TA.) — حَشَدُوا, (S, A, Msh,) aor. حَشَدُوا, inf. n. حَشْدُ, (S,) or حُشْدُ; (A;) and احتشدوا, and تحشدوا; (S, A;) They collected themselves together, or assembled, (S, A, Msh,) and came round about (حَفُوا [but see what follows]) aiding one another: (A:) or حَشَدُوا signifies they were prompt, or active, [instead of حَفُوا, in the K, I read حَفُوا, as in the L,] in aiding one another: or they complied quickly, when called, or summoned: (L, K:) the verb is thus generally used in relation to a collective number: seldom in relation to one: (L:) or they collected themselves together, or assembled, for one thing or affair; as also احتشدوا, and تحشدوا, and تحاشدوا. (L, K.) And حشدوا عَلَيْهِ, (L,) and تحاشدوا عَلَيْهِ, They collected themselves together, aiding one another against him. (A.) And احتشد القوم لِفُلَانٍ The people, or party, collected themselves together to such a one, and prepared, equipped, or furnished, themselves [for action]. (TA.) — حَشَدُوا لَهُ They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; and so حَفَلُوا لَهُ. (Fr, L.) And They showed honour, and gave a hospitable entertainment, to him; namely, a guest. (L.)

4: see 1.

5: see 1.

6: see 1, in two places.

8: see 1, in three places. — احتشد لَهُ فِي كَذَا He prepared himself for him [in such a case, or in such an affair]. (A.) — احتشد فِي الصِّيَافَةِ He strove, laboured, or exerted himself, in, and for, the entertainment of a guest or guests. (A.)

حَشْدُ, (S, K,) originally an inf. n., (S,) and حَشْدُ, (K,) An assembly, or a collected or congregated body or party, (S, K,) of men. (S.)

حَشْدُ: see what next precedes.

حَشْدُ One who does not leave [unemployed] any endeavour or aid or property that he possesses; as also مُحَشَّدُ; (L, K;) and حَاشِدُ, pl. حُشْدُ. (L.) — وَادٍ حَشْدُ A valley similar to land such as is termed حَشَادُ: (K:) a valley which a small and an inconsiderable quantity of water causes to flow. (TA.)

أَرْضٌ حَشَادُ Land that does not flow with water save in consequence of much rain: (S:) or in

حَنْزَرُ Water that is beneath the ground, unperceived, in the wide water-channels that contain small pebbles, and which, when one has dug to the depth of a cubit, gushes forth abundantly: waters of this description are called by the Arabs أَحْسَا: [pl. of حَنْزَرُ] and كِرَارُ [pl. of كَرٌّ] and حَنْزَارُ: and sweet water, of the water of a حَنْزَرُ (Az, TA:) or water that runs, clear and shallow, over pebbles, or over small pebbles: (TA:) what is termed حَنْزَرُ among pebbles: (ISk, S, K:) or what is termed حَنْزَرُ, having pebbles in it: (K accord. to the TA:) or what resembles that which is termed حَنْزَرُ, in which waters collect: or a small, or round, hollow, or cavity, in a mountain, in which water becomes clear, (Az, K, TA,) after collecting: (Az, TA:) or water in a small, or round, hollow, or cavity, in a mountain. (A.) — Soft foraminous stones (كَذْدَانُ) of the ground: n. un. with ة. (K.) — A small, (A, TA,) or thin, (K,) and clean, (TA,) كُوْز [or mug], (A, K, TA,) in which water is cooled, (A,) of the manufacture of El-Heereh. (K.) — The coconut. (Kr, TA.)

حَشْرَجَة inf. n. of **حَشَرَ** [q. v.].—[The rattles;] the voice of a sick person reciprocated in the throat, or fauces. (A.)

حش

1. **حَشَفَ**, said of a she-camel's dug, *Its milk became drawn up or withdrawn or withheld, or it went away, from it.* (IDrd, L, TA. [See also 4 and 10.])

2. **حَشَفَ عَيْنَهُ**, inf. n. **تَحْشِيفٌ**, *He (a man, TA) contracted his eyelids, and looked through the interstices of their lashes.* (IDrd, K.)

4. **احشَفَ**, said of a she-camel's udder, *It became contracted, and like an old worn-out water-skin or milk-skin.* (TA. [See also 1 and 10.]) — **احشفت النخلة** *The palm-tree bore dates such as are termed حَشَفٌ.* (S, Mgh, Mṣb.)

5. **تَحَشَفَ** *He wore old and worn-out clothing,* (O, L, KL, TA,) such as is termed **حَشِيفٌ**: (O, L, TA:) in the copies of the K, erroneously, **استحشف**. (TA.)

10. **استحشف**, said of an udder, (Jm, K,) *It became contracted: (Jm:) or became dried up and contracted.* (K.) [See also 1 and 4.] And **استحشفت الأذن** *The ear became dried up* (Mgh, Mṣb, K) and contracted. (K.) And **استحشف الأنف** *The cartilage of the nose became dried up from want of natural motion.* (Mṣb.)— See also 5.

حُشَفٌ Dry bread. (K.)

حَشَفٌ The worst kind of dates; (S, Mgh, Mṣb, K;) that dry up without ripening, so that they have no flesh: (Mṣb:) or dates without firmness, having no stones; (K;) like **شِيشٌ**: (TA:) or dry, or tough, bad dates; (K;) for when they dry up, they become hard and bad, without taste and without sweetness: (TA:) or of which the lower portion has become bad and rotten, while in its place: (IAqr, TA in art. **خَشَوَ**;) n. un. with ة. (Mṣb.) [Hence,] **أَحْشَفًا وَشَوْءٌ كَبِيلَةٌ**, a prov., (S, Meyd, O,) meaning *Dost thou combine the worst of dates and bad measure?* applied to him who combines two bad qualities. (Meyd, O.)— A worn-out udder; (S, K;) as also **حَشَفٌ**: (K:) or an udder of which the milk has dried up, so that it has become contracted. (EM p. 67.)— A thing that is lean, and dry, or withered. (KL.)

حَشَفٌ: see **حَشَفٌ**.— **تَمَرٌ حَشَفٌ** Dates having many such as are termed **حَشَفٌ**. (TA.)

حَشَفَةٌ The head [or glans] of the penis: (TA:) or the part of the penis, (S, K,) [i. e.] the part of the head of the penis, (Mgh,) that is above [i. e. beyond] the place of circumcision: (S, Mgh, K:) [accord. to the latter explanation, somewhat more than the glans:] the mulct for the cutting off of which is the whole price of blood. (TA.)

حَشِيفٌ Old, and worn-out: applied to clothing or a garment. (S, K, TA.)

نَخْلَةٌ مَحْشَفَةٌ [A palm-tree that bears dates such as are termed **حَشَفٌ**]. (S and L voce **مَغْرَارٌ**.)

مُتَحَشِفٌ A man clad in old and worn-out clothing [such as is termed **حَشِيفٌ**]: (S, TA:) a man in evil condition; slovenly in his person; threadbare, shabby, or mean, in the state of his apparel: or dried up, and shrivelled: or having his garment tucked up. (TA.)

حشك

1. **حَشَكَتِ الدَّرَّةُ**, aor. -, inf. n. **حَشَكٌ** and **حُشُوكٌ**; for the former of which, **حَشَكٌ** is used by poetic license: (S:) or **حَشَكَتِ**, aor. -, (TA,) inf. n. **حَشَكٌ** (K, TA) and **حُشُوكٌ**: (TA:) *The flow of milk became full: (S:) or became vehement in the udder: or collected quickly therein: (K, TA:) but accord. to Lth, حَشَكٌ and حُشُوكٌ are like نَقَضٌ and نَقَضٌ, and نَقَضٌ and نَقَضٌ; the former being an inf. n., and the latter a subst. [in the proper sense of the term, app. signifying milk collected, or collected quickly, in the udder].* (TA.)— [Hence,] **حَشَكَتِ السَّحَابَةُ** (K,) aor. -, inf. n. **حَشَكٌ**, (TA,) *The cloud had much water.* (K, TA.) And **حَشَكَتِ السَّمَاءُ**, aor. -, inf. n. **حَشَكٌ**, *The sky let fall a rain such as is termed حَشَكَةٌ.* (AZ, S.) And **حَشَكَتِ الْوَادِي**, *The valley poured with water.* (TA.)—And **حَشَكَتِ النَّخْلَةُ** *The palm-tree bore much fruit.* (Yaḳkoob, S, K, TA.)—And **حَشَكَتِ الْقَوْمُ**, (S, K,) inf. n. **حَشَكٌ**, or, accord. to Th, **حَشَكٌ**, (TA,) *The people collected themselves together, or assembled.* (Th, S, K.)—**حَشَكَتِ بَنَاتُهَا**, inf. n. **حَشَكٌ** and **حُشُوكٌ**, *She (a camel) collected her milk.* (K.)—**حَشَكَتِ النَّاقَةُ**, (S, K,) aor. -, (K,) inf. n. **حَشَكٌ**, (TA,) *He left milking the she-camel until her milk collected* (S, K, TA) in her udder. (TA.)

حَشَكٌ: see L.

حَشَكَةٌ + **A rain exceeding such as is termed حَشَكَةٌ**; like **حَفَشَةٌ** and **غَيْبَةٌ**. (S.)

جَاءُوا بِحَشَكْتِهِمْ, (K,) or, as in the Moheet, **جَاءَ فَلَانٌ بِحَشَكْتِهِمْ**, (TA,) means + [They came, or such a one came,] with their company. (K, TA.)

حَشَاكٌ, (IDrd, S, Sgh,) thus correctly written, like **كِتَابٌ**, but in [most of] the copies of the K like **سَحَابٌ**, (TA, [in the CK like **سَحَابَةٌ**],) *A piece of wood which is put in the mouth of a kid, (S, K,) across, (S,) and tied (S, K) at the back of his neck, (S,) to prevent him from sucking: (S, K:) also called شَهَامٌ.* (IDrd, S.)

حَشُوكٌ A she-camel collecting milk in her udder (S, K) quickly. (S.)

حَاشَكٌ [act. part. n. of **حَشَكَ**]. You say **شَاءَ حَاشَكَةٌ** *A sheep, or goat, abounding with milk.* (TA in art. **لَجِبَ**.) [And hence,] **نَخْلَةٌ حَاشَكٌ** *A palm-tree bearing much fruit.* (Yaḳkoob, S, K.)—Also + *Consecutive, or uninterrupted.* (Ibn-'Abbād, K.)

حشر

1. **حَشَرَ**, aor. -, (Mṣb, K,) inf. n. **حَشَرٌ**, (Mṣb,) *He was, or became, angry; (Mṣb, K;) as also*

احتشمر: (Mṣb:) or the latter signifies *he became angered.* (TA.)—And *He was, or became, confounded and stupified by shame; or ashamed and confounded or stupified, and remained speechless and motionless.* (Mṣb.) See also 8. — **حَشَرُهُ**, aor. -, inf. n. **حَشَرٌ**; (Mṣb;) or **حَشَرُهُ**, aor. -; (K;) *He angered him; (Mṣb, K;) as also حَشَرُهُ*, (IAqr, S, Mṣb, K,) and **حَشَرُهُ**. (K.) And, accord. to AZ (S) and El-Fārābee, (Mṣb,) **حَشَرُهُ**, (S, Mṣb, K,) aor. - and -, (K,) *He annoyed him, (S, Mṣb, K,) and said to him what he disliked, (K,) and angered him; (S, Mṣb;) namely, a man sitting with him. (S, Mṣb, K.)* An Arab of chaste speech is related to have said, **ذَلِكَ مِمَّا يَحْشِرُ بَنِي فَلَانٍ**, meaning *That is of the things that anger the sons of such a one.* (S.)— Accord. to IAqr, (S,) **حَشَرُهُ** signifies *He caused him to become confounded and stupified by shame; or to become ashamed and confounded or stupified, and to remain speechless and motionless; (S, K;) as also حَشَرُهُ*: (S, Mṣb, K:) and both signify *it caused him to be affected with shame, shyness, or bashfulness; or to shrink; as in the saying, to one shrinking from food, مَا أَذَى حَشَمِكَ, or أَحْشَمَكَ, What caused thee to be affected with shame, &c.?* (TA.)—**حَشَرُهُ**, aor. -, inf. n. **حُشُومٌ**, *He became fat, or in a good condition of body, after leanness.* (K.) And **حَشَمَتِ الدَّابَّةُ فِي أَوَّلِ الرَّبِيعِ**, (K,) aor. -, inf. n. **حَشَرٌ**, (TA,) or **حُشُومٌ**, (TK,) *The beast obtained somewhat of the [herbage called] ربيع, in the beginning thereof, and became fat, and in good condition, and large in the belly, (K, TA,) and goodly: (TA:) or, as En-Nadr says, حَشَمَتِ الدَّوَابُّ the beasts became in good condition. (S.)*—**مَا حَشَرَ مِنْ طَعَامًا** *He ate not of our food* (K, TA) aught. (TA.)—**مَا حَشَرَ الصَّيْدَ** *He hit not, or obtained not, or found not, the game, or object of the chase.* (K.)—**حَشَرٌ**, inf. n. **حَشَرٌ** (TA) or **حُشُومٌ**, (K,) *He was, or became, fatigued, tired, or wearied.* (K, TA.) The Arabs say, **الْحُشُومُ يَوْرُثُ الْحُشُومَ** *Labour, or toil, occasions fatigues.* (Yoo, TA.)

2: see 1.

4: see 1, in four places.

5: see 8. — You say also, **هُوَ يَحْشَرُ الْحَاظِرَ**, *He guards against things forbidden.* (TA.)

8. **احتشمر**: see 1. — Also *He felt, or had a sense of, or was moved or affected with, shame, or shyness, or bashfulness.* (Mṣb.) **احتشمر منه** (S, Mgh, K) and **عنه**, (K,) and **احتشمه**, (S, Mgh,) or this last is not allowable except when **من** is meant to be understood, (TA,) signify the same; (S, Mgh;) i. e. *He was ashamed of it, or abashed at him; or was ashamed to do it, or shy of doing it: (Mgh, K:) or it signifies, (Mgh,) or signifies also, (K,) he shrank from it, or him: (Mgh, K:) or, as some say, thus used it is vulgar; for حَشَمَةٌ, with the Arabs, is only anger: (Mgh:) but IB cites, from Kutheiyir,*

* **إِنِّي مَتَى لَرِ يَكُنْ عَطَاؤُهَا** *

* **عِنْدِي بِهَا قَدْ فَعَلْتُ أَحْشَمَرٌ** *

as meaning [Verily I, when the gift of them two

el-Insán:") [see also, for other meanings, its dial. var. حشى, in art. حشى:] the word belongs to this art. and to art. حشى; the dual being حشوان and حشيان. (TA.) = A side, (Mṣb, TA,) region, quarter, or tract. (Mṣb.) You say, أَنَا فِي حِشَا فُلَانٍ I am in the quarter and protection of such a one: pl. as above. (Har p. 61.) [See, again, حشى, in art. حشى.]

حشو, like the inf. n., (TA,) Stuffing; (Pṣ;) [i. e.] what is put into a pillow, or cushion, &c.: (K, TA:) and [hence] cotton: and the seeds used for seasoning food, [and the rice &c.,] with which the belly of a lamb is stuffed: pl. مَحْشَى, deviating from rule. (TA.) — † The soul of a man. (K, TA.) — † [A parenthesis;] a redundant part, or portion, of speech, or of a sentence, (K, TA,) upon which nothing is syntactically dependent. (TA.) [See Har pp. 85 and 86.] — † [A digression.] — † The portion of either hemistich of a verse that is comprised between the first and last foot. (KT, &c.) — † Small, or young, camels, (S, K,) among which are no great, or old, ones; (S, TA;) as also حاشية: (S, K:) so called because they enter, or occupy the spaces, among the latter; or because they go against the sides of the latter: (TA:) accord. to ISk, (S,) حاشيتان signifies [the camel termed] ابن الحاشيتان and [that termed] ابن اللبون الحاض and [that termed] ابن اللبون: (S, and K in art. حشى:) the pl. [of حاشية] is حواشي. (TA.) It is said in a trad. respecting the poor-rate, أَنَا فِي حِشَا فُلَانٍ, i. e., accord. to IATH, † Take thou of the small, or young, of their camels; such as those termed ابن الحاض and ابن اللبون. (TA.) [But see another explanation of this saying voce حاشية in art. حشى.] — And حشو and حاشية signify also † The like of mankind; (S;) [i. e.] حاشية signifies † the lower or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind, or of the people; (TA in art. حشى, and Har p. 61;) as also حشو [which is of frequent occurrence in this sense]; (KL;) and حشوة; (S, TA;) such as servants and the like. (Har ubi suprâ, in explanation of حاشية. [See also this word in art. حشى.] You say, † جَاءَ فُلَانٌ مَعَ حَاشِيَتِهِ † Such a one came with those who were in his quarter and protection: but this may be from حشا signifying "a region, quarter, or tract;" servants and followers being in the quarter and protection of their master. (Har ubi suprâ.) And فُلَانٌ فُلَانٌ † Such a one is of the lower or lowest, &c., of the sons of such a one. (S.) — Sec also حشوة. — Also A stuffed garment. (Mgh.)

حشا أرض: Black land, in which is no good. (K, TA.)

حشا and حشوة: for each, see حشا, in two places: — and for the latter, see also حشو, in two places. — You say also, مَا أَكْثَرَ حِشْوَةَ أَرْضِهِ, i. e., † How many are the thickets, or the like, that obstruct the tracts of his land! (Lh, K, TA.)

حشى Herbage that has become dry in its lower part, and rotten: (IAṣ, K:) or dry: (Aṣ, S, K:) like خشى [q. v.]. (S, TA.)

حشية A stuffed bed: (K:) pl. حشايا. (TA.) [Antarah says that a saddle was to him what the حشية, or stuffed bed, is to others: see EM p. 229.] — Also, (K,) and مَحْشَى, (S, K,) A pillow, (K,) or the like, (S,) with which a woman makes her posteriors (S, K) or her body (K) to appear large: (S, K:) pl. of the former as above; (TA;) and of the latter مَحْشَى. (S, TA.) [In the S, it is only said of the former that it is the sing. of حشايا.] — [Also the former, The pad of a رَحْل (or camel's saddle): see مَرْبُوطَةٌ.]

حاشية, and its dual and pl.: see حشو, in six places. — Sec also art. حشى.

مَحْشَى The place of the food in the belly. (K.) [See also حشا, and مَحْشَاة.]

حشية: see حشوة.

مَحْشَاة [The rectum;] the lowest of the places of the food, (Aṣ, TA,) [i. e.] the portion of the intestines which is the lowest of the places of the food, (IATH, TA,) leading [immediately] to the place of egress; (Aṣ, TA;) in a beast, i. q. مَبْعَر: (TA: [explained in the K in art. حش, to which it does not belong:]) pl. مَحْشَى. (IATH, TA.) Hence, وَإِتْبَانُ النَّسَاءِ فِي مَحْشَاهِنَّ فَإِنَّ كُلَّ إِبْطَاكُمُ وَإِتْبَانُ النَّسَاءِ فِي مَحْشَاهِنَّ فَإِنَّ كُلَّ مَحْشَاةٍ حَرَامٌ. (TA.)

مَحْشَاة A coarse [garment of the kind called] كِشَا, (Aṣ, S, TA,) that abrades the skin: (TA:) pl. مَحْشَى. (Aṣ, S.) [But accord. to some, a garment of this kind is called مَحْشَاة or مَحْشَاة.]

مَحْشَى and مَحْشَى Filled, or stuffed.]

مَحْشَى pl. of مَحْشَى, (S, TA,) and of مَحْشَاة, (IATH, TA,) and of مَحْشَاة, (Aṣ, S,) and irreg. pl. of حشو, q. v. (TA.)

حشى

1. حشى, [aor. يَحْشَى,] inf. n. حشى, He (a man walking quickly, and one speaking with sharpness, or hastiness, of temper, TA) breathed short, or unintermittedly; panted for breath; or was out of breath. (S, K, TA.) = Sec also 3.

2. حشى, (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) He made a حاشية to a garment, or piece of cloth. (KL.) — And [hence,] † He wrote a note or comment, or notes or comments, upon the margin, or margins, of a book: (KL, TA:) in this sense it is vulgar [or post-classical]. (TA.) — [Also, app., He, or it, caused one to breathe short or unintermittedly, to pant for breath, or to be out of breath: see مَحْشِيَةُ الْكَلَابِ, below.]

3. مَحْشَاة, (IAmb, K, &c.,) inf. n. مَحْشَاة, (KL,) He set him aside as excluded from the description of them; [excluded him from them;]

did not include him among them: (IAmb, TA:) from حشى meaning the "side" of a thing: (Az, TA:) he excepted him from them; as also † تَحْشَاهُ. (Lh, K, TA.) You say, † تَحْشَاهُ مِنْهُمْ, i. e. [I reviled them and] I did not say [of any one of them] حاشى لِفُلَانٍ [Far is such a one from being included among those of whom I speak! or from any cause of reproach!]; or I did not except, of them, any one. (Lh, TA.) [The same saying is repeated in the TA, in the supplement to this art. of the K, but with the substitution of حشيت for حاشيت; perhaps by a mistake of the copyist: or it may be inferred from a statement of Fr and IAmb, which will be found below, that one also says † تَحْشِيَتْ. And En-Nābighah [Edh-Dhubayānee] says, (Mbr, S.)

وَلَا أَرَى فَاعِلًا فِي النَّاسِ يُشَبِّهُهُ

وَمَا أَحَاشَى مِنَ الْأَقْوَامِ مِنْ أَحَدٍ

[And I shall not see an actor among mankind resembling him; and I do not except, of the companies of men, any one]: which shows حاشى to be a verb perfectly inflected. (Mbr, S, Mughnee.)

And hence the trad. of the Prophet, قَالَ أُسَامَةُ، أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى فَاطِمَةَ، i. e. [He said, Usāmah is the most beloved of men to me:] he did not except Fātimah: † مَا being here a negative; not, as Ibn-Mālik imagines, supposing this clause to be of the words of the Prophet, the † مَا which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.) — حاشى also denotes exception as a particle, or as a verb (S, Mughnee) having but one tense and no inf. n., (Mughnee,) according as it governs a gen. or an accus. case. (S.) You say, † ضَرَبْتُهُمْ حَاشَى زَيْدًا, using it as a particle; and ضَرَبْتُهُمْ حَاشَى زَيْدًا, using it as a verb. (S, I 'Aḳ* p. 169.) And sometimes one says, قَامَ الْقَوْمُ مَا حَاشَى زَيْدًا, [The party stood, except Zeyd]; (Mughnee, I 'Aḳ p. 169;) like مَا خَلَا; though Ibn-Mālik [like Sb] disallows it: (I 'Aḳ:) this being shown to be allowable by the saying of the poet,

رَأَيْتُ النَّاسَ مَا حَاشَى كُرَيْشًا

فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالًا

[I have seen mankind, except Kureysh, that we are the most excellent of them in conduct]. (Mughnee, I 'Aḳ p. 170.) The agent of حاشى [used as a verb having but one tense and no inf. n.] is a pronoun implied, relating to the inf. n. of the preceding verb, or to its act. part. n., or to a portion of what is meant by the [preceding] general noun: so that when one says, قَامَ الْقَوْمُ حَاشَى زَيْدًا, the meaning is, [The party stood, but] their standing, or the stander of them, or a portion of them, was apart from Zeyd. (Mughnee.) [In the K, its use as a verb of this kind is not mentioned; but it is there said to govern the gen. case, like حشى.] — It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase حَاشَى لِلَّهِ [I ascribe unto God remoteness from every imperfection or the like, or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how

far, or how free, is God from every imperfection!]: (Mughnee:) or this phrase means *عَاذَ اللَّهُ* [I seek protection by God; or, as often used by late writers, and in the present day, *God forbid!*]; as also *حَاشَ* *لَهُ*; (S, K;) the former being the original expression: (S:) it occurs, read in both these ways, in the Kur xii. 31 and 51; where it implies wonder at the power of God as manifested in the creation of such a person as Joseph. (Ksh, Bd.) Mbr and IJ and the Koofees hold that it is a verb; and that, in the [latter] verse the meaning is, *Joseph hath kept aloof from disobedience for the sake of God*; but such an interpretation as this is not suitable in the case of [the former verse,] *حَاشَ لِلَّهِ مَا هَذَا*: the truth is, that it is a noun, syn. with *التَّزْيِيهِ* or *الْبَرَاءَةِ*, [accord. to different copies of the Mughnee, meaning *تَزْيِيهِ* or *بَرَاءَةِ*,] as is shown by another reading, *حَاشَ* *لَهُ*, with *tenween*, like *بَرَاءَةِ* *لَهُ*; and by the reading of Ibn-Mes'ood, *حَاشَ* *لَهُ*, like *عَاذَ* *لَهُ*: some assert that it is a verbal noun, meaning *أَتَبَرَأْتُ* [I assert myself to be free, or clear, to God], or *تَبَرَأْتُ* [I have asserted myself &c.]; but its being decl. in some dialects. contradicts this. (Mughnee.) One says also, *حَاشَ* *لَكَ* and *حَاشَاكَ* [Far art thou from being included among those of whom I speak! or from any cause of reproach! or the like]; both meaning the same. (S, K.) And some of the Arabs say *حَاشَى* (Fr, I Amb, TA,) dropping the *l*. (I Amb, TA.) — Sb says, (S, Mughnee,) with most of the Basrees, (Mughnee,) that it is only a particle governing the gen. case, (S, Mughnee,) syn. with *لَا*; (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to *مَا*, like *خَلَا*; and this he asserts to be not allowable. (S.) Mbr says that it is sometimes a verb; as is shown by the verse of En-Nābighah cited above; and by the saying *حَاشَى لَزَيْدٍ*, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase *حَاشَى لَزَيْدٍ*, seeing that elision takes place in nouns and verbs only, exclusively of particles: (S, Mughnee*) and IJ and the Koofees say the like: but Mbr also holds, in common with El-Jarmee and El-Māzinec and Zj and Akh and AZ and Fr and Aboo-Amr Esh-Sheybānee, that it is often a particle governing the gen. case, and seldom a trans. verb having but one tense and no inf. n., because syn. with *لَا*. (Mughnee.) — See also 5, in two places.

5. *حَاشَى* [He went aside, apart, or aloof, or he removed, withdrew, or retired to a distance,] is from *الْحَاشِيَةِ*; like *تَنَحَّى* from *التَّحَايَةِ*: (TA:) and [*حَاشَى* has a similar meaning:] you say, *حَاشَى لِمَنْ كَذَبَ* I kept aloof from, shunned, or removed myself far from, such a thing; from *الْحَاشَى* [or *الْحَشَى*] meaning *التَّحَايَةِ*. (Har p. 194.) — And *حَاشَى مِنْهُ*; (IAar, K;) and *حَاشَى* *مِنْهُ* (Har p. 294,) inf. n. *مُحَاشَاةً*; (KL;) He abstained, or refrained, (IAar, K, KL, Har,) from him, (IAar, K, Har,) or it, (IAar, KL,) through disdain and pride; or he disdained, or scorned, or was ashamed of, him, or it. (IAar, K, Har.)

— And *يَتَحَشَّى*, (El-Bāhilee, TA,) and *يَحَاشَى*, (Har p. 294,) He will not care, mind, heed, or regard. (El-Bāhilee, Har, TA.) — See also 3, in two places, first and second sentences.

6: see 5.

حَاشَى, for *حَاشَى*: see 3.

حَاشَى, [in some copies of the S written with a final *l*, (see *حَاشَا* in art. *حُشُو*)] The contents of the ribs; or what the ribs enclose: (S:) or the contents of the belly, below the *حِجَاب* [or diaphragm], consisting of the liver and the spleen and the *كِرَش* [or stomach, properly that of a ruminant, but also applied to that of a man,] and what succeeds to this: or the portion between the shortest rib, which is in the extremity of the side, and the hip, or haunch: or the exterior of the belly: (K: [in the CK, *أَو ظَاهِرَ الْبَطْنِ* is erroneously put for *أَو ظَاهِرَ الْبَطْنِ*]) and, accord. to the copies of the K, the *حِضْنِ*: [in the CK, *وَالْحِضْنِ*:] but correctly, the *خَصْر* [or waist]: (TA:) the dual is *حَشَوَان*, (Az, TA,) and the dual of *حَاشَا* is *حَشَوَان*: (TA in art. *حُشُو*:) and the pl. [of both these sings.] is *أَحْشَاءُ* [generally meaning the bowels, or intestines]. (S, TA.) [It is often used as meaning The belly: and the waist.] You say *رَجُلٌ خَمِصٌ* *الْحَشَى* A man lank in the belly. (S and K in art. *خَمِص*.) And *هُوَ لَطِيفُ الْحَشَى* He is slender in the waist: and of a woman, *هِيَ ضَامِرَةُ الْحَشَى* and of women, *هُنَّ ضَامِرَاتُ الْأَحْشَاءِ*. (TA.) — A side, quarter, region, or tract: (S, K:) a vicinage, or neighbourhood: shelter, or protection. (Z, K, *TA.) You say, *أَنَا فِي حَشَاءِ* I am in his quarter, vicinage, or protection: (Z, K:) [see also *حَاشَا*, in art. *حُشُو*:] and *هَؤُلَاءِ حَاشِيَتُهُ* These are in his quarter, or vicinage, and shadow, or protection. (TA.) — Also inf. n. of *حَشَى* [q. v.]. (S, *K.)

حَشَى A man having a complaint of his *حَشَى* [q. v.]. (Az, TA.) — Also, and *حَشِيَانٌ*, *Breathing short, or unintermittedly; panting for breath; or out of breath*; (S, K, TA;) applied to a man; (S;) in walking quickly, and in speaking with sharpness, or hastiness, of temper: (TA:) fem. [of the former] *حَشِيَّةٌ* and [of the latter] *حَشِيًّا*, (K,) of the measure *فَعْلَى*. (TA.)

حَشِيَانٌ: see what next precedes.

حَاشَى *لِلَّهِ* and *حَاشَا لِلَّهِ* and *حَاشَى* *لِلَّهِ*: see 3.

حَاشَى as a particle, and as a noun; as in *حَاشَى* *لَكَ* and *حَاشَاكَ* and *حَاشَى* *لِلَّهِ* and *حَاشَى* *لِلَّهِ*: see 3, in four places.

حَاشِيَّةٌ [The selcage, or selledge, i. e.] the side, (Mgh, Msh, TA,) or each of the two sides that have no unroven extremity, (M, TA,) or each of the two long sides that have at their two ends the unroven threads, (T, TA,) of a garment, or piece of cloth: (S, T, M, Mgh, Msh, K:) and in like manner, of other things; (K, TA;) as, for instance, †the side of a tract of herbage, and of the mirage; and †the extremity of the *مَقَام* [app. meaning *مَقَامُ إِبْرَاهِيمَ* in the Temple of Mekkeh]:

(TA:) pl. *حَوَاشٍ*. (S, Mgh, Msh.) — †The margin of a book or writing. (TA.) — †A writing, or writings, upon the margin [or margins] of a book: (TA:) [i. e. a marginal note, or marginal notes; an annotation, or a comment, scholium, or gloss: and hence, a series of annotations, comments, scholia, or glosses; a commentary on particular words and passages of a book; distinguished from a *شَرْح*, which is an exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds.] — †An indefinite portion of property, or of cattle: (Msh:) [or a portion from the side; not selected: for, accord. to some,] the saying, *خُذْ مِنْ حَوَاشِي أَمْوَالِهِمْ* means †Take thou from the sides of their collections of cattle, [for the poor-rate,] without choosing [the best]: this meaning being from *حَاشِيَّةٌ* as used in relation to a garment, or piece of cloth, meaning the “side.” (Mgh. [But see another explanation of this saying voce *حُشُو*].) — *حَاشِيَّةُ النَّسَبِ* †The collateral relation or relations; such as the paternal uncle, and his son: as though from *حَاشِيَّةٌ* as meaning the “side” of a garment, or piece of cloth. (Msh.) — *حَاشِيَّةٌ* †A man's family and dependents, (K, TA,) who are under his protection. (TA.) — See also *حَاشِيَّةٌ* and its dual and pl. voce *حُشُو*, in six places. — And see *حَشَى* (in the present art.), last sentence but one. — *رَجُلٌ رَقِيقُ الْحَوَاشِي* †A man gentle, gracious, or courteous, to his associates. (TA.) — *عَيْشٌ رَقِيقُ الْحَوَاشِي* †A plentiful, easy, life. (S, TA.) — *جَمْعٌ كَثِيفُ الْحَوَاشِي* †A congregated body crowding close together, side against side. (Har p. 294.)

مُحَشِيَّةُ الْكِلَابِ [She that causes the dogs to pant for breath:] applied to the hare; meaning that the dogs run after her until they are out of breath. (ISK, S. [In one copy of the S, erroneously, *مُحَشِيَّةٌ*].)

حص

1. *حَصَّ*, aor. *حَصَّ*, (TA,) inf. n. *حَصٌّ*, (A, K,) He, or it, shaved it off; namely, hair. (A, K, TA.) You say also, *حَصَّتِ الْبَيْضَةُ رَأْسَهُ* (S, A) [The helmet rubbed off his hair: or] rendered his hair scanty. (S.) — He cut off from it, either with the *مَشَارَة*, [a word for which I do not find any apposite meaning, and which is perhaps a mistranscription,] or with the shears: (Er-Rāghib, as quoted in the TA:) whence, accord. to some, the word *حَصَّةٌ*. (TA.) — *حَصُّوا بَيْنَهُمْ رَجْعًا* They cut, or severed, a tie of relationship between them. (TA.) — *جَاءَتْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ* [There came a dearth, or drought, or a year of drought, and] it did away with, or consumed, or destroyed, everything. (TA, from a trad.) — *حَصَّ الْجَلِيدُ الثَّبَتَ* †The hoar-frost, or rime, nipped, shrunk, shrivelled, or blasted, (lit. burned, أَحْرَقَ, q. v.,) the plant, or plants, or herbage: (AHn:) a dial. var. of *حَصَّ*, q. v. (TA.) — *حَصَّ*, quasi-pass. of *حَصَّ* in the first of the senses

explained above: see 7, in two places. = **حَصْنِي** **مِنْ الْهَالِ كَذَا** (A, Mgh, * Mgh, K, *) aor. ʔ, (A, Mgh, Mgh,) *Such a thing became my portion of the property: (A, * K:) or came to me, and became my portion: (Mgh:) or came to me as my portion. (Mgh.)* = **حَصَّ**, aor. ʔ, [contr. to rule, by which it should be ʔ, the verb being intrans., unless the sec. pers. pret. be **حَصَّصْتُ**] inf. n. **حَصٌّ**, (S, TA,) with which **حَصَّاصٌ**, q. v., is syn., (S, &c.) *He ran vehemently and quickly: (S, TA:) and* **حَصَّصَ**, (TA,) inf. n. **حَصَصَةٌ**, (S, K,) *he was quick (S, K, TA) in going, (TA,) and in journeying or pace. (S, TA.)* = **حَصَّ** is also syn. with **حَصَّصَ** in all its meanings; like **كَفَّ** and **كَفَّنَ**, and **كَفَّنَ** and **كَفَّنَ**. (Er-Rāghib.)

2: see R. Q. 1, in two places.

3. **حَاصَصَهُ الشَّيْءُ** *I divided with him the thing, each of us allotting to himself his portion. (TA.)* See also 6.

4. **أَحْصَصْتُهُ** *I gave him his portion, lot, or share: (S, Mgh, K:) or his portion, lot, or share, of food and beverage &c. (TA.)* And **أَحْصَصْتُ الْقَوْمَ** *I gave the company of men their portions, lots, or shares. (A.)*

6. **تَحَاصَّوْا** *They (namely, creditors,) divided property among themselves in portions, lots, or shares; (S, * Mgh, Mgh, K, *) as also* **حَاصَّوْا**, (K,) inf. n. **مُحَاصَّةٌ** (S, TA) and **حَصَّاصٌ**; (TA;) *every one of them taking his portion. (TA.)*

7. **انْحَصَّ** quasi-pass. of **حَصَّ** in the first of the senses explained above; *It (hair) became shaven off; as also* **حَصَّ**, [sec. pers., app., **حَصَّصْتُ**, and aor. **يَحْصُصُ**] inf. n. **حَصِصٌ** [and app. **حَصَّصَ**, q. v. infra]; or, as some say, **حَصَّ** [perhaps a mistake for **حَصَّصَ** or **حَصِصٌ**] signifies the hair's going from the head by shaving or by disease: (TA:) and the former verb, *it (the hair) went from the head; (K, TA;) became removed, or stripped off; (TA;) fell off, and became scattered, by degrees; (S, TA;) as also* **حَصَّ**: (TA:) the former is also said of the plumage of a bird; (A;) and of the foliage of trees; in the last of the senses mentioned above: (TA:) and [in like manner] **تَحَصَّصَ** *it (fur, and the nap of cloth,) became removed, or stripped off. (IAar.)* You say also, **انْحَصَّتِ اللَّحْيَةُ** *The beard became short, its hair breaking off in pieces. (TA.)* And **انْحَصَّ الذَّنْبُ** *The tail became cut off. (K.)* It is said in a prov., **أَنْتَ وَأَنْتَحَصَّ**, [He escaped, but the tail became cut off]: applied to him who has been at the point of destruction, and then escaped: (K:) or alluding to the coward's escape from destruction after being at the point thereof: related to have been said by Mo'awiyyeh, on the occasion of the safe return of an ambassador whom he had sent to the King of the Greeks, appointing for him a threefold bloodwit [if he should be slain] on the condition of his proclaiming the call to prayer on entering his court; which he did; whereupon the King's generals, who were with him, sprang forward to slay him; but he forbade them, and

sent him back furnished with requisites for his journey. (A'Obeid.) [See also Freytag's Arab. Prov., ii. 201.] You also say, **انْحَصَّ رَأْسُهُ** [His head shed, or lost, its hair: or part thereof]: (A:) and **تَحَصَّصَ الْحِمَارُ**, and **الْبَعِيرُ**, the ass's, and the camel's, hair fell off. (TA.)

R. Q. 1. **حَصَّصَ**, inf. n. **حَصَصَةٌ**: see 1, last two sentences. — The inf. n. also signifies *The walking of him who is shackled. (K, TA.)* = *He strove, or laboured; exerted himself; took pains, or extraordinary pains; or exceeded the usual bounds; in his affair. (Abu-l-'Abbās, TA.)* = *He (a camel) fixed, or made firm or steady, his knees, in order to rise (S, K*) with the load; and his stifle-joints: (S:) or lay down upon his breast, with folded legs. (TA.)* = Hence, as some say, **الْآنَ حَصَّصَ الْحَقُّ** in the Kur [xii. 51], meaning, *Now the truth hath become established: or, as others say, it is from حَصَّةٌ, and means, now hath the portion of truth become distinct from that of falsehood: (TA:) or now hath the truth become distinct, apparent, or manifest, (S, Mgh, Er-Rāghib, TA,) after concealment, (TA,) or by the coming to light of that which was concealed in the mind. (Er-Rāghib, TA.)* You say, **حَصَّصَ الشَّيْءُ** *The thing became distinct, apparent, or manifest, (Kh, S, K,) after having been concealed; (Kh;) as also* **حَصَّصَ**, inf. n. **تَحْصِصٌ**: (K:) and some read **حَصَّصَ** in the Kur ubi suprā. (TA.) One should not say **حَصَّصَ** in this sense; (TA;) nor **تَحَصَّصَ**. (Ez-Zejjājj.)

R. Q. 2. **تَحَصَّصَ**: see 7, in two places.

حَصَّةٌ *A portion of a sum: (Er-Rāghib:) and used to signify a portion, lot, or share, (S, Mgh, Er-Rāghib, K,) of food, and of beverage, and of land, &c.: (TA:) accord. to some, from حَصَّ signifying "he cut off from it:" (TA:) pl. **حَصَصٌ**. (A, Mgh, K.)*

حَصَصٌ *Paucity, or scantiness, of the hair of the head; (S, K;) and of the fetlock of a horse: (TA:) also shortness of the beard, when its hair breaks off in pieces: (TA:) and the state of one suffering from a protracted disease, whose hair does not grow long. (TA.)*

حَصَّاصٌ *Mange, or scab: (Ibn-'Abbād, K:) because the hair falls off in consequence of it. (TA.)* = *Vehemence of running, (As, S, Mgh, K,) of an ass, (Mgh,) and quickness thereof: (As, S:) [see 1, last sentence but one:] or, accord. to 'Āsim Ibn-Abi-n-Nujood, (S,) an ass's straightening and erecting the ears, and moving about, or wagging, the tail, and running: (S, K:) accord. to some, (S,) an emission of wind from the anus, with a sound; (S, Mgh, K;) as A'Obeid says, in relation to a trad. in which that which it signifies is attributed to the devil as the effect of his hearing the call to prayer; but he adds that the saying of 'Āsim is more pleasing to him; and it is also the saying of As, or like it. (S.)*

حَصِصٌ i. q. **مَحْصُوصٌ** [Shaven off]; applied to hair: (K:) or it is a subst. applied to that

hair [which is shaven off]. (TA.) [See also **حَصِصَةٌ**: — and see **أَحْصَ**.]

حَصِصَةٌ *What is collected from shaving or plucking out. (TA.)* [See also **حَصِصٌ**.] — Also *The hair and fur of the ear, whether shaven off or not: or, as some say, hair and fur in general: but the former explanation is more known. (TA.)* — And *What is above the* **أَشْعَرُ** [or part next the hoof (in the CK erroneously written **شَعَرُ**)] of the horse; (Ibn-'Abbād, K;) i. e., of the hair that surrounds the hoof: so called because of the paucity of that hair. (Ibn-'Abbād.)

قَرَّبَ حَصَّاصٌ *A laborious, (K,) quick night-journey to water, in which is no flagging; (As, S, K;) like* **خُتَّاتٌ**: (S:) or *such as is far-extending, or long: and* **سَبْرٌ حَصَّاصٌ** *a quick journey, or pace; like* **خُتَّاتٌ**. (TA.)

حَاصَّةٌ *A disease in consequence of which the hair gradually falls off and becomes scattered: (S, A, K:) or a disease that takes away the hair: (IAth:) or that takes away the hair entirely. (A'Obeid.)* = **بَيْنَهُمْ رَحِمٌ حَاصَّةٌ** i. q. **مَحْصُوصَةٌ**: (K:) *Between them is a tie of relationship which they have severed, or cut; not treating one another with the affection due to it; (TA;) [so that it is an act. part. n. in the sense of a pass. part. n.]; as also* **رَحِمٌ حَصَّاءٌ**: (A, TA:) or the meaning is, **ذَاتُ حَصٍّ** [having a severing; so that it is a possessive epithet]. (K.)

أَحْصَ [Having the hair shaven off, or rubbed off, or fallen off, either wholly or partly], applied to the head; pl. **حَصٌّ**: (A:) *a man having little hair upon the head: (S, K:) or a man having no hair; (Mgh;) a man whose hair has all gone; fem. حَصَّةٌ, applied to a woman: (Et-Tirmidhee:) also, [a man] having no hair upon his breast: and a man suffering from a protracted disease, whose hair does not grow long: (TA:) and a horse having little hair in the fetlock, and in the tail; which is a fault; (TA;) as also* **حَصِصٌ**; (K, * TA;) on the authority of IDrd: (TA:) and the fem., a she-camel having no fur upon her: and the masc., a tail having no hair upon it: and **مَحْصُوصٌ** applied to the back of the neck, of which the hair has been shaven off (TA.) You say also **رَجُلٌ أَحْصَ اللَّحْيَةَ** *A man whose beard has become short, its hair having broken off in pieces: and* **لَحْيَةٌ حَصَّةٌ** *a beard that has become short in like manner. (TA.)* And **طَائِرٌ أَحْصَ الْجَنَاحَ** (S, A, K) *A bird having little plumage in the wing: (K:) or whose plumage of the wing has gradually fallen off and become scattered: (S, * TA:) pl. as above. (S.)* — † *A sword having in it, or upon it, no* **أَثَرٌ** [or diversified wavy marks, streaks, or grain]. (K, TA.) — Applied to a man, (A,) † *Unlucky; (AZ, A, K;) unpropitious; in whom is no good: (AZ, A:) and the fem., applied to a woman, also signifies* † *unlucky; (K, TA;) in whom is no good. (TA.)* And hence, (A,) or because they keep pace together in their prices (**يُبَاسِطَانِ أُمْنَانِمَا**) until they grow old and weak, when their prices become

diminished and they die, (S,) **الْحَصَانُ** signifies † *The slave and the ass.* (S, A, K.) — † [A man] who cuts, or severs, the tie of relationship. (TA.) — **رَجَمَ حَصَاً**: see **حَصَاةٌ**. (S, A, K.) † *A sterile year, in which is no good:* (S, K.) or *a year of drought, in which is little herbage:* or *a year in which is no herbage.* (TA.) — **يَوْمَ أَحْصُ** † *A day intensely cold.* (TA.) It was said to a man of the Arabs, “Which of the days is the most cold?” and he answered, **الْأَحْصُ الْأَزْبُ**; (TA.) the former meaning, † *The day whose sun rises (K, TA) the horizon being red,* (TA,) and its sky (سَاءَةٌ), accord. to the copies of the K, but correctly its north wind (شَمَالُهُ), (TA,) being clear, (K, TA,) and such that a touch is not felt by reason of the cold; and it is that in which there are no clouds, and of which the cold does not abate: and the latter meaning, *the day in which blows the wind called النَّكْبَةُ, driving along clouds in which is no water, wherein no sun rises, and in which is no rain.* (TA.) Z says, (TA,) it was said to one of them, “Which of the days is the coldest?” and he answered, **الْأَحْصُ الْوَرْدُ وَالْأَزْبُ الْهَلُوفُ**, i. e., *The clear, [in which the horizon is red,] and the cloudy, in which blows the wind called النَّكْبَةُ.* (A, TA.) — **رِيحٌ حَصَاةٌ** † *A wind that is clear, without dust.* (K, TA.)

حَصَاةٌ: see **حَصِيصٌ**; and **أَحْصُ**; and **حَصَاةٌ**.

حَصَبٌ

1. **حَصَبَةٌ**, (S, A, Mgh, K,) aor. **حَصَبَ** (S, A, Mgh) and **حَصَبَ**, (Mgh,) inf. n. **حَصَبٌ**, (Mgh, TA,) *He threw at him, or pelted him with, pebbles,* (S, A, *K,) or *small pebbles.* (Mgh.) And hence, in a general sense, *He pelted him.* (Har p. 234.) And **حَصَبَتِ الرِّيحُ بِالْحَصَبِ** [The wind cast, or drove along, or tore up, the pebbles, or small pebbles]. (A.) — Also, (A,) or **حَصَبَةٌ**, inf. n. **حَصَبٌ**, (S,) or both, (Mgh, K,) but the latter has an intensive signification, (Mgh,) *He spread pebbles in it, (A, K,) namely, a mosque, (A,) or a place; (K;) he strewn it, namely, a mosque, (S, Mgh,) &c., (Mgh,) with pebbles, (S,) or with small pebbles.* (Mgh.) — **حَصَبَ بِهِ النَّارَ** *He threw it (anything) into the fire.* (AO, S.) — **حَصَبَ النَّارَ** *He threw حَصَبٌ [or firewood, &c.,] into the fire.* (A.) [Also,] inf. n. as above, *He kindled the fire, or made it to blaze or flame, with حَصَبٌ.* (TA.) — **حَصَبُوا عَنْهُ** † *They hastened from him, or it, in flight.* (A, TA.) — **حَصَبَ عَنْ صَاحِبِهِ** † *He turned away from his companion; as also حَصَبَ فِي.* (K.) — **حَصَبَ فِي** † *He went away in, or into, the country, or land: and he discharged his excrement: the former seems to be here meant.* (S.) — **حَصَبَ**; (K;) [in a copy of the A **حَصَبَ**, but this is probably a mistranscription, as appears to be indicated by its being there added that the part. n. is **مَحْضُوبٌ**]; and **حَصَبٌ**, aor. **حَصَبَ**, (K,) inf. n. **حَصَبٌ**, (KL,) or **حَصَبٌ**; (TK, and indicated in the K;) [and

app. **حَصَبٌ** also; (see **مَحْضُوبٌ**);] *He broke forth with حَصَبَةٌ* [i. e. measles, or spotted fever]. (K, KL.) The second of these verbs signifies as above, said of a person's skin. (S.)

2. **حَصَبَةٌ**: see 1. — Also **حَصَبٌ**, (T, TA,) inf. n. **تَحْصِيبٌ**, (T, Mgh, K,) *He (a pilgrim) slept [or stopped to sleep] in El-Mohassab (المُحْصَبُ), (T, Mgh, *K,) which is the name of the way between the mountains opening upon the part called الْإِبْطَحُ, (T, K,) between Mekkeh and Minè, (T, Mgh,) so called from the pebbles in it, (T, TA,) and also called الْحَصْبَةُ, (Mgh,) for an hour, or a short time, (سَاعَةً), of the night, (T, Mgh, K,) in returning from Minè to Mekkeh: (T, Mgh, *TA:) this was formerly done in imitation of Mohammad; but it is said to be voluntary; not obligatory. (T, TA.) Also *He slept at that place after going forth from Mekkeh.* (TA.) **الْمُحْصَبُ** is also the name of the place where the pebbles are cast in Minè; (As, S, A, Mgh, Mgh, K;) also called **حَصَابٌ**. (TA.) — **حَصَبٌ**: see 1.*

4. **احْصَبَ**, (S, A, K,) inf. n. **إِحْصَابٌ**, (TA,) *He (a horse, S, A, or other beast &c., TA) struck up the pebbles in his running.* (S, A, K.) — See also 1.

6. **تَحَاصَبُوا** *They pelted one another with pebbles.* (A, K.)

حَصَبٌ *Stones; as also حَصْبَةٌ, n. un. حَصْبَةٌ, which is extr. [as n. un. of حَصْبَةٌ, but not of حَصَبٌ]. (K.) — A stone that is thrown; like نَفْثٌ in the sense of مَنَفُوسٌ. (TA.) — Firewood, (K,) in a general sense; (TA;) in the dial. of El-Yemen: (Fr, TA:) or what is thrown into a fire, (A 'Obeyd, S, K,) of firewood and of other things; (TA;) in the dial. of Nejd: (Fr, TA:) or firewood prepared for fuel: (Mgh:) or firewood with which a fire is lighted; firewood not being so called until it is thus used. (K.) **حَصَبٌ حَبْتَرٌ**, in the Kur [xxi. 98], signifies, in the Abyssinian language, accord. to 'Ikrimah, *The firewood [or fuel] of Hell.* (TA.)*

حَصَبٌ [Pebbly]. You say **أَرْضٌ حَصْبَةٌ** and **مَحْصَبَةٌ** (T, S, A, K,) *A land containing, (T, S,) or abounding with, (A, K,) pebbles.* (T, S, A, K.) And **مَكَانٌ حَصَابٌ** *A place containing pebbles.* (TA.) — See also **حَصَابٌ**.

حَصْبَةٌ [A single throwing of pebbles]. — [Hence, app., because immediately following the day of the last throwing of pebbles in the Valley of Minè,] **لَيْلَةُ الْحَصْبَةِ** *The night [next] after the days called أَيَّامُ الشَّرِيقِ [which are the 11th and 12th and 13th of Dhul-Hijjah]. (K.) — See also حَصَبٌ. — Also, (S, A, Mgh, K,) and حَصْبَةٌ, (S, Mgh, K,) and (sometimes, S) **حَصْبَةٌ**, (S, K,) [Measles, or spotted fever;] a certain cutaneous eruption: (S, A, Mgh, K:) by some, [contr. to general authority,] said to be small-pox. (Mgh.)*

حَصْبَةٌ: see **حَصَبٌ**, and **حَصْبَةٌ**: — and see also **حَصْبَةٌ**.

حَصْبَةٌ: see **حَصْبَةٌ**.

حَصْبَةٌ *Pebbles: (S, A, K:) or small pebbles: (Mgh:) accord. to Sb, a quasi-pl. n.: (TA:) sing. حَصْبَةٌ. (K.) — See also 2.*

حَصَابٌ: see 2.

حَاصِبٌ [A thrower, or pelter, of stones]. You say, **هُوَ حَاصِبٌ لَيْسَ بِصَاحِبٍ** [He is a pelter of stones (app. meaning a calumniator): he is not a friend]. (A, TA.) [Hence also,] **حَاصِبٌ**, (S, K,) or **رِيحٌ حَاصِبٌ**, (A,) *A violent wind that raises the pebbles; (S, A;*) as also حَصْبَةٌ. (S:) or a wind that bears along the dust (K, TA) and pebbles: (TA:) and a wind casting down pebbles from the sky: or a wind that tears up the pebbles. (TA. [See the Kur liv. 34, &c.]) — And hence, † A punishment from God. (TA.) — Dust containing pebbles. (IAur, TA.) See also **حَصَبٌ**. — Clouds (سَحَابٌ) casting down snow and hail: (K:) or clouds (سَحَابٌ), because of their casting down snow and hail. (TA.) — Pebbles [borne] in the wind. (ISH, TA.) You say, **كَانَ يَوْمَنَا ذَا حَاصِبٍ** [Our day was one in which pebbles were blown about by the wind]. (TA.) — Small particles of snow and hail scattered about. (K.) — A large number of men on foot. (Az, TA.)*

مَحْصَبَةٌ: see **حَصَبٌ**.

مُحْصَبٌ: see **مَحْضُوبٌ**: — and see also 2, in two places.

مَحْضُوبٌ *Affected with the cutaneous eruption termed حَصْبَةٌ [i. e. measles, or spotted fever]; (A, K;) as also مُحْصَبٌ. (TA.)*

حَصْدٌ

1. **حَصَدَ**, (S, A, Mgh, &c.,) aor. **حَصَدَ** and **حَصَدَ**, (S, Mgh, Mgh, K,) and **حَصَادٌ** (Lh, Mgh, K,) and **حَصَادٌ**, (Lh, K,) *He reaped, or cut (A, Mgh, K) with the مِنْجَلُ, (K,) seed-produce, (S, A, Mgh, Mgh, K,) and plants, or herbage; (S, *K;) originally used in relation to seed-produce; (TA;) as also حَصْدُهُ. (K.) — [Hence,] **حَصَدَهُمُ بِالسَّيْفِ** † *He reaped, or mowed, them down with the sword: (A:) he slew them: or he exerted his utmost power or ability, or exceeded the ordinary bounds, in slaying them: (TA:) he exterminated them [with the sword]. (Mgh, TA.) — And مَنْ زَرَعَ الشَّرَّ حَصَدَ التَّدَامَةَ* [He who sows evil reaps repentance]. (A.) — **حَصَدَ**, (L,) [aor. **حَصَدَ**,] inf. n. **حَصْدٌ**, (L, K,) *It (a rope, and a bow-string,) was, or became, strongly twisted, and firmly, or compactly, made; (L, K;*) as also حَصْدٌ: (S, *A, L, K:*) and it (a coat of mail) was, or became, [close in its rings, (see حَصْدٌ) and] firm, and compactly made. (L, K:*)**

4. **احْصَدَ** *It (seed-produce) attained to the proper time for its being reaped; as also حَصْدٌ: (S, Mgh, Mgh, K:) or the latter, † it invited the act of reaping. (TA.) — He twisted a rope (S, K) firmly. (TA.) — [He made firm, in a general sense. (Golius as from the KL; but not in my copy of that work.)]*

8: see 1.

10: see 4: — and see also 1. — [Hence,] † *It* (the affair, or state, of a people) *became established, or settled, firmly, soundly, thoroughly, or well.* (TA.) — *It* (a people, or party) *collected together, or assembled, and rendered mutual aid.* (S, K.) — *He was, or became, angry:* (K:) or *violently angry.* (TA.)

حصد: see حصيد.

أحصد and حصد (S, K) and حصد حصد (S, K) and حصد حصد (K) *A rope strongly twisted, and firmly, or compactly, made:* (S, K:) and وتر حصد *a bow-string strongly twisted:* (TA:) and حصد حصد *a coat of mail close in its rings, compact and strong.* (L, K.)

حصار The time, or season, of reaping; as also حصار. (K, TA. [In the CK, each is erroneously made to be with ة.]) One says, [also, using each as an inf. n.,] هذا زمن الحصاد (S, A,) or الحصاد (Mgh,) and الحصاد (S, Mgh,) [This is the time, or season, of reaping: for] both are also inf. ns. of حصد in the first of the senses explained above. (Lh, K.) — See also حصيد. — Also *What remains upon the ground, of seed-produce, among the lower parts of the stalks of that which has been reaped; and so حصائد*, pl. of حصيد and حصيدة. (Mgh.) — And *What falls off, and becomes scattered, of seeds of wild leguminous plants when they dry up.* (L.) — And *The fruit, or produce, of any tree.* (L.)

حصار: see حصار, in two places.

حصيد Reaped seed-produce; (S, A, Mgh, Mgh, K;) also حصيدة (S, Mgh, K) and محصود (S, Mgh, K) and حصار, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حصائد (A, Mgh.) And حب الحصيد [see Kur 1. 9] *Grain that is reaped:* (L:) *grain of wheat and of barley and of anything that is reaped; as though for الحب الثبت الحصيد:* (Zj:) or *grain of reaped wheat.* (Lth.) — See also حصار. — It is also said to signify *Seed-produce torn up and carried away by the wind.* (L.) — Also † *Slain [or mowed down] with the sword, like seed-produce reaped.* (Jel in xxi. 16.) — حصائد السبته, occurring in a trad., means † *The words that their tongues utter, and [as it were] cut off, against others;* (S, A,* L;) being words wherein is no good: the tongue being likened to a reaping-hook; and the words that it utters, to reaped seed-produce: حصائد, here, is pl. of حصيدة. (L.) — See also what next follows.

حصيدة: see حصيد, in two places: — and حصار. — Also *The lower parts of seed-produce, which the reaping-hook does not reach.* (K.) — Also *A place of seed-produce:* (K:) or حصيد has this signification; such a place being so called because it is reaped: حصيدة, accord. to Az, signifies *a field of which all the produce has been*

reaped: the pl. is حصائد. (L.) — *A place of reaping.* (Mgh.)

حصار A reaper: pl. حصدة and حصار. (K.)

أحصد; fem. حصيدة: see حصد, in three places. — Also حصدة شجرة *A tree abounding with leaves [and therefore compact].* (K.)

محصد الرأي: see حصد. — [Hence,] † *A man whose judgment, or opinion, is well, or rightly, directed, (S, K,) and sound, or firm.* (TA.) — *What has dried up while standing [of seed-produce].* (K.)

محصد Seed-produce that has attained to the proper time, or season, for its being reaped; as also مستحصد. (Mgh, Mgh.)

محصد A reaping-hook, syn. منجل (S, K,) with which seed-produce is cut. (TA.)

محصول: see حصيد.

مستحصد: see محصد — and see حصد. — [Hence,] † *Sound, or firm, judgment or opinion.* (TA.)

حصر

1. حصرة (S, A,) aor. ٤ (S, K) and ٤, (K,) inf. n. حصر (S, K,) *He, or it, straitened him;* (S, A, K;) so in the Kur ix. 5; (TA;) and *encompassed, or surrounded, him.* (S, A.) You say حصرة (S, Mgh,) or حصر به (K,) aor. ٤, (S, Mgh,) inf. n. حصر (Mgh,) *It* (a hostile party, ISk, S, Mgh, or a people, K) *encompassed him, or surrounded him, (Mgh, K,) and prevented him from going to his business:* (Mgh:) or *straitened him, and encompassed or surrounded him;* as also محاصرة, inf. n. محاصرة and حصار. (ISk, S.) The محاصرة of an enemy is well known. (K.) You say حاصروهم العدو, inf. ns. as above, [The enemy besieged, or beset, them;] and بقينا في الحصار أياماً *We remained in the state of siege some days; or in the place of confinement; and حوصروا محاصرة شديدة* [They were besieged, or beset, vehemently]. (A.) — Also حصرة (S, A, K, &c.) aor. ٤ (Mgh, K) and ٤, (K,) inf. n. حصر (A, Mgh, K,) *He, (Akh, S, A,) or it, (S,) confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented, him;* (AO, Abou-Amr Esh-Sheybānec, Akh, S, A;) as also أحصره: (Abou-Amr Esh-Sheybānec, S;) or a distinction should be made between these two forms, as will be seen in what follows. (TA.) And *It* (a hostile party, and a disease, ISk, Th, Mgh) *detained, restrained, withheld, or prevented, him* (ISk, Th, Mgh, K) *from journeying &c.;* (K;) as also احصره: (AO,* ISk, Th, Mgh, K:) or the latter signifies *it* (disease) *prevented him from journeying, or from a thing that he desired:* so in the Kur ii. 192: (ISk, S:) or [more properly] *it* (disease, or urine, [&c.,]) *made him to restrain himself:* (Akh, S, K:) or احصر signifies *the being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like:* (IAth:) or أحصر is said when

a man is turned back from a course which he desired: and حصر, when he is confined, or restrained, or the like: (Yoo:) or, accord. to Fr, the Arabs say, of him whom fear or disease prevents from accomplishing his pilgrimage or his غيرة [q. v.], (Mgh,* TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) أحصر: and of him who is imprisoned or restrained by a Sultān, or by one who overpowers, حصر: this distinction is observed by them: (Mgh,* TA:) but if you mean that the constraining power of the Sultān is a preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, قَد أحصر الرجل: and if you say of him whom pain or disease makes to restrain himself, that the disease, or fear, restrains him, it is allowable for you to say, حصر: or, as Abou-Is-hāk the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, أحصر: and of him who is confined or restrained by another, حصر: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and thy saying حصرته means that thou hast restrained him; not that he has restrained himself: so that it is allowable to say in this case [when you do not mention the agent], أحصر. (TA.) [Accord. to Z,] حصر عنه and حصر عنه [lit. *He was withheld from it*] is said when a man is ashamed at a thing, and leaves it, or abstains from it, or when he is unable to effect a thing, or finds his wish difficult of attainment. (A. [See also حصر, in what follows, in this paragraph.]) حصرت الغرمة في المال means حصرت قسمة المال في الغرمة [I restricted the division of the property among the creditors]: for the prevention is not against them, but against others, from their being sharers with them in the property: the phrase is inverted, like أدخلت القبر الميت. (Mgh.) — Also حصرة (K,) aor. ٤, inf. n. حصر (TA,) *He took the whole of it;* (K;) [appropriated it to himself exclusively;] *acquired it; took it to himself.* (TA.) — And حصر (S, A, Mgh, K,) and أحصر (S, A, K,) or حصر حصر عليه خلاؤه (Ks,) or أحصره, and يغاطه, aor. يحصر, inf. n. حصر [and حصر, or this latter is a simple subst.], (Ibn-Buzurj,) *He* (a man, S, A) *suffered suppression of the feces, or constipation of the bowels:* (Ks, Ibn-Buzurj, S, A, Mgh, K:) [distinguished from أصر: (see حصر:) or] حصر عليه بوله signifies *he suffered suppression of his urine.* (Ibn-Buzurj.) — حصرت, [intrans.,] with fet-h [to the ص], and أحصرت, *She* (a camel) *had a narrow orifice to the teat.* (S.) And حصر, aor. ٤; and حصر, aor. ٤; and أحصر (K,) or أحصر; (so in the TA;) *It* (the orifice of her teat) *was, or became, narrow.* (K,* TA.) — And حصر, aor. ٤, inf. n. حصر, *He was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech;* (S, Mgh, K, Expos.

3: see 1, in three places.
 4: see 1, in eleven places.
 7. انصر *He, or it, was, or became, restrained, withheld, or prevented.* (K.L.)
 8: see 1, last sentence.
 حَصْرٌ (§, Mgh, K, &c.) and حُصْرٌ (A, and Expositions of the Fṣ) *Suppression of the feces; or constipation of the bowels:* (Yz, Δs, S, A,

Mgh, K:) suppression of the urine is termed **حَصْرٌ**: (Yz, Ag, Mgh:) or **حَصْرٌ** signifies also suppression of the urine, like **أَسْرٌ**. (Ibn-Buzurj.)

حَصْرٌ [inf. n. of **حَصَرَ**, q. v., passim. — Also] Suppression of the flow of milk of a camel, from a heaviness, or heaving, of the stomach, or a tendency to vomit; and unwillingness to yield a flow of milk. (TA.)

حَصْرٌ A man unable to express his mind; to say what he would; to find words to express what he would say; (Mgh, TA;) by reason of shame and confusion of mind, or other [accidental] cause: (TA: [see **حَصَرَ** :]) and one who is impeded, and unable to proceed, in reading, or recitation: (Māb, TA:) and so **حَصِيرٌ** and **مَحْضُورٌ**, in both these senses. (TA.) — Contracted in the bosom; having the bosom contracted; (Mgh, TA;) as also **حَصِيرٌ** and **حَضُورٌ**. (K.) In the Kur iv. 92, some read **حَصْرَةٌ صُدُورُهُمْ** [Their bosoms being contracted]. (TA. [See 1, latter part.]) — Affected with vomiting. (Mgh.) — Niggardly, tenacious, penurious, or avaricious; (K;) as also **حَصِيرٌ** and **حَضُورٌ**: (S, K:) and **حَصِيرٌ** one who will not drink wine, by reason of niggardliness: (K:) and **حَضُورٌ** one who will not expend upon those who drink with him: (L:) and one who [by reason of niggardliness] does not take part in the game called **الْبَيْسَر**. (Suh.) — Also, (S,) or **حَصْرٌ بِالْأَسْرَارِ**, (A,) and **حَضُورٌ** [alone], (K,) A strict concealer of secrets: (S:) or [simply] a concealer of secrets. (A, K.) — **حَصْرَةُ الشَّحْبِ** A she-camel whose flow of milk is suppressed. (TA.)

حَصْرٌ: see **حَصْرٌ**.

حَصْرَاءُ *Impervia coëunti mulier*; syn. **رُفْقَاءُ**. (A, K.)

حَضْرِيٌّ [and **حَضْرِيٌّ**, which latter is now the more common,] A maker, or seller, of **حَصْرٌ** [or **حَصْرٌ**, i. e. mats, pl. of **حَصِيرٌ**]. (Ibn-Khillikān, p. 19 of vol. i. of De Slane's ed.)

حَصَارٌ: see the next paragraph.

حَصَارٌ: see **حَصِيرٌ**. — [A fortress; a fort; a castle.] — Also, (S, K,) and **حَصَارٌ**, (K,) A kind of pillow, cushion, or pad, which is put upon a camel, and of which the hinder part is raised so that it is made like the **آخِرَةُ** of a camel's saddle, the fore part being stuffed so that it is made like the **قَادِمَةُ** [or rather **وَاسِطَةُ** or **وَاسِطَةُ**] of a camel's saddle, and which is ridden upon; and so **مَحْصَرَةٌ**: (K:) or a kind of saddle upon which those who break, or train, beasts ride: or a [piece of stuff of the kind called] **كِسَاءٌ**, which is thrown upon the back of the camel, behind the rider: (TA:) or **مَحْصَرَةٌ** (K) and **حَصَارٌ** (TA) signify a small [saddle of the kind called] **قَتَبٌ**, (K, TA,) which is bound upon a camel, and upon which is thrown the apparatus of the rider. (TA.)

حَضُورٌ One who has no sexual intercourse with women, (S, Mgh, K,) though able to have it, (K,) abstaining from them from a motive of

chastity, and for the sake of shunning worldly pleasures: (TA:) or who is prevented from having it, (K, TA,) by impotence: (TA:) or who does not desire them, (IAqr, A, Mgb, K,) nor approach them: (IAqr, K:) applied also to a horse, i. q. عَيْنٌ. (IAqr, TA in art. عَجَزَ.) In the Kur [iii. 34], applied to John the Baptist. (TA.) — Castrated; (K;) having the penis and testicles amputated. (TA.) — Very fearful or cautious; who abstains, or refrains, from a thing through fear. (K.) — See also حَصْرٌ, in four places. — Also A she-camel having a narrow orifice to the teat. (S, K.)

حَصِيرٌ: see مَحْضُورٌ, in two places: — and see حَصْرٌ, in four places. — Also A king: (S, A, K:) because he is secluded: (S, A:) or because he prevents those who have access to him. (TA.) = A prison; (S, A, Mgh, Mgb, K;) as also حَضَارٌ. (TA.) So [accord. to some] in the Kur xvii. 8. (S, ISd.) = A mat woven of reeds [or of rushes] (Mgb, K) or of palm-leaves; (IDrd and K voce تَذَرَعُ, &c.) syn. بَارِيَّةٌ; (Mgb, K;) vulgarly حَصِيرَةٌ: (Mgb:) or a thing woven, [سَفِيْقَةٌ, in the L and TA erroneously written سَفِيْقَةٌ,] made of بَرْدِي [or papyrus] and of أَسَل [or rushes], and then spread upon the ground like a carpet: (TA:) pl. حَصَرٌ (Mgb, TA) and, by contraction, حَصْرٌ. (TA.) Hence the prov., أَسِيرٌ عَلَى حَصِيرٍ [A captive upon a mat]. (TA.) And بَنَاتُ الْحَصِيرِ Bugs; syn. بَقٌّ. (TA in art. بَقٌّ.) — Anything woven. (K.) — A garment, or piece of cloth, ornamented and variegated, which, when spread out, captivates hearts in a manner peculiar to it, by its beauty. (K.) So, accord. to some, in the trad. of Hodheyfeh, تَعْرِضُ الْحَصِيرِ الْفَتْنُ عَلَى الْقُلُوبِ عَرْضُ الْحَصِيرِ [expl. in art. عرض, conj. 1]. (B.) — A bed; or a thing spread to lie upon; as though it were a mat: so, accord. to El-Hasan, in the Kur xvii. 8, referred to above. (TA.) — A sitting-place; syn. مَجْلِسٌ: (K, and so in two copies of the A:) MF thinks it to be a mistake for مَحْبِسٌ [a prison, or place of confinement]. (TA.) — The surface of the ground: (Mgb, K:) whence, accord. to some, it is applied to that which is spread upon the ground [i. e. a mat]: (TA:) pl. [of pauc.] أَحْصَرَةٌ and [of mult.] حَصْرٌ. (K.) — Water. (K.) [Perhaps because its surface, when rippled by the wind, is likened to a thing woven: see نَسَجَ.] — The diversified wavy marks, streaks, or grain, (فِرْدَن) of a sword, (K, TA,) resembling the tracks of ants: (TA:) or its حَصِيرَانِ are its two sides. (K, * TA.) — A road, or way. (IAqr, K.) — A row of men, and of other things. (K.) — A certain vein extending across upon the side of a beast, towards the belly: (K:) so, accord. to some, in the trad. of Hodheyfeh mentioned above: (TA:) or a portion of flesh so situats; (K;) i. e., from the shoulder-blade to the flank; as also حَصِيرَةٌ, explained in the K as a portion of flesh lying across in the side of a horse, which one sees when he is made lean by scanty food: (TA:) or the former signifies the sinew that

is between the part called the **صَفَاق** and the part where the false ribs end; (K, TA;) which is the end of the side: (TA;) or the part that is between the vein that appears in the side of the camel and horse, lying across, and what is above it, to the part where the side terminates: (Ag, S;) or the **حَصِير** of the side is what appears of the upper parts of the ribs. (Ibn-Es-Seed.) — Also The side itself. (Az, S, K.) Hence the phrase, **دَابَّةٌ عَرِيضُ الْحَصِيرَيْنِ** A beast having wide sides. (A, TA.) And **أَوْجَعَ اللَّهُ حَصِيرَهُ** [May God make his sides to ache; meaning] may he be severely beaten. (A, TA.) A certain elegant scholar says, **أَثَرُ حَصِيرِ الْحَصِيرِ فِي حَصِيرِ** The mat of the prison made marks upon the side of the king. (MF.)

حَصِيرَةٌ: see **حَصِير**, in two places. — Also A place in which dates are dried: (S, K;) or, accord. to Az, it is with **ض**. (TA.)

مُحَصَّر: see **مَحْصُور**.

مِحْصَرَةٌ: see **حِصَار**, in two places.

مَحْصُورٌ Straited: [encompassed, or surrounded:] besieged, or beset, in a fortress. (TA.) Confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented; (Akh, S, TA;) as also **حَصِيرٌ**. (Ibn-Es-Seed.) Detained, restrained, withheld, or prevented, from journeying &c.; as also **حَصِيرٌ** and **مُحَصَّرٌ**: (TA;) [or this last signifies made to restrain himself: see 1.] See also **حَصْرٌ**. — Suffering suppression of the feces, or constipation of the bowels: (Ibn-Buzurj, Mgh, K;) [distinguished from **مَأْثُورٌ**: (see **حَصْرٌ**); or] it also signifies suffering suppression of the urine. (Ibn-Buzurj.) — A camel having upon him [or furnished with] **حِصَارٌ**. (K.)

حَصْرٌ

Q. 1. **حَصَرَهُ**, [inf. n. **حَصَرَمَةً**], He braced his bow, making the string tight, or tense. (S, K.) — He twisted a rope strongly. (K.) — He filled (AHn, K) a vessel, (AHn, TA,) or a skin: (K;) or he filled a skin so that it became strait [or tense]. (TA.) — He pared and shaped a reed for writing. (K.) — [Golius has added the signification "Excitavit," as on the authority of the KL; but in my copy of that work, I find, as the inf. n. of the verb having this signification, **حَصَرَمَةً**, which immediately follows the significations of **حَصَرَمَةً**, and hence appears to have been omitted in the copy of the KL used by Golius.]

Q. 2. **تَحَصَّرَ** app. signifies It (a grape) became in the state in which it is termed **حَصْرٌ**. And hence, [app. meaning + He did the latter part of an affair before the first; as when a man writes a book before he has qualified himself by preparatory study]: a prov. (TA.) — **تَحَصَّرَ** said of butter [in the process of formation] means It became dissuandered, or separated [into clots], by reason of intense cold; and did not coalesce; as also **تَحَصَّرَ**. (TA.)

حَصْرٌ: see the next paragraph.

حَصْرٌ The first of grapes, (S, Mgh, Mgb, K,) such as are crude and sour, (Mgh,) as long as they remain sour, (Mgb,) or as long as they remain green: (K;) or grapes when hard: (Az, TA;) or, accord. to AHn, grapes when they have become organized and compacted: or, as he says on one occasion, [the n. un.] **حَصْرَمَةٌ** signifies a grape when it germinates. (TA.) The rubbing of the body in the bath with bruised, or pulverized, **حَصْرٌ** dried in the shade prevents the origination of [the cutaneous disorder termed] **حَصَف** in the year in which this is done, and strengthens the body, and cools it. (K.) — Dates, or fruit, (**تَمْرٌ**, or **تَمَرٌ**, accord. to different copies of the K, the latter being the reading in the M, TA,) not yet ripe. (M, K, TA.) — Fruit plucked from the tree called the **مَظْ**, (K,) i. e. the wild pomegranate. (TA.) — In the "Jemā et-Tofāreek," it is said to signify Grape-stones: but this requires consideration. (Mgh.) — What is lean, dry, or withered, (syn. **حَشَف**), of anything. (AZ, Mgb, K.) — And hence, (Mgb,) + A niggardly man; (ISK, S, Mgb, K;) narrow in disposition; as also **مُحَصَّرٌ** (S, TA) and **مُتَحَصَّرٌ** (K, TA;) or **مُحَصَّرٌ** means having little, or no, good. (TA.) — Short; (K;) and **فَاحِشٌ** [app. as meaning evil in disposition]; as also **حَصْرٌ**. (TA.) — And An iron [hooked] instrument with which the bucket is extracted from a well; (K;) also called **عَوْدُق**. (TA.)

حَصْرَمَةٌ [inf. n. of Q. 1, q. v.] — Also Niggardliness, tenaciousness, or avarice. (K, TA.)

[**حَصْرَمِيٌّ** Omphacine. (Golius, on the authority of Meyd.)]

حَصْرَمِيَّةٌ Soup made [or flavoured] with unripe grapes or dates, or with the juice thereof. (MA.)

مُحَصَّرٌ Butter dissuandered, or separated [into clots], by reason of intense cold; not coalescing; (K;) [as also **مُتَحَصَّرٌ**: see Q. 2.] — A scanty, or small, gift. (TA.) — Anything straitened, or scantied. (TA.) — See also **حَصْرٌ**, in two places.

شَاعِرٌ مُحَصَّرٌ i. q. **مُحَصَّرٌ**, (K,) which is the more common term; meaning A poet that lived in the time of paganism and in that of El-Islām. (TA.)

حَصْرٌ and **مُحَصَّرٌ**: see **مُحَصَّرٌ**.

حَصَف

1. **حَصَفَ**, aor. **حَصَفَ**, (S, K,) inf. n. **حَصَافَةٌ**, (S, TA,) [app. in its primary and proper sense, It was, or became, compact, or firm and close; said of a rope, and of a web, and the like: see its part. n., **حَصِيفٌ**; and see also 10. — And hence,] + He (a man, TA) was, or became, firm, or sound, in intellect or sense; (S, K, TA;) or strong in intellect, and good in judgment. (TA.) — **حَصِيفٌ**, aor. **حَصَفَ**, inf. n. **حَصَفَ**, It (the skin, S, TA, or the body, or person, Mgb) was, or became, affected with dry mange or scab: (S, K, TA;) or broke out with small pustules, (Mgb, TA,) like the small-pox, (Mgb,) generating matter, or thick purulent matter, and not becoming large; sometimes

coming forth in the soft parts of the belly in the days of heat. (TA.)

4. **اِحْصَفَ**, (K,) inf. n. **اِحْصَافٌ**, (S,) He twisted a rope firmly, strongly, or compactly. (S, K.) And **اِحْصَفَ نَسْجَهُ** [He made his weaving, or his web, compact; or firm and close; or close in texture, and strong: see the pass. part. n. below]: said of a weaver. (TA.) — [Hence,] + He established, or settled, or he did, performed, or executed, an affair, firmly, solidly, soundly, or well. (S, K, TA.) — + He (a man, and a horse,) passed, went, or went along, quickly, or swiftly: (S, K;) or raised the pebbles in his running: (Sgh, K;) or went with short steps, but quickly: (ISK, K;) or he (a horse) ran quickly, with short steps, at the utmost rate of the pace termed **حَضْرُ**. (AO, TA.) — **اِحْصَفَهُ الْحَرُّ**, inf. n. as above, The heat caused pustules [such as are termed **حَصَف**] to come forth upon his body, or person. (TA.)

10. **اسْتَحَصَفَ** It (a thing, S, TA) was, or became, firm, strong, compact, sound, or free from defect: (S, K, TA;) properly said of a rope, as meaning it was, or became, firmly, strongly, or compactly, twisted: and — tropically said of judgment [as meaning + it was, or became, firm, strong, sound, or good]: and of an affair [as meaning + it was, or became, established, or settled, or done, performed, or executed, firmly, solidly, soundly, or well]. (TA. [See also **حَصَفَ**].) — + It (the vulva) was, or became, narrow, and firm, or tough, on the occasion of **جِمَاعٍ**. (K, TA.) The quality thus denoted is approved; and the woman possessing it is termed **مُسْتَحَصِفَةٌ**. (TA.) — + It (time, or fortune,) pressed hardly, or severely, (S, K, TA,) **عَلَيْهِ** upon him. (S, TA.) — + It (a company of men) collected, or congregated. (TA.)

حَصَفٌ Dry mange or scab: (S, K;) or small pustules, [like the small-pox, (see **حَصَفَ**)] that generate matter, or thick purulent matter, and do not become large; sometimes coming forth in the soft parts of the belly in the days of heat. (TA.)

حَصِيفٌ: see **حَصِيفٌ**. — Also part. n. of **حَصَفَ**. (Mgb.)

حَصِيفٌ Anything firm, strong, compact, sound, and free from defect. (TA.) A garment, or piece of cloth, compactly, or firmly and closely, woven: (TA;) or dense; concealing [what is within it]: (Kf, TA;) and **مُحَصِفٌ** [in like manner] signifies dense and strong. (TA.) — [Hence,] + Firm, or sound, in intellect or sense; (S, K, TA;) and **حَصِيفٌ** signifies the same; and firm in judgment; [or possessing firmness, or soundness, of intellect and judgment; for] it is a possessive epithet: and the former is said to signify strong in intellect, and good in judgment. (TA.) **حَصِيفُ الْعَقْدَةِ**, occurring in a letter of 'Omar, means + [Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs. (TA.)

بَيْنَهُمَا حَبْلٌ: see **حَصِيفٌ**. — [Hence,] **مُحَصِفٌ** + Between them two is a firm tie of brotherhood. (TA.)

مُحَصِّف A horse that goes in the manner denoted by the verb **احصف**; (K;) as also **مُحَصِّف** (S, K) and **مُحَصِّف**; (K;) [or] the last is applied to a she-camel: (S:) the fem. of the first is with **ة**. (TA.)

مُحَصِّف: } see what next precedes.
مُحَصِّف: }

مُتَحَصِّف A narrow **فَرْج** [or vulva]. (S.) See also 10.

حصل

1. **حَصَلَ**, (Msb, K, &c.,) aor. **حَصَلَ**, (TA,) inf. n. **حَصُول** (Msb, K, &c.) and **مُحْصُول**, (K,) like **مُغْفَر** and **مُغْفَر** and **مُغْفَر**, (TA,) [It was, or became, produced, educed, extracted, taken forth, or fetched out; as gold or silver from the stone of the mine, and the kernel from the shell, and wheat from the straw: (see 2:)] it came out, it became apparent: (KL:) it was, or existed, or came into being or existence; it became realized; syn. with the complete [i. e. attributive] **كَانَ**: (Msb in art. **كُونَ**;) [it presented itself: it was, or became, prepared, or ready: it became attained, obtained, gotten, or acquired:] it came, came to pass, happened, took place, betided, befell, or occurred; said of an event; syn. with **وَقَعَ**, (TA in art. **وَقَعَ**;) which is also syn. with the complete [or attributive] **كَانَ**; (Msb in art. **كُونَ**;) likewise syn. with **جَاءَ**: (Er-Rāghib, TA in art. **جَاءَ**;) [it resulted; and particularly as a sum; and as a product; and as a quotient: it ensued: it arose, originated, proceeded, came, supervened, or accrued: in which senses, also, it is syn. with the attributive **كَانَ**, and with **جَاءَ**, followed by **مِنْ**:] it remained, and continued, when the rest had gone, or passed away; (K, TA;) relating to a reckoning, and to an action, and the like: (TA:) and i. q. **وَجَبَ** and **ثَبَّتَ**; as in the saying, **حَصَلَ لِي عَلَيْهِ كَذَا** [Such a thing, or sum, was, or became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt to me]. (Msb.) = **حَصَلَ**, [aor. **حَصَلَ**,] inf. n. **حَصَلَ**, He (a horse) had a complaint of his belly from eating the earth of the herbage: (S:) or **حَصَلَتِ الدَّابَّةُ**, aor. **حَصَلَ**, (M, K,) inf. n. as above, (TA,) the beast ate earth, (M, K,) or pebbles, (K,) and they remained in its inside, (M, K,) fixed: (M:) or **حَصَلَ** signifies a horse's taking into the mouth earth from the herbs, some of which earth, collecting in his belly, kills him: and the horse so killed is said to be **حَصَلَ**: (T, TA:) or a camel's having pebbles [which he has swallowed] remaining in the omasum, so as not to come forth in the cud when he ruminates; and when this is the case, they sometimes kill: or a young camel's eating earth, and in consequence not ejecting the cud; which sometimes kills it. (TA.)—Said of a boy, it signifies **وَقَعَ الحصى** (K) or **وَقَعَتِ الحَصَاةُ** (O) **فِي** **أَنْثَبِهِ** (O, K) [app. meaning The stones, or the stone, fell, or descended, in his scrotum: Freytag, following the TK, in which **فِي أَنْثَبِهِ** is con-

sidered (I know not on what authority) as meaning **فِي مَنَاتِهِ**, renders it "laboravit lapidibus in vesica urinæ orientibus"].

2. **حَصَلَ**, inf. n. **تَحْصِيل**, a trans. verb; (S, Msb;) i. e. trans. of **حَصَلَ**, primarily signifying, accord. to IF, (Msb,) He produced, educed, extracted, took forth, or fetched out, gold [or silver] from the stone of the mine; (Msb, Er-Rāghib, TA;) and in like manner, the kernel from the shell; and [the grain of] wheat from the straw: (Er-Rāghib, TA:) he made a thing apparent; (Az, Er-Rāghib, TA;) as, for instance, the kernel from the shell; and the **حَاصِل** [or result] of a computation: (Er-Rāghib, TA:) [he brought into being, or existence; he realized:] he prepared, or made ready: (P:) he separated, discriminated, or distinguished, (Az, K,) what remained and continued, when the rest had gone, or passed away: (K:) [in the CK, **مَا يَحْصُلُ** is erroneously put for **مَا يَحْصُلُ**] he perceived a thing: he attained, or obtained, a thing: syn. **أُذِرَكَ** [in both these senses: and also as meaning he overtook]: (Abul-Bakī, TA:) he took, or got, or acquired, advantage, or profit; (KL;) i. q. **أَخَذَ**, and **حَازَ**: (B and TA in art. **أَخَذَ**;) he collected: (Az, Er-Rāghib, TA:) and [hence, app.,] **تَحْصِيلُ كَلَامٍ** signifies The reducing a sentence, or the like, to its **مُحْصُول** [here meaning its essential import, or its sum and substance]: (S, TA:) and **حَصَلَ الْكَلَامُ كَذَا** [The sentence, or speech, comprehended, or comprised, within its scope, such a thing]. (Msb in explanation of **تَضَمَّنَ**.) **وَحْصِلَ** in the Kur [c. 10], means And what is in the breasts, or minds, [of men] shall be made apparent: (Az, Er-Rāghib, TA:) or discriminated: (Az, Bd, TA:) or collected, (Fr, Az, Bd, Er-Rāghib, TA,) in the registers. (Bd.) = See also 4, in two places.

4. **احْصَلِ النَّحْلَ**; (S, K;) and **حَصَلَ**, inf. n. **تَحْصِيل**; (K;) The palm-trees had **حَصَلَ**; i. e., dates that had not yet become hard, (S, K,) and of which the **ثَغَارِقُ** [or bases] had not yet appeared; (S;) or dates that had become hard and round: and also, had **حَصَلَ** as meaning **spadixes** (**طَلْع**) that had become yellow: (K:) or **احْصَلِ الْبَلَحَ** the dates came forth from their **ثَغَارِقُ**, small: and **حَصَلَ** they became round. (TA.)—**احْصَلِ الْقَوْمَ** The people had unripe, or ripening, dates appearing upon their palm-trees. (TA.)

5. **تَحَصَّلَ** It became collected, and remained, or continued. (K, TA.)

Q. Q. 1. **حَوْصَلُ** He (a bird, S) filled his **حَوْصَلَةً** [i. e. stomach, or crop]. (S, K.) You say [to a bird], **حَوْصِلِي وَطِيرِي** [Fill thy stomach, or crop, and fly]. (S.)

حَصَلَ: see what next follows: — and see **حَصَالَةٌ**.

حَصَلَ (S, K) and **حَصَلَ** (M, K,) the latter used by poetic license, (ISd, TA,) Dates before they have become hard, (S, K,) and before their **ثَغَارِقُ** [or bases] have appeared; n. un. **حَصَلَةٌ**: (S:) or when they have become hard and round.

(IAar, K.) And The spadix of the palm-tree (**طَلْع**) when it has become yellow. (K.) Also, the former, What fall, and become scattered, of the produce of a palm-tree, green and fresh, like small green beads. (Abu-Ziyād, TA.)—See also **حَصَالَةٌ**.

حَصَلَ: see **حَصَلَ**.

حَصِيل A certain plant. (S, M, O, K.)

حَصَالَةٌ What remains, of grain, in the place where it has been trodden out, after the removal [of the bulk] of the grain: (S, O:) or, as also **حَصَلَ** (K, TA) and **حَصَلَ** (K,) what remains, of barley and wheat, in the place where it has been trodden out, after the bad thereof has been removed: and what comes forth from wheat, and is thrown away, such as [the weed called] **زُؤَان**, (K, TA,) and **دَنَقَّة** [i. e. **دَنَقَّة** or **دَنَقَّة**] and the like: or what comes forth from barley and wheat, and is thrown away, when it is somewhat grosser than dust, or earth, and than what are termed **دُقَاق** [q. v.]: (TA:) or the remains of wheat in the sieve, after the sifting, with what are mixed therewith; as also **حَصَالَةٌ**; but the former word is the more known. (JK and TA in art. **حَصَلَ**.) [See also **حَصَالَةٌ**.]

حَصِيلَةٌ: see **حَصِيل**.

حَوْصَلَةٌ: see **حَوْصَلَةٌ**.

حَاصِل (T, S, M, Msb, K, KL) and **حَصِيلَةٌ** (S, K, &c.) and **مُحْصُول** (S, Msb, K) [and **مُحْصَل**] Produce; or what is produced, educed, extracted, taken forth, or fetched out: what is made apparent: profit, advantage, gain, or acquisition: (KL in explanation of the first word [but applying to all]:) [the result of a thing:] a remain, remainder, remaining portion, remnant, relic, residue, or the remains, of a thing; (S;) what remains, and continues, of anything, when the rest has gone, or passed away: (K:) it is of a reckoning, or computation, and of actions, and the like: (T, M, TA:) pl. of the second **حَصَائِلُ**. (S, TA.) The first also particularly signifies What is cleared, or purified, of silver [and of gold] from the stone of the mine. (TA.) [And The produce, or net produce, of land &c.; of anything that is a source of revenue; as also the third. The result of an arithmetical process; the sum, the product, and the quotient. The sum, or sum and substance, or essential import, of a sentence or the like; as also the third (sec 2) and the fourth. And the result, end, conclusion, event, issue, ultimate consequence or effect, or ultimity, of anything.] = See also **حَوْصَلَةٌ**.

حَوْصَلُ A depressed place where water rests in a meadow, where the herbage is the latest to dry up: whence the **حَوْصَلَةُ** of a bird, as being the resting-place of what it eats. (Az, TA.)—The place where water rests, or remains, in the furthest part of a watering-trough or tank; (K;) as also **حَوْصَلَةٌ**. (ISd, K.)—See also **حَوْصَلَةٌ**.—Also A sheep or goat large in the part of the belly above the navel. (M, K.) = A certain plant. (TA.)

حَصْلٌ The [plant called] **بَادَنْجَان** [q. v.] (K.)
حَوْصَلَةٌ: see **حَوْصَلٌ**, in two places. — The **حَوْصَلَة** of a bird (S, Mgh, K) is [The stomach; the triple stomach, consisting of the crop, or craw, the second stomach, and the gizzard, or true stomach: and often, particularly, the first of these three: see **جَرِيَّة** and **جَرِيَّة**:] that which, to a bird, is like the **مَعْدَة** to a man; (K;) also called **حَوْصَلَةٌ** (Mgh, K) and **حَوْصَلَةٌ** and **حَوْصَلٌ**: (K:) and of an animal having a cloven hoof or a hoof, i. q. **مَصَارِين** [q. v.]: (Az, TA:) pl. **حَوَاصِلٌ**. (S, TA.) — Hence the **حَوَاصِل** [i. e. † Store-rooms, or magazines,] of khāns: [also meaning † the cells of prisons:] of which the sing. is **حَوْصَلَةٌ**: not, as the vulgar say, **حَاصِلٌ**. (TA.) — Also, the sing., The lower part of the belly, as far as the pubes, (K, TA,) of a man, (TA,) and of any animal: (K, TA:) or the place where the feces collect, below the navel: or the part between the navel and the pubes. (TA.) — **نَاقَةٌ حَوْصَلَةٌ** A she-camel big in the belly. (TA.)

حَوْصَلَةٌ: see **حَوْصَلَةٌ**.

حَوْصَلَةٌ: see **حَوْصَلَةٌ**. — Also A thing resembling a **حَقَّة** [q. v.], made of baked clay; vulgarly called **حَصَانَةٌ**. (TA.)

حَاصِلٌ: see **حَاصِلٌ**.

مُحَصِّلٌ One who clears, or purifies, silver [and gold] from the stone of the mine. (TA.) And **مُحَصِّلَةٌ** A woman who separates (**تُحَصِّلُ**) the earth of the mine [for the purpose of extracting the gold or silver]. (S, K.)

مُحْصُولٌ: see **حَاصِلٌ**: and see also 2.

مُحْصُولٌ (K) and **مُحْصُولٌ** (K, TA,) or **مُحْصُولٌ**, (so in my MS. copy of the K,) or **مُحْصُولٌ**, (so in the CK.) One who is protuberant in his lower part [of the belly], next his navel, like her who is pregnant: (K:) so in the M. (TA.)

مُحْصُولٌ, or **مُحْصُولٌ**: see what next precedes.

حصن

1. **حَصْنٌ**, (Mgh, Mgh, K,) aor. **حَصَّنَ**, (K, TA,) inf. n. **حَصَانَةٌ**, (S, Mgh, Mgh, TA,) said of a **حَصْنٌ** [or fortress], (S,) or of a place, (Mgh, Mgh, TA,) i. q. **مَنْعٌ**, [for which the CK erroneously substitutes **وَمَنْعٌ**, after **كَكْرَمَ**, as though the verb were **حَصَّنَ** and **حَصَّنَ**,] (K, TA,) [i. e.] It was, or became, **مَنْعٌ** [meaning inaccessible, or unapproachable, or difficult of access]; it was, or became, unattainable, by reason of its height; (Mgh;) it was fortified, or protected against attack, so that one could not gain access to what was within it. (Mgh.) — Hence, (Mgh,) **حَصَّنَتْ**, (S, Mgh, K,) aor. **حَصَّنَ**, (K,) inf. n. **حَصْنٌ** (S, Mgh, K) and **حَصْنٌ** and **حَصْنٌ** (K) and **حَصَانَةٌ**; (S, Mgh, TA;) and **أَحْصَنْتُ**, (S, Mgh, K,) inf. n. **أَحْصَانٌ**; (Mgh;) and **تَحَصَّنَتْ**; (K;) said of a woman,

She was, or became, continent, or chaste; or she abstained from what was not lawful nor decorous; syn. **عَفَّتْ**: (S, Mgh, Mgh, K:) or she was, or became, married; or she had a husband; (K;) as also **حَصَّنَتْ** and **أَحْصَنْتُ**: (Ham p. 101, in which **حَصَّنَتْ** is likewise mentioned in this sense:) or **أَحْصَنْتُ** signifies she was, or became, pregnant; (K;) as though pregnancy protected her from a man's going in to her. (TA.) — **حَصَّنَهُ**, inf. n. **حَصْنٌ**, He preserved, or guarded, him, or it, in places inaccessible, or unapproachable, or difficult of access, as in a **حَصْنٌ** [or fortress]. (TA.) [See also 2 and 4.]

2. **حَصَّنَهُ**, [inf. n. **تَحَصَّنَ**]; and **أَحْصَنْتُ**; He made it, or rendered it, inaccessible, or unapproachable, or difficult of access; (Mgh, K;) he made it, or rendered it, unattainable, by reason of its height; (Mgh;) he fortified it, or protected it against attack, so that one could not gain access to what was within it; (Mgh;) namely, a place. (Mgh, Mgh.) **حَصَّنْتُ الْقَرْيَةَ** I built a wall around the town, or village. (S.) — For the former verb, see also 4. — And see 5.

4. **أَحْصَنْتُ**: see 2. — Also He, (God,) or it, (a coat of mail [or the like],) protected, or defended, him. (Fr, Mgh, TA.) — **الْعَفَّةُ تُحَصِّنُ مِنَ الرَّيْبَةِ** [Continence, or chastity, preserves from suspicion, or evil opinion]. (Mgh.) — **الَّتِي أَحْصَنْتُ قَرْيَهَا**, in the Kur [xxi. 91 and lxi. last verse], means Who preserved her pudendum from that which is unlawful or indecorous; (Zj, Mgh, TA;) who abstained from what is unlawful or indecorous; or was continent, or chaste. (Mgh.) — **أَحْصَنَ الرَّأْيَةَ** He (her husband) caused the woman to abstain from that which is unlawful or indecorous, or to be continent or chaste; (S, Mgh, K;) as also **حَصَّنَهَا**. (K.) And **أَحْصَنَ التَّزْوُجَ** [Marriage caused him to abstain from that which is unlawful &c.]. (K.) — [Also He married the woman; i. e. gave her in marriage.] See **أَحْصَنْتُ** above, in the first paragraph. In the Kur iv. 30, some read **فَإِذَا أَحْصَنْتُ**, meaning And when they are married. (S, TA.) And a poet says,

* أَحْصَنُوا أُمَّهْرَ مِنْ عَيْدِهِمُ *
 * نَلِكْ أَعْمَالِ الْقِرَامِ الْوَكْعَةِ *

i. e. They married [their mother to their slave: such are the deeds of the mean, the base]. (S.) — **أَحْصَنْتُ**, intrans.: see 1, in two places. — In the Kur iv. 30, some read **فَإِذَا أَحْصَنْتُ**; and accord. to Ibn-Mes'ood, this, said of female slaves, means And when they are Muslimehs. (TA.) Accord. to Abou-Hanefeh, **الْإِحْصَانُ** in a case of stoning involves six conditions; The being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and validly married, and having had her marriage consummated: and in a case of charging with adultery, the being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and continent, or chaste. (Mgh.) — And **أَحْصَنْ** He (a man, S, Mgh) married, or took a wife. (S, Mgh, K.) With the lawyers, **إِحْصَانٌ** means

The act of *coitus conjugalis* in a case of valid marriage; and accord. to Esh-Shāfi'ee, by a free man who has attained to puberty, and in the case of a free woman who has attained to puberty, among the Muslims and the believers in a plurality of gods; meaning, in a case of valid marriage. (Mgh.)

5. **تَحَصَّنَ**, said of the enemy, (S, TA,) [He fortified himself: or] he entered the [or a] **حَصْنٌ** [or fortress]: or protected himself by it: or took it, or made it, as a place of abode. (TA.) — And hence, He guarded, or protected, himself in any way. (TA.) — See also 1. — Also He (a horse, TA) became a **حِصَانٌ**, (K,) i. e. a stallion, or fit to cover: (TA voce **رَاحٌ**;) or affected to be so: (Az, TA:) [and so **حَصَّنَ** or **حَصَّنَ**; for] a horse in this case is said to bear evidence of **التَّحَصُّنِ** and **التَّحَصُّنِ**. (S, K, TA.)

حَصْنٌ [A fortress; a fort; a fortified place,] a place of which the interior is inaccessible; (K;) any place that is fortified, or protected against attack, so that one cannot gain access to what is within it; (Mgh;) a place that is unattainable, by reason of its height; (Mgh;) a fortified city: (TA:) pl. [of mult.] **حُصُونٌ** (S, Mgh, K) and **حَصْنَةٌ** and [of panc.] **أَحْصَانٌ**. (K.) [Hence,] **أَبُو الْحَصِينِ**: see **أَبُو الْحَصِينِ**, below. [Hence, also,] **حَيْلُ الْعَرَبِ حُصُونُهُمْ دُكُورُهُمْ وَإِنَاثُهُمْ** [The horses of the Arabs are their **حُصُونٌ**; the males thereof and the females thereof]. (TA.) A man said to 'Abd-Allah Ibn-El-Hasan, "My father has left the third of his property for the **حُصُونُ**:" and he replied "Buy thou horses:" so in the A: in the M, "Buy thou therewith horses, and mount [men] on them [to fight] in the cause of God." (TA.) — [Hence, also,] **أَرْمَسَ**. (K, TA.) You say, **جَاءَ بِحَيْلٍ حَصْنًا** He came bearing arms. (TA.) — Also The [new moon; or the moon when it is termed] **هَلَالٌ**: in the K, **الْهَلَالُ** is erroneously put for **الْهَلَالُ**. (TA.)

حَصَانَةٌ: see what next follows.

حَصَانٌ (S, Mgh, Mgh, K) and **حَاصِنٌ** (S, Mgh, K) and **حَاصِنَةٌ** (K) and **حَصَانَةٌ** (S, K) and **مُحْصِنَةٌ** (Th, S, Mgh, Mgh, K) and **مُحْصِنَةٌ** (Th, S, Mgh, K,) applied to a woman, Continent, or chaste; or abstaining from what is not lawful nor decorous, (Th, S, Mgh, Mgh, K,) or from that which induces suspicion or evil opinion: (Sh and TA in explanation of the first of these epithets:) or married; having a husband: (K:) or **حَصَانٌ** has both of these significations: (Ham p. 101:) and accord. to Th, (S,) **مُحْصِنَةٌ**, with fet-h only, has the latter signification; (S, Mgh, Mgh, K;) and means caused to be continent or chaste, or to abstain from that which is unlawful or indecorous, by her husband: (Mgh: [and the same is implied in the S:]) and this epithet is also applied to a woman emancipated: and to one having become a Muslimeh: (Az, TA:) [certain particular applications of **مُحْصِنَةٌ** have been implicatively shown above: see 4:] the pl. of **حَصَانٌ** is **حُصْنٌ**

and **حَصَانَات** and the pl. of **حَاصِن** and **حَاصِنَة** is **حَوَاصِن** and **حَاصِنَات**: the former of which (**حَوَاصِن**) also signifies *pregnant*, (**K**.) applied to women: (TA:) the pl. **مُحَصِّنَات**, in the first instance of its occurrence in ch. iv. [verse 28] of the **Kur**, is read by all **مُحَصِّنَات**, (A'Obeyd, TA,) meaning *having husbands*; (A'Obeyd, Mgh, Mgb, TA;) because when such women are made captives, their marriage-tie is cut: but in other instances, some read thus, understanding it in the sense last explained; and others read **مُحَصِّنَات**, as meaning *that have become Muslimehs*: (A'Obeyd, TA:) in the **Kur** iv. 29, it means *free women*: and in the **Kur** v. 7, *continent, or chaste, women*: (Mgh: [in the Mgb, it is said to have the latter of these last two meanings in iv. 29, and the former of them in v. 7:]) **مُحَصِّنَات** is the more common in the language of the Arabs. (Fr, TA.) — **حَصَان** also signifies *A pearl, or a large pearl*; syn. **دُرَّة**: (**K**.) because it is protected in the interior of the shell that contains it. (TA.)

حَصَان A generous, or high-bred, horse, (Mgb, K,) of whose seed one is niggardly: (**K**.) or a male horse: (Mgh, K:) or this latter is a secondary meaning, originating from frequency of usage: (S, Mgb:) or a stallion horse; or one fit to cover: (TA vocc **رَاح**;) the **حَصَان** is so called because he preserves his rider: (TA:) or because his back is like the **حَصْن** to his rider; (Mgh, Mgb;) wherefore horses are called **حَصُون**: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (S, Mgh, Mgb:) pl. **حَصْن**. (Mgh, Mgb, K.)

حَصِين, applied to a place, (Mgb, TA,) or to a **حَصْن** [or fortress], (S,) *Inaccessible, or unapproachable, or difficult of access*; syn. **مَنْعِي**; (Mgb, K;*) [unattainable, by reason of its height; fortified, or protected against attack, so that one cannot gain access to what is within it; (see **حَصْن**, of which it is the part. n.;)] a building that protects him who has recourse to it for refuge. (Sb, TA.) — **هُوَ الْحَصِينُ أَنْ يُرَامَ**, meaning **أَنْ يُرَامَ مِنْ أَنْ يَرَامَ**: see (near its end) the first paragraph in art. **ال**. — **دِرْعُ حَصِين** (**K**) and **حَصِينَة** (Sh, K) A coat of mail firmly, strongly, or compactly made: (**K**;) or trusty, or trusted in, having the rings [for **الْخَلْق** in the L and TA, I read **الْحَلَق**,] near together; such that weapons produce no effect upon it: (Sh, L, TA:) so called because it is [as] a **حَصْن** to the body. (Er-Rághib, TA.)

أَبُو الْحَصِينِ [dim. of **حَصْن**. — Hence,] **أَبُو الْحَصِينِ** The fox; syn. **التَّغْلِب**; (S, K;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also **أَبُو الْحَصِينِ**. (M, K.)

حَاصِن and **حَاصِنَة**: see **حَصَان**, in four places. — The latter also signifies A man's wife: and so **حَاصِنَة**. (TA.)

أُحْصِنَ [More, and most, strongly fortified, or

protected against attack]. (TA in art. **لوم**.) See also **حَصِين**.

مُحَصَّن Wheat stored up. (TA in art. **عسى**.) — A man caused, by marriage, to abstain from that which is unlawful or indecorous, or to be continent or chaste; expl. by **أَحْصَنَهُ التَّزْوُجُ**. (**K**.) And A man married, or having a wife; (S, Mgb, K;) as also **مُحَصَّن**: (Zj, Mgb:) the former anomalous [if **أَحْصَنَ** be not allowable as meaning, like **أَحْصَنَ**, "he married," or "took a wife:" but see 1 and 4]. (S, Mgb.) For the fem., **مُحَصَّنَة**, and its pl., **مُحَصِّنَات**, see **حَصَان**, in four places.

مُحَصَّن: see **مُحَصَّن**: and for the fem., **مُحَصَّنَة**, and its pl., **مُحَصِّنَات**, see **حَصَان**, in three places.

مُحَصَّن A loch; syn. **قُفْل**. (**K**.) — The piece of iron that extends upwards upon the nose of the horse, having its base in the **كِعَامَة**, which is the iron thing that embraces, or clasps, (**تَلْتَقِمُ**) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, pp. 8-9.) [Jac. Schultens, as cited in Freytag's Lcx., explains it as *Ferramentum quoddam in fræno equi et frænum ipsum*.] — A [basket of the kind called] **زَيْبِل**: (**K**;) one should not say **مُحَصَّنَة**. (TA.)

حصى and حصو

1. **حَصَا**, (S, TA,) [aor. **يَحْصُو**] inf. n. **حَصَوُ**, i. q. **مَنْعَ** [as meaning *He denied, or refused*]: (S, K:) doubly trans., as in the phrase **حَصَوْتَنِي حَقِي** [Thou deniedst me, or refusedst me, my right, or due]. (S, TA.) = **حَصَيْتَهُ**, (**K**, TA,) inf. n. **حَصَى**, (TK,) I cast a pebble, or small stone, at him, or it: (TA:) or I smote him, or it, with a pebble, or small stone. (**K**.) = **حَصَيْتَ** **الْأَرْضَ**, (**K**), aor. **تَحْصَى**, (TA,) [inf. n. **حَصَى**,] The land, or ground, abounded with pebbles, or small stones. (**K**.) = **حَصَى** [He had a stone in his bladder or kidneys: or] he had a hardening of the urine in the bladder so that it became like a pebble, or small stone: (Lth, K:) said of a man: part. n. **مُحْصَى**. (Lth, TA.)

4. **أَحْصَا**, (inf. n. **أَحْصَا**, TA,) He numbered, counted, calculated, reckoned, or computed, it: (S, Mgb, K:) or he reached the last number thereof: (Ham p. 297:) or he collected it into an aggregate by numbering: from **حَصَى**; because they used pebbles in numbering like as we use the fingers; (Er-Rághib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, **أَحْصَيْنَا**, i. e. *We have come to the pebbles*; or because they used to reckon the spoils, and to divide among themselves, and then to take the pebbles, and put marks upon them, and when they ended the reckoning, and came to the marks, they said, **أَحْصَيْنَا**: (Ham nbi suprâ:) or he retained it in his memory: (**K**,* TA:) or he understood it. (**K**.) — He registered, or recorded, its number: (Ksh and Bḍ in xvi. 18, and TA:) and [simply] he registered it, or recorded it. (Bḍ and Jel in

xxxvi. 11 and lxxviii. 29.) — He was able to number it, and to register it or record it: (TA:) and he was able to do it. (Mgb, TA.) — He comprehended it, or knew it altogether: (TA:) or [simply] he knew it. (Mgb.) You say of God, **أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ** He hath comprehended everything by his knowledge, nothing escaping Him thereof, small or great. (TA.) And you say [of a man], **أَحْصَى عِلْمَهُ** [He had, or attained, a comprehensive and complete knowledge of it]. (**K** in art. **حوط**. [In the CK, erroneously, **عِلْمَهُ**].)

حَصَى Pebbles, or small stones: (**K**;) things that one throws, like the dung of sheep or goats: (ISh, TA:) n. un. **حَصَاة**: (S, Mgb, K:) pl. **حَصَايَات** (S, K) and **حَصَى** (**K**) and **حَصَى**, thus, also, in [some of] the copies of the **K**. (TA.) [Hence,] **طَرَقَ الْحَصَى** [Pessomancy; also termed **الضَّرْبُ بِالْحَصَى**;] a certain kind of divination. (Har p. 655.) And **بَيْعُ الْحَصَاةِ** The bargaining by one of the two persons' saying, *When I throw the pebble to thee, the sale is binding, or settled, or concluded: or by his saying, I sell to thee, of the commodities, that upon which thy pebble shall fall when thou throwest it: or I sell to thee the portion of the land extending to the place which thy pebble shall reach: all of which practices are forbidden.* (TA. [See also 3 in art. **نَبَذ**].) And **حَصَاةُ الْقَبْرِ** A pebble which is put into a vessel, into which is then poured as much water as will cover it; this being done when they are journeying and have but little water, which they thus apportion. (**K** in art. **عَسَل**.) — **حَصَى لُبَانٍ** is a vulgar term for **عَسَلُ الْبُنَى**, (**K** in art. **عسل**), i. e. **الْمَيْعَة** [generally applied to *Storax, or styrax*, which is sometimes used for fumigation. (TA in art. **لبن**.) [In the present day, pronounced **لُبَانٍ حَصَى**, and applied to *Frankincense: or the coarser tears thereof; manna thuris*. Also to *The officinal rosemary; rosmarinus officinalis*.] = A number: (S, K:) or a great number; (**K**;) as being likened to the pebbles in multitude. (TA.) You say, **نَحْنُ أَكْثَرُ مِنْهُمْ حَصَى** We are more than they in number. (S.)

حَصَاة n. un. of **حَصَى** [q. v.]. (S, Mgb, K.) — Also [A stone in the bladder or kidneys: or] a hardening of the urine in the bladder so that it becomes like a pebble, or small stone. (**K**.) — **حَصَاةُ مَشْكٍ** A hard piece that is found in the vesicle of mush: (S, TA:) or any piece of mush. (Lth, TA.) = Intelligence, or understanding, (S, K,) and judgment, or mental perception; (**K**;) as also **أَصَاة**. (TA.) You say, **فُلَانٌ ذُو حَصَاةٍ** Such a one possesses intelligence, or understanding, (S, TA,) and judgment, or mental perception: (TA:) [or] is prudent, or discreet, and wont to conceal his secret. (Aḡ, TA.) Or **حَصَاة** was used by the Arabs not as meaning intelligence, or understanding; but as meaning Gravity, staidness, and forbearance, or clemency. (Har p. 537.) And **حَصَاةُ اللِّسَانِ** means Gravity, or staidness, in respect of the tongue. (TA.) =

The act of numbering, counting, calculating, reckoning, or computing: a subst. from **الْحَصَاةُ**. (Az, IB, TA.)

نَهَرَ حَصَوِيٌّ : } see **أَرْضٌ مَحْصَاةٌ**.
أَرْضٌ حَصِيَّةٌ :

حَصِيٌّ Possessing full, sound, and strong, intelligence or understanding. (K, TA.)

حَصَاوِيٌّ Bread made upon the pebbles: but this is a vulgar term. (TA.)

الْحَصِي one of the [ninety and nine] best names of God; *He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great.* (TA.)

مَحْصِيٌّ: see 1, last sentence.

أَرْضٌ مَحْصَاةٌ A land containing pebbles, or small stones: (S:) or abounding therewith; (K:) as also **أَرْضٌ حَصِيَّةٌ**: and in like manner, **نَهَرَ حَصَوِيٌّ** a river, or rivulet, or the like, abounding therewith. (TA.)

حَضَ

1. **حَضَهُ**, (S, A, Mgh, K,) aor. **حَضَّ**, (Mgh,) inf. n. **حَضٌّ** (S, Mgh, K) and **حَضَّ**, (IDrd, K,) or this latter is a simple subst., (S, K,) and **حَضِيٌّ**, (K,) or this also is a simple subst., (S, TA,) and **حَضِيٌّ**, (K,) or this also is a simple subst., and is the only instance of the measure **فَعِيلِي**; and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] *He excited, incited, urged, or instigated, him; syn. حَضَّهُ*; (T, S, A, K;) or *حَضَّهُ*; (Mgh;) and *roused him to ardour*; (K;) *to do it*; (K;) i. e. *على الأمر* to do the thing; (Mgh;) or *على الخير* to do good; (T, A;) or *على القتال* to fight; (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareere says, on the authority of Kh, that **حَضَّهُ** is used peculiarly in relation to pace, or journeying, or marching: (TA in art. **حَضَّ**;) and **حَضَّ**, (T, S, K,) inf. n. **حَضٌّ**, (T, Mgh,) signifies the same; (K;) or has a more intensive signification; (Mgh;) or i. q. **حَضَّ** [which is equivalent to **حَضَّ** with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA;) or **حَضَّ** signifies the asking, or requiring, with urgency. (Mughnee voce **أَلَّ**.) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeenah, **وَلَا يَحْضُرُونَ عَلَى طَعَامِ الْيَتَامَى**; and accord. to that of El-Hasan, **وَلَا يَحْضُرُونَ**; [Nor do they, or ye, excite one another to feed the poor, or destitute]: (TA:) or *nor do they, or ye, command to feed the poor, &c.*: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles **حَرَوُفٌ** and **أَلَا** and **تَوَلَّى** and **تَوَلَّى** the term **حَضَّ** [Particles of exciting]; and say that

when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Mgh.)

2. **حَضَّ**, inf. n. **حَضٌّ**: see 1, in two places.

3. **حَضَّهُ**, (TK,) inf. n. **حَضَّ**, (S, K,) *He excited him, &c., as above, being excited, &c., by him.* (S, K, TK.) In the Kur ubi suprâ, among the various readings are these two: **وَلَا يَحْضُرُونَ** and **وَلَا يَحْضُرُونَ**, meaning, accord. to Fr, *Nor are they, or ye, mindful.* (TA.)

6. **تَحَضَّوْا** They excited, &c., one another. (S, K.) In the Kur ubi suprâ, some read **وَلَا تَحْضُرُونَ** (Fr, S, TA) *Nor do ye excite one another.* (Fr.)

حَضَّ, said to be a subst.: see 1.

حَضِيٌّ A depressed piece (قَرَار) of ground at the place where a mountain ends; (S;) or a depressed piece (قَرَار) of ground at, or by, the **سَفْح** [i. e. foot, or bottom, or lowest part,] of a mountain; or in, or at, the lower, or lowest, part thereof, (في أسفله) the **سَفْح** being behind the **حَضِيٌّ**; the **حَضِيٌّ** being in the part next the **سَفْح**, and the **سَفْح** being **ذَلِكَ** [which seems to be virtually a repetition, signifying behind that part, or it may mean above that part]: (TA:) or i. q. **سَفْح**: (K in art. **سَفْح**;) or a depressed piece (قَرَار) of ground: (A:) or a tract (حِجْر) [in the CK, erroneously, **حَجَر**], and a depressed piece (قَرَار), in land or ground: (K:) and any low piece (سَافِل) of land or ground: (TA:) and the ground [in an absolute sense]: (S:) pl. [of pauc.] **أَحْضَاةٌ** and [of mult.] **حَضَضٌ**. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Moḥammad, he, not finding anything upon which to put it, said, **ضَعْفُ بِالْحَضِيضِ**, meaning **بِالْأَرْضِ**; [i. e. Put thou it upon the ground;] adding, for I am only a servant; I eat as the servant eateth. (S.)

حَضِيٌّ and **حَضِيٌّ**, said to be substs.: see 1.

حَضَا

1. **حَضَّ النَّارَ**, (S, K,) aor. **حَضَّ**, (K,) *He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*: (S, K:) or *he opened it*, (K,) i. e. *stirred it*, (TA,) in order that it might blaze, or flame; as also **حَضَّهَا**. (K.) It is also without **ا**. (S. [See art. **حَضَو**].) **حَضَّتْ النَّارُ** The fire became lighted or kindled; or it burned, burned up, &c. (K.)

8: see above.

أَبْيَضٌ حَضِيٌّ, (K,) so accord. to the correct copies of the K, but in some copies **حَضِيٌّ**, (TA,) *Very white.* (K.)

مَحْضَا A stick, or piece of wood, with which a fire is stirred; as also **مَحْضَا**; (S, K;) the latter accord. to those who pronounce the verb without **ا**. (S.)

حَضَر

1. **حَضَرَ**, aor. **حَضَرَ**; (S, A, Mgh, K, &c.) and **حَضَرَ**, (AA, Kh, Lth, Fr, S, Mgh, K, &c.) aor. as above, (Kh, Lth, Fr, Az, S, Mgh, &c.) not **حَضَرَ**, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Mgh;) and is like **فَضَلَ**, aor. **فَضَلَ**, and **نَعِمَ**, aor. **نَعِمَ**; which are said by IKoot to be the only instances of the kind; (MF;) inf. n. **حَضْرٌ** (S, Mgh, K) and **حَضْرَةٌ**; (K;) and **احْتَضَرَ**, and **تَحَضَّرَ**; (K;) *He was, or became, present; contr. of غَاب*: (S, K;) *he came after having been absent.* (Mgh.) — **حَضَرَتِ الصَّلَاةُ**, (Lth, A, L, Mgh,) and, as the people of El-Medeenah say, **حَضَرَتْ**, but all say **حَضَرُ** (Lth, L,) originally **وَقْتُ الصَّلَاةِ**, **حَضَرُ**, **وَقْتُ الصَّلَاةِ** came, or arrived. (Mgh.) — [**حَضَرَ** also signifies **† He, or it, was, or became, ready, or prepared.** See 4; and see also **حَاضِرٌ**.] **حَضَرَهُ**, (AA, Fr, A, Mgh, K, &c.) and **حَضَرَهُ**, (AA, Fr, &c.) aor. and inf. ns. as above; (TA;) and **احْتَضَرَهُ**, (Mgh, TA,) and **تَحَضَّرَهُ**; (K;) *He was, or became, present with him; attended him; came into his presence; came to him*: (K, &c.) and *he was, or became, present at it, or in it; namely, a place.* (Mgh.) One says, **حَضَرَتِ الْقَاضِيَّ امْرَأَةً**, (Az,) and **حَضَرَتْ**, (Fr, S,) and **حَضَرَ**, in which the **ت** is elided because the **قَاضِي** intervenes between the verb and **امْرَأَةً**, (Sh,) but the first is the most approved, (Az,) [*A woman came into the presence of, or presented herself before, or came to, the judge.*] And **حَضَرْتُ مَجْلِسَ الْقَاضِي**, aor. **حَضَرْتُ**, inf. n. **حَضْرٌ**, *I was present at, or attended, the court of the judge.* (Mgh.) [And **حَضَرَ دَرْبًا** *He attended a lecture.*] And **حَضَرُوا الْبَيْهَ** *They stayed, or dwelt, by the waters.* (S. [See **حَاضِرٌ**].) — **أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ** [in the Kur xxiii. 100] means [*I seek thy protection, O my Lord, from their (the devils') bringing evil upon me*: (S:) or [*from their being present with me*: or] *hovering around me.* (Ksh, Bd.) — **الْجِنُّ تَحْضُرُ اللَّبَنَ**, (S, K,) or **تَحْضُرُهُ**, (T, TA,) **† [The jinn, or genii, come to, and taint, the milk.]** — **حَضَرَ**, (A,) and **أَحْضَرَ**, (A, Mgh, K,) i. q. **حَضَرَ الْبُوتَ**, (A, K,) i. e. **† [He was visited by the angel of death;] he became at the point of death; in the agony of death; as also أَحْضَرَهُ الْبُوتُ**: (Mgh:) or *he was visited by death, or by the angels of death; meaning he died*: (Mgh:) or **أَحْضَرَ** means *he died a youth.* (S and TA voce **أَحْضَرَ**, q. v.) — **حَضَرْنَا عَنْ مَاءٍ كَذَا** **† We removed from such a water.** (K, TA.) — **حَضَرْتُ الْأَمْرَ** **† I was present at the affair, or event.** (A.) — **حَضَرْتُ الْأَمْرَ بِخَيْرٍ** **† I formed a right opinion, or judgment, respecting the thing, or affair.** (A.) — **حَضَرَهُ الْهَمُّ**, and **تَحَضَّرَهُ**, and **احْتَضَرَهُ**, **† [Anxiety befell him.]** (S, A.) — **حَضَرَنِي كَذَا** **† Such a thing occurred to my mind.** (Mgh.) And **يَحْضُرُكُمْ** **† قُولُوا مَا يَحْضُرُكُمْ** **† [Say ye what is in your minds; or] what is ready with you.** (TA from a trad.) — **حَضَرَ**,

(Msb.) inf. n. حَضَارَةٌ, (AZ, S, K,) or حَضَارَةٌ, (Ag, S, A,) or both, (Msb.) [see بدا, the contr. of حضر, in art. بدو,] *He resided, dwelt, or abode, in a region, district, or tract, of cities, towns, or villages, and of cultivated land;* (S, Msb, K;) [as also حضر: or this latter signifies *he became an inhabitant of such a region, district, or tract:*] you say *يَتَحَضَّرُ بَدْوِي* [an inhabitant of the desert who becomes an inhabitant of a region, district, or tract, of cities &c.]; and [contr.] حَضَرِي يَتَبَدَّى. (A.) [See also 8.]

3. حَاضِرَةٌ, (A, TA,) inf. n. مُحَاضَرَةٌ, (TA,) *I witnessed it; saw it, or beheld it, with my eye.* (A, TA.) — *حَاضِرَةٌ* between people is *One's giving to another the answer, or reply, that presents itself to him:* and *حَاضِرُ الْجَوَابِ* signifies *He gave the answer, or reply, readily, or presently.* (Har p. 189.) — *حَاضِرَةٌ*, (S,) inf. n. as above, (K,) [also] signifies *I sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing,* (جَائِثَةٌ, S, K,*) *in the presence of the Sultan:* (S, K:) the meaning is similar to that of *مُغَالِبَةٌ* and *مُكَاتِرَةٌ*, (S,) or *مُكَاتِرَةٌ* [which seems to be the right reading]. (TA.) — [And *حَاضِرَةٌ بِكَذَا* *He disputed, debated, or bandied words, with him respecting such a thing.*] — And *حَاضِرُهُ بِحَقِّهِ*, (Lth, TA,) inf. n. as above, (Lth, K,) *He contended, or disputed, with him for his (the latter's) right, or due, and overcame him, and went off with it:* (Lth, K:) and *مُجَادَلَةٌ*, also, [which is one of the explanations assigned to *مُحَاضَرَةٌ* in the K,] is syn. with *مُحَاضَرَةٌ* as the inf. n. of the verb in this sense [unless it be a mistranscription for *مُجَادَلَةٌ*, which I think not improbable]. (TA.) — Also *حَاضِرُهُ*, (S, A,) inf. n. as above, (K,) *I ran with him:* (S, K:) or *I vied, or contended, with him in running;* syn. *عَادِيَتُهُ*; from *الحَضَر*. (A.)

4. احضره, (S, A, K,) [inf. n. اِحْضَارٌ,] *He caused him, (S, A,) or it, (K,) to be present; he brought him, or it.* (S, K.) [It is also doubly trans.] You say, *احضره إِيَّاهُ* *He caused him, or it, to be present with him, to attend him, to come into his presence, or to come to him; or he brought him, or it, to him.* (K.) And *طَلَبْتُ فَلَانًا فَأَحْضَرْتَنِي* [I demanded such a one, and his companion caused him to come to me, or brought him to me]. (A.) [Hence,] *أَحْضُرْ ذَنْكَ* [Summon thine intellect; have thy wits about thee]. (A.) — Also *†He made it ready, or prepared it;* syn. *أَعَدَّهُ*. (TA in art. عَد.) — احضر, (S,) inf. n. اِحْضَارٌ; (S, A, K, &c.) and احضره; (S;) *He (a horse, S, K, and a man, Kr) ran;* syn. *عَدَا*: (S:) or *rose in his running;* [app. meaning *trotted;*] syn. *ارْتَفَعَ فِي عَدْوِهِ*. (K.)

5: see 1, in five places.

8: see 1, in seven places. — احضر also signifies *He came to a region, district, or tract, of cities, towns, or villages, and of cultivated land.* See *مُحَضَّرٌ*, voce *حَاضِرٌ*; and see also *حَضَرٌ*, last signification.] — See also 4.

10. استحضره *He desired, or demanded, his*

presence. (A.) [*He desired, or required, or requested, that he, or it, should come, or be brought.*] — *He made him (a horse) to run;* syn. *أَعَدَّهُ*. (S.)

حَضَرُ The intruding uninvited at feasts. (IAgr, K.)

حَضَرُ (Az, S, K) and [in poetry] حَضَرُ (Ham p. 277) and حَضَارُ (Az, TA) *A run, or running;* syn. *عَدُو*: (S:) or the rising of a horse in running; [app. meaning *trotting;*] syn. *ارْتِفَاعٌ قَرِيبٌ*: (K:) or *vehement running.* (Ham p. 277, in explanation of حَضَرُ.) It is said in a trad., *أَقْطَعَ ابْنُ الزُّبَيْرِ حَضَرَ فَرَسِهِ بِأَرْضِ الْمَدِينَةِ* [*He assigned to Ibn-El-Zubeyr the extent of his horse's run in the land of El-Medcneh*]. (TA.)

حَضَرُ: see حَضَرَةٌ. — Also, (S, A, Msb, K,) and حَاضِرَةٌ (S, A, K) and حَضَرَةٌ and حَضَارَةٌ (K,) [or the last two are app. only inf. ns. of حَضَرُ as contr. of بدا,] *A region, district, or tract, of cities, towns, or villages, and of cultivated land;* (S;) contr. of *بَدْو* (S, A, Msb) and *بَادِيَةٌ* (S, K:) pl. [of the second] *حَوَاضِرُ*. (A.) You say, *هُوَ مِنْ أَهْلِ الْحَضَرِ* (A) and *الْحَاضِرَةِ* (S, A) and *الْحَوَاضِرِ* (A) *He is of the people of the region, or regions, &c., of cities, towns, or villages, and of cultivated land;* (S, A,*) contr. of *مِنْ أَهْلِ الْبَادِيَةِ*. (S.) — And the first signifies also *Residence at home;* contr. of *سَفَرٌ*. (M and K in art. سفر.)

حَاضِرٌ: see حَضَرُ — and حَاضِرٌ.

حَضَرُ One who intrudes uninvited at feasts; a smell-feast; a spunger; (TA;) one who watches for the time of (يَتَحَنَّنُ) the feeding of others, in order that he may attend it; as also *حَضَرٌ*, (K,) and *حَضَرِي*. (IAgr, K, TA.) — A man unfit for journeying: (T, S:) or one who does not desire journeying: or i. q. *حَضَرِي*. (K.)

حَضَرُ: see حَضَرُ — and حَضَرُ.

حَضَرَةٌ, originally an inf. n., signifying *Presence:* and afterwards applied to signify *†a place of presence* [as also the several forms occurring in the following phrases]. (MF.) You say, *كَلِمَتُهُ*, *كَانَ ذَلِكَ بِحَضَرَتِهِ*, (S, A,*) *مُسَبِّحُهُ*, (S, A,*) *حَضَرَتِهِ*, (S, K,*) and *حَضَرَتِهِ*, (S, K,*) and *حَضَرَتِهِ* (Yaakooob, S, Msb, K) and *حَضَرَتِهِ* (K) and *مَحْضَرُهُ*, (S, A, Msb, K,) all syn. expressions, (K,) meaning *†[I spoke to him, and that was or happened,] in the presence, i. e. the place of presence, of such a one.* (S, A, Msb.) And *حَضَرَتُهُ حَسَنُ الْحَضَرَةِ* (S, M, A, K) and *حَضَرَتُهُ* (S, M) *†Such a one is a person whose presence is attended by good.* (K.) And *حَضَرَتُهُ بِحَضَرَةٍ* *†[Cover thy vessel in the presence of the flies, lest they taint it.]* (A, TA. [Or perhaps this is a mistranscription, for *يَحْضَرُ الذَّبَابُ*, meaning, if thou do not, the flies will come to it, and taint it.]) — It is also applied as a title, by writers of letters and the like, to any great man

with whom people are wont to be present; [and sometimes to God; and meaning *†The object of resort;*] as in the phrase, *الْحَضَرَةُ الْعَالِيَةُ تَأْمُرُ بِكَذَا* [*The exalted object of resort commands such a thing*]. (MF.) [It is similar to *الْجَنَابُ*; but is generally considered as implying greater respect than the latter. It is often prefixed to the name of the person to whom it is applied, or to a pronoun: as *حَضَرَةُ فَلَانٍ* *†The object of resort, such a one:* and *حَضَرَتِكَ* *†The object of resort, thyself.*] — Also *†The vicinity of a thing, (T, A,) and of a man.* (S. [So accord. to two copies of the S; but *الرَّجُلِ* is there an evident mistranscription, for *الرَّحْلِ*, “of the house,” or “abode:” see what follows.]) You say, *كُنْتُ بِحَضَرَةِ الدَّارِ* *†I was in the vicinity of, or near to, the house.* (T, A.) And *كُنَّا بِحَضَرَةِ مَاءٍ* *†We were by a water.* (TA from a trad.) And *بِحَضَرَةِ الْمَاءِ* *†In the vicinity of, or near to, the water.* (A.) — Also *The front of a house.* (S. [So accord. to two copies of the S; where it is said, *حَضَرَةُ الرَّجُلِ قُرْبُهُ وَفَنَائُهُ*: but the right reading is evidently *الرَّحْلِ*: so that the second of the two meanings thus explained is, *The court, or yard, in front, or extending from the sides, of a house, or an abode.*]) — And *†Apparatus for building, such as baked bricks, and gypsum-plaster:* so in the saying, *جَمَعَ الْحَضَرَةَ* *†[He collected the apparatus, such as the baked bricks, &c., desiring to build a house].* (A.) — See also حَضَرُ.

حَضَرَةٌ: }
حَضَرَةٌ: } see حَضَرَةٌ, in five places.
حَضَرَةٌ: }

حَضَرِي An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land; (S, A,*) *Msb,*)* opposed to *بَدْوِي*. (S, A.) [See also حَضَرُ.]

حَضَارُ [an imperative verbal n.] *Be thou present.* (A.) — Also *A certain star, (S, K,) upon the right hoof of Centaurus:* upon his other fore leg is *الْوَزْنُ*. (Kzw.) It is said, *حَضَارُ وَالْوَزْنُ مُحَلِفَانِ* [*Hadāri and El-Wezn are two causes of sneering*]: they are two stars that rise before Canopus (Saheyl); and when either of them rises, it is thought to be Canopus, because of their resemblance to it: (AA, S:*) they are termed *محلفان* because of the disagreement of their beholders when they rise; one swearing that the one rising is Canopus, and another swearing that it is not. (AA, TA.) Th says that it is *a dim, distant, star;* and cites this verse:

* أَرَى نَارَ لَيْلَى بِالْعَقِيقِ كَأَنَّمَا
* حَضَارُ إِذَا مَا أَعْرَضْتُ وَفَرُودَهَا

I see the fire of Leylā, in El-Akeek, dim in the distance, as though it were Hadāri, when it appears, with its Furood, which are dim stars around Hadāri. (TA.) — حَضَارُ: see what next follows.

حَضَار (S, K) and حَضَار (K) *White*: (Sh, T:) or *excellent and white*: (S, K:) or *red*: (K:) but this requires consideration: (TA:) applied to camels, and to a single camel: (S, K:) or having no sing. (K.) And the former, A she-camel combining strength with excellence of pace: (El-Umawee, T, S, K:) but Sh says that he had not heard it used in this sense; and that it only signifies "white," as applied to camels. (TA.)
 See also حَضَر.

حَضِير { One who always forms right opinions, or judgments, respecting things, or affairs. (A.)
 See also حَضِيرَة, in three places.

حَضَارَة and حَضَارَة: see حَضَر.

حَضِيرَة The collective body of a people: (Fr, K:) so in the following ex., (Fr,) from a poem of Selma El-Juhaneeyeh, in which she bewails the death of her brother As'ad, and celebrates his praises: (S:)

* يَرُدُّ الْبَيَاءَ حَضِيرَةً وَنَفِيضَةً *

نَفِيضَة signifying the same: (Fr:) [so that the meaning is, *Coming to the waters in a collective and congregated body*:] or the former signifies waters by which people are dwelling, or staying; and the latter, "by which there is not any one:" (IAqr, Sh:) or the former, people dwelling, or staying, by the waters; and the latter, men "going before an army as scouts, or explorers:" (As:) but what IAqr says, mentioned above, is better: (Az:) or the former, a company of seven, or eight, men; and the latter, "one;" and also men "who explore a place thoroughly:" (A'Obeyd:) or the former, a company of four, or five, men, (S, K,) engaged in a warring and plundering expedition: (S:) or seven: (TA:) or eight: or nine: (K: in some copies of the K "seven;" but the former is the right reading: TA:) or ten: or a company of men not more than ten (تَعْر) with whom one goes on a warring and plundering expedition: (K:) or, accord. to AAF and the M and K, the foremost, or preceding, portion of an army: and accord. to IB, نَفِيضَة signifies "a party sent to a place to discover whether there be there an enemy or any cause of fear:" (TA:) pl. حَضَائِر. (S.) = A place where dates are dried: (El-Bahilee, ISk, Az, Mgh, Msh, K:) because frequented: pl. as above. (Mgh.) [See also حَصِيرَة and حَضِيرَة.] = Also, (S,) or حَضِير, (K, TA,) What collects in a wound, (S, K,) of thick purulent matter. (S.)—And the former What collects in the membrane that encloses the fetus, of the [fluid called] سُخْد, (S,) and the like. (TA.) You say, أَلْقَتْ الشَّاةُ حَضِيرَتَهَا The ewe, or she-goat, ejected her سُخْد and water and blood, after having brought forth. (S.)—And What a woman emits after childbirth and [after] the stopping of her blood: and حَضِير is its pl. [or a coll. gen. n.]. (K.) [Or, accord. to some copies of the K, and the TA, The stopping of her blood, or its ceasing to flow, is a signification distinct from what precedes it.]—And What a she-camel emits after bringing forth: or, accord.

to AO, the membrane that envelops the fetus. (TA.)—And (K, TA, [in the CK "or"]) حَضَر the latter signifies Thick blood which collects in the membrane that encloses the fetus. (K, TA.)

حَاضِر A man present: (A, K:) pl. [حَاضِرُونَ and] حَضَر and [more commonly] حُضُور, (S, K,) which last is originally an inf. n. (S.) You say, قَعَلْتَهُ وَقَلَّانَ حَاضِرَ I did it such a one being present. (A.) And هُوَ مِنْ حَاضِرِي الْمَلِكِ [He is of those who are in the presence of the king]. (A.)—So, too, applied to a time: and you say, الصَّلَاةُ حَاضِرَةٌ, for وَقْتُهَا حَاضِرٌ, The time of prayer is come. (Msh.)—[Also † Ready, or prepared: often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, مَا قُولُوا مَا هُوَ حَاضِرٌ عِنْدَكُمْ † Say ye what is ready with you [or in your minds]. (TA.) And هُوَ حَاضِرٌ † [He is ready with the answer, or reply]; and بِأَتَوَادِرِ † [with rare words or expressions]; (A;) as also حَضَر: (TA:) which latter word, alone, signifies a man having the quality of perspicuity of speech, and intelligence; syn. ذُو الْبَيَانِ وَالْفَقْه. (K.)—A visiting angel: and حَاضِرَة is applied to a class or company [of visiting angels]. (TA.)—One coming to a region, district, or tract, of cities, towns, or villages, and of cultivated land; contr. of بَادٍ: (S, K;) as also مُحَضَّر. (S.)—A man staying, residing, dwelling, or abiding, بِمَوْضِعٍ in a place. (S.)—[A man, or people,] staying, or dwelling, by water; (S, TA;) contr. of بَادٍ: (K:) pl. حُضُور (TA) and حَضَار and حَضَرَة: (S:) one says, مَا عَلَى الْمَاءِ حَاضِرٌ [There is not any one staying, or dwelling, by the water]: and هَؤُلَاءِ قَوْمٌ حَضَارٌ [which is pl. of مُحَضَّر, a syn. of حَاضِر in this sense; i. e. These are a people staying, or dwelling, by water]: (S:) or حَاضِر signifies any people that have alighted and taken up their abode by a constant source of water, and do not remove from it in winter nor in summer, whether they have alighted and taken up their abode in towns or villages, and cultivated land, and houses of clay, or pitched their tents by the water, and remained there, and sustained their beasts with the water and herbage around them: (TA:) or حَاضِر, without ة, signifies a tribe that has alighted and is abiding by a constant source of water: (T, TA:) and حَاضِرَة and حَاضِرُونَ, a people staying, or dwelling, by waters; alighting there in the hottest time of summer: when the weather becomes cool, they migrate from the constant sources of water, and go into the desert, seeking the vicinity of herbage; and then they are termed بَادِيَةٌ and بَادُونَ. (T in art. بَدُو.)—Also A great tribe (S, K) or company of men: (TA:) or a tribe, (ISd,) or company of men, (Mgh,) when staying, or dwelling, in the abode which is their place of assembling; (ISd, Mgh;) as also حَاضِرَة. (Mgh.) One says, حَاضِرٌ طِيٌّ The great tribe of Teiyi. (S.) It is a pl., (S,) or coll. n., (ISd,) [or quasi-pl. n.,] like سَائِمٌ and حَاجٌ (S, ISd) for سَائِرٌ and حَاجَجٌ. (S.)—Also, of the measure مَفْعُول

in the sense of the measure مَفْعُول, (TA,) A place where people are present; or where people stay, or dwell, by waters: syn. مَكَانٌ مَحْضُورٌ: one says, نَزَلْنَا حَاضِرَ بَنِي فَلَانٍ [We alighted and took up our abode, or sojourned, at the place where the sons of such a one were present; or were staying, or dwelling, by waters]. (El-Khat-tābee.) [See also مُحَضَّر.]

حَاضِرَة: see حَاضِر, in three places:—and see حَضَر, in two places.

مَحْضَر A place where people are present, or assembled. (K, TA.) See also حَضَرَة.—A place to which people return (مَرْجِعٌ [here a n. of place, agreeably with analogy,]) to the waters, (S, K,) or to the constant sources of water; (T, TA;) contr. of مَبْدَى: (T and S in art. بَدُو:) a place to which one goes (مَذْهَبٌ) in search of herbage is called مَسْتَجَعٌ; and every such place is called مَبْدَى, of which the pl. is مَبَادٍ: watering-places (مَنَاهِل) are called مَحَاضِر [pl. of مُحَضَّر] because of the congregation and presence of men at them. (T, TA.) [See also حَاضِر, last signification.] = [People present, or assembled; an assembly: so in the present day.]—A people dwelling, or staying, by waters: (K, TA:) [pl. مَحَاضِر:] see حَاضِر. = The record of a hudee (or judge), in which his sentence is written, syn. سِجْلٌ: (S, K:) or what is written when a person brings a charge against another: when the latter makes his reply, and proves it, [the writing] is [called] سِجْلٌ; and when judgment is given, سِجْلٌ. (Kull p. 352.) This is thought by MF to be a recent conventional term; but it has been heard from the Arabs [of the classical times], and is mentioned by ISd and others. (TA.)—Also A signature (خَطٌّ) that is written at the end of the record of the signatures (خُطُوط) of the witnesses, in testimony of the truth of the contents of what precedes. (K. [In the CK, وَاقِعَة is erroneously put for وَاقِعَة; and خُطُوط, for خُطُوط.]) But this is a recent conventional application. (MF, TA.) = فَلَانٌ حَسَنُ الْحَضَرِ † Such a one is a person who speaks well of the absent. (S.)

مِحْضَر: see مُحَضَّر.

مَحْضُور [pass. part. n. of حَضَر]. [Hence,] اللَّبَنُ فَقِطٌ (S, A, K,) and مُحَضَّر, (S, A,) إِنَّا ذَاكَ (S,) † Milk is much subject to taint, or much tainted; [lit.] come to [and tainted; i. e.] by the jinn, or genii, (As, T, S, K,) and beasts, &c.; (As, T;) [therefore cover thou thy vessel.] And (in like manner [one says], K) الْكُفَّ مَحْضُورَةٌ † [Privies are haunted by jinn, or genii]. (S, K.) It is said in a trad., إِنَّ هَذِهِ الْحُشُوشَ مُحَضَّرَةٌ † [Verily these privies are haunted by jinn]. (TA.) And in another trad., إِنَّمَا مَهْبُودَةٌ مُحَضَّرَةٌ Verily it (the prayer of daybreak) is attended by the angels of the night and the day. (TA.)—Also, (Msh,) and مُحَضَّر, (Mgh, Msh,) † At the point of death; in the agony of death: (Msh:) [visited by death; or by the angel, or angels, of

death: (see 1:)] or the latter, *near to death*. (Mgh.)

مَحْضَر, applied to a horse, (S, A, K, &c.) and to a mare, (S, M,) *That runs much, or vehemently*; syn. كَثِيرُ الْعَدْوِ, (S,) or الْحَضِرُ; (M;) as also مَحْضَارٌ, applied without ة to a mare; (M;) or this latter is not allowable; (S, K;) or is of weak authority: (K:) pl. [of both] مَحَاضِير. (A.)

مُحْضَر: see مَحْضُور, in three places. Also †A man afflicted by demoniacal possession, or insanity, or madness. (TA.) كُلُّ شَرِبٍ مُحْضَرٌ, in the Kur liv. 28, *Every share of the water shall be come unto in turn*, means, the water shall be come to by the people on their day, and by the she-camel on her day: (Jel:) or it means, the people shall come to their shares of the water, and the she-camel shall come to her share thereof. (K.)

حَاضِر: see مُحْضَر.

حَضَن

1. حَضَنَ الصَّبِيَّ, (K,) aor. ʔ, (TA,) inf. n. حَضْنٌ and حَضَانَةٌ, *He put the child in his arm* [i. e. under his arm, or in his bosom]: or *he nourished him, reared him, fostered him, brought him up*, (K, TA,) and *took care of him*; (TA;) as also احْتَضَنَهُ. (K, TA.) And وَلَدَمًا حَضَنْتُ, (S, Mgh,) aor. ʔ, (Mgh, TA,) inf. n. حَضَانَةٌ, (Mgh,) said of a woman, (S, Mgh, TA,) *She put her child in her arm*, and [thus] carried him [under her arm,] on one of her two sides: (TA:) it has a similar meaning to the phrase next following: (S:) or it means *she had charge of her child, and carried him, and reared him, or fostered him*. (Mgh.) — حَضَنَ بَيْضَهُ, (S, Mgh, Mṣb, K,) and عَلَى بَيْضِهِ, (TA,) aor. ʔ, (S, Mṣb,) inf. n. حَضْنٌ (Mgh, Mṣb) and حَضَانَةٌ (Mṣb, K) and حَضَانٌ and حَضُونٌ, (K,) said of a bird, (S, Mgh, Mṣb, K,) *He pressed, or compressed, his eggs* (S, Mṣb) to himself, (S,) beneath his wing, (S, Mṣb,) or beneath his two wings; (so in some copies of the S;) *he sat upon his eggs, protecting them with his two sides* (بِحَضْنِهِ); (Mgh;) *he brooded upon his eggs to hatch them*: (K:) as also احْتَضَنَ. (KL.) — حَضَنَ بَيْضَةً تَحْتَ دَجَاجَةٍ, meaning *He put an egg beneath a hen belonging to him, and made her to sit* [or brood] upon it [until it became hatched], if remembered to have been heard [from any of the Arabs of pure speech], is a tropical usage of the verb, like as when one says “The Emeer built the city:” otherwise, it is correctly [حَضَنَ] with teshdeed. (Mgh.) — حَضَنَهُ عَنْ كَذَا, inf. n. حَضْنٌ and حَضَانَةٌ, †*He made him to turn away, withdraw, or retire, from such a thing, and had it to himself exclusively*; (S, K, TA;) as though he put him aside from it, or by its side: *he excluded him from participation in it*; in which sense مَنَّهُ احْتَضَنَهُ is disapproved: (TA:) he impeded him, or debarred him, from it. (ISd, TA.) It is related in a trad. of Ibn-Mes’ood

that, when he made his will, he said, وَلَا تُحَضَّنْ وَزَيْنَبُ عَنْ ذَلِكَ, meaning †*And Zeyneb (his wife) shall not be precluded from looking into that and executing it; namely, his will: or shall not be precluded from it, nor shall any matter [relating to it] be decided without her*. (TA.) And you say also, حَضَنَهُ عَنْ حَاجَتِهِ *He withheld him from the object of his want*; as also احْتَضَنَهُ. (S, ISd, K.) And حَضَنَ مَعْرُوفَهُ, (K,) and حَدِيثَهُ, (TA,) عَنْ جِبْرَانِهِ, (K,) and مَعَارِفِهِ, (TA,) inf. n. حَضْنٌ, (K,) †*He turned his beneficence, (K, TA,) and his discourse, (TA,) from his neighbours, (K, TA,) and his acquaintances, to others: on the authority of Lh. (TA.)* — حَضَنْتُ, aor. ʔ, inf. n. حَضَانٌ, (K,) or this is a simple subst., (A’Obeyd, TA,) *She (a ewe [or goat], and a camel, and a woman,) had one of her teats, or breasts, larger than the other*. (K.) [See حَضُونٌ.]

2: see 1.

3. فَلَانٌ يُحَاضِنُ النِّسَاءَ [Such a one indulges himself with women in mutual embracing or pressing to the bosom]. (IAar, TA in explanation of the epithet عَقْرَةٌ, q. v.)

4. احضن الطائر البيض *He made the bird to sit* [or brood] upon the eggs. (Mṣb.) — أَحَضَنَهُ: see 1. — احضن بحقى *He went away with, or took away, my right, or due*; (K, TA;) as though he put it by his side. (TA.) — احضن الرجل, (AZ, S, K,*) and احضن به, (K,) i. q. †*He held him in little, or light, or mean, estimation, or in contempt; &c.* (AZ, S, K.)

[6. تحاضنوا *They embraced one another, or pressed one another to the bosom*. See also 3.]

8. احْتَضَنَهُ *He put it* (a thing) *in his arm* [i. e. under his arm, or in his bosom]: (S, Mṣb:) *he took it up, and put it in his arm, like as a woman takes up her child, and carries him* [in her arm or] on one of her two sides. (TA.) — See also 1, in three places.

حَضْنٌ: see what next follows.

حَضْنٌ The part beneath the armpit, (S, Mgh, Mṣb, K,) extending to the كَتِفَ [or flank]: (S, Mṣb, K:) or the bosom, or breast; syn. صَدْرٌ: [حَضْنٌ in the CK should be الصَدْرُ:] and the upper arms with what is between them: (K:) and مُحْتَضِنٌ signifies the same: (S:) pl. of the former أَحْضَانٌ (Mṣb, K*) [and accord. to Freytag’s Lex. حَضُونٌ also]. — The side of a thing, (S, K,) and of a man: (Mgh:) the lateral, or adjacent, part of a thing: pl. أَحْضَانٌ. (S, K.) أَحْضَانُ الْمَفَازَةِ means *The two borders* [the nearer border and the further] of the desert. (M, TA.) And حَضْنُ اللَّيْلِ †*The two sides* [or first and last portions] of the night. (TA.) And [as the حَضْنُ of a man or woman is often a place of concealment,] one says, مَا زَالَ يَقْطَعُ أَحْضَانَ اللَّيْلِ, †[meaning *He ceased not to traverse the shades of the night*]. (TA.) عَلَيَّكَرَ بِالْحَضْنَيْنِ, in a trad. of ‘Alee, means [Keep ye to] the two wings of the

army. (TA.) You say also, أَخَذَ فَلَانٌ حَقَّهُ عَلَى حَضْنِهِ, i. e. *Such a one took his right, or due, by force*. (TA.) — Also †The quantity that is carried in the حَضْن. (A.) — Also, (S, K,) and حَضْنٌ, (K,) The hole, or den, or subterranean habitation, of the hyena: (S, K:) or the place of hunting, or of capture, of the hyena. (IB, TA.) — And, both these words, The circuit, or surrounding part, of a mountain: or its base; or lower, or lowest, part. (K.) Accord. to Az, حَضْنَا الْجَبَلِ means *The two lateral, or adjacent, parts of the mountain*. (TA.)

حَضْنٌ Ivory: (ISk, S, K:) the tusk of the elephant. (T, TA.)

حَضَانٌ The state, or condition, of a ewe, or she-goat, (S, TA,) and of a she-camel, and of a man in respect of his testicles, and of the pudendum muliebri, (TA,) denoted by the epithet حَضُونٌ. (S, TA.) [See also حَضَنْتُ.]

حَضُونٌ A ewe, and a she-camel, and a woman, having one of her teats, or breasts, larger than the other: (K:) or, applied to a ewe or she-goat, i. q. سَطُورٌ; i. e. *having one of her teats longer than the other*: (S:) or a she-camel, and a she-goat, of which one of her طَبَيَّانِ [meaning either two mammae or two teats] has gone. (A’Obeyd, TA.) — Also A man having one of his testicles larger than the other. (K.) — And A pudendum muliebri having the edge of one of its labia majora (i. e. having one of its شَفْرَانِ) larger than the other. (K.)

حَضَانَةٌ and حَضَانَةٌ [The office, or occupation, of carrying and rearing or fostering a child: the latter, accord. to the K and the Mgh, is an inf. n.: (see 1, first two sentences:) but accord. to Fei,] each is a subst. from حَاضِنٌ applied to a man, and حَاضِنَةٌ applied to a woman. (Mṣb.)

حَاضِنٌ A man who has the charge of [carrying and] rearing, or nourishing, or fostering, a child: (Mṣb, TA:) and حَاضِنَةٌ A woman who has the charge of a child, (S, Mgh, Mṣb, K, TA,) who carries him, (Mgh,) and takes care of him, (TA,) and rears, or nourishes, or fosters, him: (S, Mgh, TA:) pl. of the former حَضَانٌ (TA) [and حَضْنَةٌ (as in a phrase below), agreeably with a general rule: and pl. of the latter, also agreeably with a general rule, حَوَاضِنٌ]. — [Hence,] هُوَ مِنْ حَضْنَةِ الْعِلْمِ, i. e. *He is of the servants of learning, or science*. (TA.) — حَمَامَةٌ حَاضِنٌ (Mgh, Mṣb, TA) and حَاضِنَةٌ (Mṣb) A pigeon sitting [or brooding] upon its eggs, protecting them with its two sides; (Mgh;) or pressing, or compressing, its eggs beneath its wing. (Mṣb.) — [Hence,] ثَلَاثُ حَوَاضِنٍ [pl. of حَاضِنَةٌ] †*Three stones for supporting a cooking-pot, cleaving to the ground, (K, TA,) with the ashes*. (TA.) — حَاضِنَةٌ also signifies A man’s wife: and so حَاضِنَةٌ. (TA.) — And a palm-tree (نَخْلَةٌ) having short racemes: (Kr, K:) or one of which the racemes have come forth, and quitted their spathes, and are short in their fruit-stalks. (AHn, K.)

حَطَطَ: see حَطَّة, last sentence. — Also †Smooth, or sleek, bodies; (IAgr, K, TA;) as though polished with the مَحْطَة. (TA.)

حَطُوطٌ A declivity, or declivous place; a place of descent, or by which one descends: (S, TA:) a hill (أَكْبَة) that is difficult of descent: or, accord. to IDrd, a difficult أَكْبَة. (TA.) — †An excellent, swift she-camel; (S, K;) as also مَحْطَة. (TA.)

كُفْبُ حَطِيطٍ †An ankle-bone covered with flesh and fat so that it is not apparent. (TA.)

حَطِيطَةٌ †What is abated, or diminished, of a price: (Mgh, Msb, K, TA:) pl. حَطَائِط. (TA.) You say, الحَطِيطَةُ كَذَا وَكَذَا مِنَ الثَّمَنِ †[The portion that is abated is so much and so much of the price]. (S.) And طَلَبَ مِنِّي حَطِيطَةً †[He sought, or demanded, of me an abatement of price]. (TA.)

حَطِيطِي: see حَطَّة; first sentence; and again, in the latter half of the paragraph.

بِعَرٍّ حَاطِطٍ †A low, or cheap, price; as also مَحْطُوطٌ. (TA.)

أَحَطَ †Smooth in the مَتْنَان [or two portions of flesh and sinew next the back-bone, on each side]. (IAgr, K.) [See also مَحْطُوطٌ.]

مَحْطٌ [A place where loads, &c., are put down. — And hence,] †A place where one alights, or alights and abides; (S, TA;) as also مَحْطَةٌ: pl. [of either] مَحَاطٌ and [of the latter] مَحَطَّات. (TA.) — [Hence also,] مَحْطٌ سَفِينٌ [A place for unloading of ships]. (S and K in art. فَرَس.) — [Hence also,] هَذَا مَحْطُ الْكَلَامِ †[This is the meaning, or intent, of the saying, or sentence: used in this sense in the present day]. (TA.)

مَحْطٌ (S, O, K) and مَحْطَةٌ (K) An instrument of iron, (O, K,) or of wood, prepared (K, in some copies of which, for مَعْدَةٌ, we find مَعْدَلَةٌ, which is a mistake, TA,) for the polishing, or smoothing, of skins, (O, K,) to make them soft and beautiful; (O;) and for figuring, or decorating, them; (K;) [and for ruling them, or making lines upon them: see 1; last sentence:] or an instrument with which tattooing is performed: or an iron instrument used by sewers of boots &c., with which they figure, or decorate, the leather: (S;) or an instrument (T, A, TA) with a pointed extremity, (T, TA,) used by binders of books, (T, A, TA,) and by others. (A, TA.)

مَحْطَةٌ: see مَحْطٌ.

مَحْطَةٌ: see مَحْطٌ.

مَحْطُوطٌ [originally, Put down; applied to a load, &c. See 1. — And hence,] applied to a price: see حَاطِطٌ = Leather polished, or made smooth [&c.: see 1; last sentence]. (TA.) — †A sword made thin. (TA.) — أَلِيَّةٌ مَحْطُوطَةٌ [A rump] without مَأْكَبَة [or protuberant buttocks]; (K, TA;) as though it were smoothed (حَطَّتْ) with the مَحْط. (TA.) And جَارِيَةٌ

Bk. I.

مَحْطُوطَةٌ الْمَتْنَيْنِ †A girl having the مَتْنَان [or two portions of flesh and sinew next the back-bone, on each side,] extended [or long]; as though they were smoothed with the مَحْط: (TA:) or having them extended [or long] and even (S, TA) and beautiful. (Az, TA.) And مَحْطُوطَةُ الْكُشَجِ may mean †A woman whose flank is as though it were smoothed with the مَحْط: but it is better explained as meaning elevated, or protuberant, in the posteriors, and depressed in the flank. (Ham p. 141.) [See also أَحَطَ.]

مَنْحَطٌ †A shoulder-joint (K, TA) neither high nor low, (TA,) of the most beautiful hind. (K, TA.) — See also حَطُوطٌ.

حَطَا

1. حَطَا He cast, or threw; syn. رَمَى [and, like this, trans. by means of ب]. (K.) [Hence,] حَطَا بِهِ الْأَرْضَ, (AZ, S, K,) aor. حَطَا, (K,) inf. n. حَطَا, (S,) He cast him, or threw him, down prostrate upon the ground: (AZ, S, K:) or, with violence: one says, حَطَا بِهِ الْأَرْضَ [He raised him upon his back, and threw him down violently upon the ground]. (Lth, TA.) And حَطَّاتٌ بَوْدِيمَا She (a woman) cast forth her child from her womb. (TA in art. زَكَب.) And حَطَّاتُ الْقَدَرِ بَزْبَدِيمَا The cooking-pot cast forth its froth, or scum. (S, TA,) in boiling. (TA.) And حَطَا بِسَلْبِهِ He cast forth his excrement, or ordure. (S.) And حَطَا [alone], aor. حَطَا and حَطَا, He cast forth his excrement, or ordure, at once, (K, TA,) quietly, or gently. (TA.) And حَطَا, (K,) or حَطَا بِهَا, (S,) He broke wind, with a sound. (S, K.) — حَطَا بِهِ عَنْ رَأْيِهِ He turned him back from the opinion, or judgment, that he had formed. (IAth, K.) — حَطَّاهُ He struck him, or slapped him, on the back with his open hand: (S, K:) or struck him gently on the back with the palm of his hand: (S in art. لَطَح:) or slapped him on the back, or between the shoulders, or on the upper part of the side, or on the chest; (Khālid Ibn-Jembeh, TA;) or on the back of the head: (AZ, TA:) and he struck him, or beat him, (Sh, K,*) with his hand; (Sh, TA;) but it is said that the meaning is, he struck him on the back of the neck: (TA:) it also occurs without . (TA.) — حَطَّاهَا He lay with her. (S, K,*)

حَطَّاهُ A slap on the back [&c. (see the verb)] with the open hand. (S, TA.) It also occurs without ., written حَطَّوَةٌ. (TA.)

حَطِيٌّ, applied to a man, Low, ignoble, mean, or sordid. (AZ, S, K.) You say also: حَطِيٌّ بَطِيٌّ, using the latter word as an imitative sequent. (S.)

حَطِيفَةٌ, applied to a man, Ugly; or contemptible; or ugly in aspect and small in body: (Th, S, K:) or short. (S, K.)

حَطَب

1. حَطَبٌ (S, A, K,) aor. حَطَبَ, (K,) inf. n. حَطَبٌ,

(TA,) He collected حَطَب, (S, A, K,) i. e. firewood; (A, K;) as also احْتَطَبَ: (S, A, K:) [and] so حَطَبُ الْحَطَبِ, (Mgh, Msb,) aor. and inf. n. as above; and احْتَطَبَ. (Msb.) — [Hence,] حَطَبٌ فِي حَبْلِهِ, (A,) or حَبْلُهُ, (K,) [lit. He collected firewood in his, or their, rope; meaning] †he aided, or assisted, (A, K,) him, (A,) or them. (K.) One says, إِنَّكَ تَحْطِبُ, [Verily thou aidest him, and inclinest to his desire]. (A, TA.) — And حَطَبٌ عَلَيْهِ بَخِيرٌ (A, Mgh) †He brought to him بَخِير, (Mgh,) meaning wealth, or property. (A.) — And فَلَانٌ يَحْطِبُ عَلَى فَلَانٍ †Such a one incites, urges, or instigates, [others] against such a one. (Har p. 209.) — And حَطَبَ بِهِ †He calumniated him, or slandered him. (A, Mgh, Msb, K. [See حَطَبٌ, below.]) — حَطَبَهُ, (S, K,) aor. حَطَبَ, (TA,) He collected firewood for him: (K:) or he brought firewood to him: (S, K:) as also احْتَطَبَ لَهُ. (TA.) You say, فَلَانٌ يَحْطِبُ رَفَقَاهُ وَيَتَقَبَّرُ [Such a one collects firewood for, or brings firewood to, his companions, and gives them to drink]. (A, TA.) — Also He collected for him a thing as firewood. (TA.) — حَطَبُوا كَرْمَهُمْ, inf. n. حَطَبٌ, [and app. also حَطَابٌ, which see below, or this may be a simple snbst.,] †They cut off the حَطَب of their grape-vine; (A;) i. e. the dry portions thereof, that were of no use but for fire. (Mgh.) — حَطَبٌ and احْتَطَبَ It, (a place, K,) or he, (a man, TA,) abounded with firewood. (K, TA.) — حَطَبٌ He was, or became, lean, or meagre. (A.)

4. احْتَطَبَ: see 1. — Also †It (a grape-vine) attained to the time for having its حَطَب [q. v.] cut off from it: (S:) or †attained to the time of bearing grapes and for the cutting off of what required to be cut off; as also احْتَطَبَ: (A:) or the latter, it required to have its upper, or uppermost, portions cut off, (K,) or somewhat of those portions. (TA.)

8. احْتَطَبَ: see 1, in three places. — Also †It (rain) tore up the roots, or stems, of the trees [as though it made firewood of them]. (K.) — †He (a camel, TA) fed upon the small and dry parts of the branches. (K, TA.) This a camel does only by reason of soundness, and of surpassing strength. (TA.) — احْتَطَبَ عَلَيْهِ فِي الْأَمْرِ i. q. احْتَقَبَ [app. meaning †He took upon himself a burden, or a responsibility, in the affair; as though he bound it like a bundle of firewood upon his back]. (K.)

10: see 4.

حَطَبٌ Firewood; the portions of trees that are prepared for fuel: (M, A, K:) pl. أَحْطَابٌ. (Msb.) — And hence, because enmity is kindled with it like as fire is with حَطَب [properly so called], (Har p. 209,) †Calumny, or slander; (A, Mgh, TA;) also termed الرُّطْبُ الحَطَبِ. (TA.) The former is said to have this meaning in the Kur cxl 4: (Mgh, TA:) or to mean thorns, which the woman there spoken of is related to have been in the habit of throwing in the way of Moḥammad. (TA.) You say, يَحْطِبُ الْحَطَبَ بَيْنَ النَّاسِ, meaning †He goes about

with calumny, or slander, among, or between, the people. (A.) — Also †The prunings of a grape-vine; (S, *A;) and so حَطَابٌ: (A:) the dry portions of a grape-vine that are of no use but for fire: (Mgh:) †the latter is explained by Ish as meaning the prunings that are cut off each year from the upper, or uppermost, portions of a grape-vine. (TA.)

حَطَبٌ, applied to a man, (S,) [and app. to cattle, (see حَشَبٌ,)] †Very lean or meagre; as also †أَحْطَبٌ: (S, K:) or the latter means unlucky, or unfortunate; syn. مَشُورٌ; (K;) in some copies of the K مَوْسُورٌ; (TA;) and its fem. is حَطْبَةٌ. (K.)

حَطَابٌ [app. an inf. n., see 1.] †The pruning of a grape-vine until reaching the part in which the sap runs. (K.) — See also حَطَبٌ, in two places.

حَطِيبٌ, (S, Msh, K,) fem. with ة, (K,) A place, (S, Msh, K,) or land, (K,) abounding with firewood. (S, *Msh, K.)

حَطْبَةٌ A handful, or bundle, of firewood. (K, *TA.)

حَطَابٌ: see حَاطِبٌ. — Also †A camel that feeds upon the small and dry parts of branches: (K, TA:) fem. with ة. (TA.) [See 8.]

حَاطِبٌ A collector of firewood: (Msh, TA:) and so حَطَابٌ, (A, Msh,) but in an intensive sense: (Msh:) or the latter, one who collects and sells firewood: (TA:) and حَطَابَةٌ a company of collectors of firewood: (S, Mgh:) and إِمَاءٌ حَوَاطِبُ [pl. of حَاطِبَةٌ] female slaves who collect firewood. (A, TA.) — [Hence,] لَيْلٌ حَاطِبٌ: He is one who confuses in his speech, (A, K,) and in his affair: (TA:) or one who speaks what is bad and what is good: (S, TA:) like him who collects firewood by night; (TA;) for this person sees not what he collects in his rope, (S, TA,) so he collects bad and good. (TA.) Az says, one who acts unjustly towards himself is likened to a collector of wood by night, because the latter may chance to put his hand upon a viper, and be bitten by it: and so is one who does not restrain his tongue, but censures others; by doing which a man sometimes occasions his own death. (TA.) It is said in a prov., الْيَكْتَارُ حَاطِبٌ لَيْلٍ: The loquacious is [like] a collector of firewood by night. (A 'Obeyd, TA.)

حَطِبٌ: see حَطِيبٌ.

مَحْطَبٌ †A pruning-knife. (K, TA.)

مَحَاطِبَةٌ †A she-camel that eats dry thorns. (S, K.)

مُحْطَبٌ †A small creeping thing that goes along upon the ground with pieces of wood, or stick, clinging to it. (Ham p. 207.)

حطير

1. حَطِيرٌ, aor. ى, inf. n. حَطِيرٌ, It broke, or became broken, in pieces; as also †انْحَطِرٌ (Msh) and †تَحَطِيرٌ: (TA:) or these two, (S, K,) or [correctly] the former [only], (TA,) it broke, or became broken: (S, K, TA:) or they are

peculiarly said of that which is dry, or tough; (K, TA;) as a bone and the like. (TA.) — [Hence,] حَطِيتَ الدَّابَّةُ †The beast became aged [and emaciated and weak, or broken with age: see حَطِيرٌ, below]. (S.) — And †The beast had a disease (termed حَطِيرٌ) in his legs. (TA.) = حَطِيرَةٌ, (S, Msh, K,) aor. ى, (Msh, K,) inf. n. حَطِيرٌ, (S, Msh, K,) He broke it: (S, K:) or it applies peculiarly to that which is dry, or tough; (K, TA;) as a bone and the like: (TA:) as also †حَطِيرَةٌ, (K,) inf. n. تَحَطِيرٌ: (S:) or the latter signifies he broke it in pieces, (S,) and so the former; (Msh;) or the latter, he broke it much. (Msh, TA.) — He, or it, crushed it, or bruised it; as, for instance, a lion, that which he devours; and as a camel and a sheep or goat, the ground with his feet or hoofs, and the trees and herbs in eating them; and as the wind, that upon which it blows [vehemently]. (TA.) It is said in a trad., رَأَيْتُ جَهَنَّمَ يَحْطِرُ بَعْضُهَا بَعْضًا [I saw Hell-fire, one part thereof crushing another: or, as though pressing upon another; from what next follows]. (TA.) One says of people crowding together, يَحْطِرُ بَعْضُهُمْ بَعْضًا [They crush, bruise, or press upon, one another]. (TA.) And of a vehement driver, يَحْطِرُ الْهَالِ [He bruises the cattle, or camels &c.]. (A, TA.) — One says also, لَا تَحْطِرْ عَلَيْنَا الْمَرْتَعُ, meaning †Spoil not thou to us the pasturage by pasturing upon it. (TA.) — And حَطِيرٌ فَلَانٌ أَهْلُهُ †His family rendered such a one a broken old man; as though they loaded him with their burdens. (TA.) And حَطَمَتِ السَّنُّ حَطْمَتَهُ (S) †Age rendered him infirm. (TA.)

2: see 1.

5: see 1. You say also, تَحْطِرُ الْبَيْضُ عَنِ الْفَرَاخِ [The eggs broke in pieces so as to disclose the young birds]. (TA.) And تَحْطَمَتِ الْأَرْضُ نَبْسًا [The ground, or earth, crumbled by reason of excessive dryness. (TA.)] And تَحْطِرُ النَّاسُ [The people crowded together, crushing, bruising, or pressing upon, one another. (TA.)] And †انْحَطِرَ النَّاسُ عَلَيْهِ [The people pressed together, or crowded, upon it, or him. (Isd, TA.)] — And †تَحْطِرُ عَلَيْهِ غَيْظًا [He became inflamed with wrath, or rage, against him. (K, *TA.)]

7: see 1: — and 5.

حَطِيرٌ inf. n. of حَطِيرٌ [q. v.]. (Msh.) — Also A certain disease in the legs of a beast. (K.)

حَطِيرٌ A thing (Msh) breaking in pieces of itself. (S, Msh, K.) — †A horse broken by age: (S:) or a horse weak by reason of leanness and old age: (Az, TA:) or an aged beast. (Msh.)

حَطِيرٌ One who breaks the ranks on the right and left; and حَطَامُ الصُّفُوفِ [signifies the same]. (TA.) — See also حَطْبَةٌ, in five places.

حَطِيرٌ: see حَطْبَةٌ.

حَطْبَةٌ The crowding, thronging, or pressing, of men; and their pushing one another. (TA.) — The tide (دَفْعَةٌ) of a torrent; like طَحْمَةٌ.

(S.) — The havoc of a lion among cattle. (TA.) — †Dearth, drought, or sterility; or a year of dearth, &c.; (S, K, TA;) because it breaks (تَحْطِرُ) everything; (TA;) as also حَطْمَةٌ and حَاطُورٌ: (K:) or this last is not used except as meaning continual dearth &c. (TA.) [See also the last of these words below.]

حَطْمَةٌ: see what next precedes.

حَطْمَةٌ What is broken in pieces, or what one breaks, [accord. to different copies of the K, the former accord. to the reading in the TA,] of a thing that is dry, or tough; (K, TA;) as also حَطَامَةٌ: (K:) pl. of the former حَطِيرٌ: whence صَعْدَةُ حَطِيرٍ [meaning a spear, or spear-shaft, broken in pieces, as is indicated in the TA], in which the term حَطْمَةٌ is regarded as applying to every portion. (K, *TA.) [See حَطَامٌ.]

حَطْمَةٌ A vehement fire, (K,) that breaks in pieces everything that is cast into it. (TA.) Hence, (S, TA,) الْحَطْمَةُ a name of Hell, (K,) or of Hell-fire: (S, K:) or, as some say, the fourth stage of Hell: (Har. p. 347:) or a gate of Hell. (K.) — †A man who eats much; (S, TA;) as also حَطِيرٌ; who breaks everything in eating: (Har. p. 580:) and the latter, and حَطِيرٌ, an insatiable man. (TA.) — †A large number of camels, (T, S, K,) and of sheep or goats: (T, K:) because they break, or crush, (T, S, TA,) the herbage, (T, TA,) or everything, (S, TA,) or the ground with their feet or hoofs, and the trees and herbs in eating them. (TA.) — Also, and حَطِيرٌ, (S, K,) †A pastor having little mercy upon the cattle; (S, TA;) or who acts injuriously towards them; (K, TA;) causing them to crush, or bruise, one another; (S, K, TA;) or as though he crushed, or bruised, them by his vehement driving: (A, TA:) or the former signifies a pastor who does not allow his beasts to avail themselves of the plentiful pasturages, nor let them disperse themselves in the pasturage: and †the latter, one who is ungentle, or rough; as though he broke, or crushed, or bruised, them when driving them or pasturing them: and سَوَاقٌ حَطِيرٌ signifies a man who drives beasts vehemently, crushing them, or bruising them, by reason of his vehement driving; but it is used by way of comparison, as meaning [canning and versatile. (TA.)] Hence, شَرُّ الرِّعَاءِ الْحَطْمَةُ [The worst of pastors is the ungentle, who causes the beasts to crush, or bruise, one another]: (S, K:) accord. to the S, a prov.: accord. to Sgh and the K, not a prov., but a trad.: but many of the trads. are reckoned among provs.: it is applied to him who governs, or manages, ill. (MF, TA.) Hence also what is related in a trad. of 'Alee, that Kureysh, when they saw him in war, or battle, used to say, احْذَرُوا الْحَطِيرَ احْذَرُوا [Beware ye of the rough one! Beware ye of the rough one!]. (TA.)

حَطَبَاتٌ Coats of mail; so called from a maker thereof named حَطْبَةٌ: or such as break the swords: or such as are heavy and wide: (K:) the first of which explanations is the most probable. (TA.)

حَطَامٌ What is broken in pieces, of a thing that

is dry, or tough. (S, K. [In the CK, by the accidental omission of وَكَفَرَاب, this signification and the next here following, from the K, are assigned to صَعْدَةُ حَطِير. See حَطِيرَة, which, accord. to some copies of the K, is syn. with حَطَام in the sense explained above.]) And *Fragments of eggs*; (A, TA;) or of an egg-shell; so in a verse of Et-Tirmidh: (TA:) or the shell of the egg. (K.) — [See a tropical usage of it in an ex. cited, from a trad., voce ثَمَام الدُّنْيَا — *The frail, or perishing, goods, or possessions, of the present world*: accord. to Z, from حَطَام signifying the "fragments" of eggs: (TA:) or [simply] *the goods of the present world*. (TA in art. عرض.)

حَطُور The lion, (K,) that crushes, or bruises, everything that he devours; (TA;) as also حَطَام and مُحَطَّر. (K.) And A wind (ريح) that crushes everything. (TA.)

حَطِير Herbage remaining from the preceding year: (Lh, K:) because dry, and broken in pieces. (Lh, TA.) — الحَطِير The حجر [q. v.] (Msb, K) of Mehkeh, (Msb,) [i. e.] of the Kaabeh; (K:) which is excluded from the Kaabeh; said in the M to be of the part next the spout; and in the T, to be that in [or rather over] which is the spout: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or the wall of the حجر of the Kaabeh; (I'Ab, S, K;) the wall over which is the spout of the Kaabeh; (Ham p. 710;) the wall that [partly] encloses the حجر of the Kaabeh, on the western [or rather north-western] side: (Har p. 389;) or the part between the angle [of the Black Stone] and [the well of] Zemzem and the Maḥām [-Ibrāheem] and, some add, the حجر: or from the Maḥām to the door: (K:) or the part between the black angle and the door and the Maḥām, where the people crowd together to offer up their supplications, so that they crush, or bruise, or press upon, one another: (K, TA:) and there the pagans used to confederate. (K.)

حَطَامَة: see حَطِيرَة.

حَطَام: see حَطُور: and حَطِير.

حَاطُور: see حَطِيرَة. — Also †A digestive; syn. هَاضُوم. (K, TA. [In the CK, erroneously, هَاضُوم.]) It is implied in the K that this is also a signification of حَطِيرَة; which it is not. (TA.) One says, نَعْمَ حَاطُورُ الطَّعَامِ الْبَيْطِخِ, †[Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.)

حَطِير: see حَطُور.

حظ

حَظٌّ, sec. pers. حَظِطْتُ. (S, K,) aor. حَظَّ. (S,) inf. n. حَظٌّ. (K,) He was, or became, fortunate, or possessed of good fortune, (S, K,) in the affair; (K;) as also احْظَّ: (K, TA:) or †the latter signifies he was, or became, rich,

wealthy, or opulent; or in a state of, or possessed of, competence, or sufficiency; in no need; without wants; or with few wants. (O, TS.) Lth says, I have not heard any verb from حَظٌّ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, هُم يُجَدُّونَ بِهِمْ, and يُحَظُّونَ بِهِمْ, (Az, TA,) meaning *They become possessed of good fortune, and riches, or competence, or sufficiency*. (L in art. جد.)

4: see 1, in two places. — أَحَظَيْتُهُ عَلَيْهِ [I preferred him above him] may be from the same root as the other words of this art.; the second ظ being changed into ي; [like as أَمَلَيْتُ is, accord. to some, formed from أَمَلَنْتُ]; or it may be from حَظُوة. (TA.)

حَظٌّ Fortune; or particularly good fortune; syn. جَدٌّ (S, Nh, Msb, K) and بَحْتٌ: (Nh:) and a share, portion, or lot: (S, Msb, K:) or particularly a share, portion, or lot, of something good or excellent: (Lib, K:) some of the people of Hims say حَظْر; but when they form a pl., they return to the original, saying حَظُوظ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as رَزٌّ and رَزْرَجٌ, saying رَزْرَجٌ and رَزْرَجٌ: (Lth, L:) the pl. (of pauc., S) is أَحَظٌّ (S, K) and (of mult., S) حَظُوظ (AZ, S, Msb, K) and حَظُوظَة (Ibn-'Abbād, K) and حَظَاظ (IJ, K) and حَظٌّ (AZ, K) and أَحَاظ, (S, L, K, [in the CK, erroneously, أَحَاظ,]) irregularly, as though it were pl. of أَحَظٌّ, (S, L,) or it is regularly formed from أَحَظٌّ, which latter is [irregular, being] originally أَحَظْظ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حَظَاظ, (L, [and so in the TA as from the K, but in several copies of the K حَظَاظ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حَظَاظ] by a change of the second ظ [into ي, and then into ة]. (L.) — See also حَظِيظ.

حَظَاظ and حَظَاظ: see حَظٌّ.

حَظِيٌّ, or حَظِيٌّ: see what next follows.

حَظِيظ and حَظِيٌّ (S, K) and حَظِيٌّ, as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. حَظِيٌّ, with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظٌّ, (TA,) and مُحَظُوظ, (AA, S, Msb, K,) *Fortunate; or possessed of good fortune; (S, Msb, K;) possessing a good share (حَظٌّ) of the means of subsistence: (TA:) or the first, accord. to Fr, possessing competence, or sufficiency; or rich, or wealthy, or opulent: (TA:) the pl. [accord. to analogy of حَظِيظ] is أَحَظَاظ. (So in the L: [in the TA written أَحَظَاظ, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌّ,*

and if so, we must suppose it to be originally أَحَظَاظ, like as حَظَاظ, a pl. of the subst. حَظٌّ, if correct, is originally حَظَاظ.])

حَظٌّ فَلَانٌ أَحَظٌّ مِنْ فَلَانٍ Such a one is more fortunate than such a one. (S, Msb, TA.)

أَحَاظ said to be an irreg. pl. of حَظٌّ, q. v.

حَظِيظ: see حَظِيظ.

حظير

1. حَظِيرَة, (Msb, K,) and حَظِيرَ عَلَيْهِ (K,) aor. حَظَّرَ, (Msb,) inf. n. حَظَّرَ (S, A, Msb) and حَظَارَ, (TA,) *He forbade it; prohibited it; interdicted it*. (S, A, Msb, K.) The Arabs say, لَا حَظَارَ عَلَى الْأَسْمَاءِ, *There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases*. (TA.) — حَظَرِ الشَّيْءَ عَلَيْهِ *It (anything intervening) debarred the thing from him*. (L.) And حَظَرِ عَلَيْهِ كَذَا *Such a thing was debarred from him, by something intervening*. (A.) — Also حَظِيرَة, (Msb, K,) inf. n. حَظَّرَ, (Mgh,) *He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others*. (TA.) — And حَظَّرَ, (K,) aor. حَظَّرَ, inf. n. حَظَّرَ, (TA,) *He confined cattle in a حَظِيرَة*. (K.) And حَظَارَ *He confined his cattle in a حَظَارَة*. (Az.) — And حَظَّرَ, (K,) [aor. app. as above,] inf. n. حَظَّرَ; (TA;) أَحَظَّرَ; (A, Msb, K;) *He made a حَظِيرَة*: (A, Msb, K:) or the former, (Mgh,) or أَحَظَّرَ inf. n. أَحَظَّرَ, (TA,) *he made a حَظِيرَة for another: and أَحَظَّرَ he made a حَظِيرَة for himself*. (Mgh, TA.)

2. [حَظِير, inf. n. حَظِيرَ, app. signifies *He made a limit of separation, or the like*. For] زَمَنَ الحَظِيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wādi-l-Kurā among the Muslims and Benoo-'Odhrāh, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.)

4: see 1.

8: see 1, in two places. — Also احْظَرِ بِهِ *He protected, or defended, himself by means of him, or it*. (TA.)

حَظِير Trees with which a حَظِيرَة is made. (A, K.) — And Fresh thorns. (K.) وَقَعَ فِي الْحَظِيرِ *He fell into that to which he was not equal*, (K, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And بِالْحَظِيرِ الرَّطْبُ *He came with, or brought, a large number of cattle, and of men: or an odious lie: (K:) [or calumny, or slander, and falsehood:] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up*. (A.) And أَوْقَدَ فِي الْحَظِيرِ الرَّطْبِ *He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct*. (TA.)

حَظِير (Sh, T, K) and حَظَار (T, K) i. q. حَظِير

[A wall, or wall of enclosure, &c.]: (Sh, T, K:) and anything intervening between a person and a thing, or between two things, and forming a barrier, an obstruction, a partition, or a fence. (TA.) See also the next paragraph, in two places.

حَظِيرَة An enclosure of a thing, of wood, or of canes or reeds: (K:) [a kind of pen:] an enclosure for camels, (S, Mgh,) made of trees, to protect them from the cold and wind; (S;) as also **حَظَائِرُ**: (S, K:) an enclosure for sheep or goats, &c., made of trees, to confine and protect them: pl. **حَظَائِرُ** and **حَظَارُ**: (Msb:) Az heard the Arabs apply the term **حَظَارُ**, with fet-h [to the ح], to a wall made of trees placed one upon another to form a protection for camels or sheep or goats from the cold of the north wind in winter. (TA.) The pl. **حَظَائِرُ** is met. applied, by the poet El-Marrár Ibn-Munkidh, to [Enclosures of] palm-trees. (TA.) [Hence,] **حَظِيرَة الْقُدْسِ** + Paradise: (K:) occurring in a trad. (TA.) And **حَظِيرَة** **هُوَ نَكِدُ الْحَظِيرَةِ** He is a person of little good, or of no good: (S, K:) or niggardly, tenacious, penurious, or avaricious. (A.) — Also A place in which dates are dried: (K:) of the dial. of Nejd: as also **حَضِيرَة** and **حَضِيرَة**. (TA.)

مَحْظُورٌ Forbidden; prohibited; interdicted: (S, Mgh, K:) confined to one class of men, exclusively of others; thus in the Kur xvii. 21. (K.)

مُحْتَظَرٌ: see what next follows.

مُحْتَظَرٌ A maker of a **حَظِيرَة**. (S, Msb.) In the Kur liv. 31, some read, **كَبِيرُ الْمُحْتَظَرِ**; and others, **الْمُحْتَظَرِ**: (S, TA:) the former meaning Like the dry fragments of plants, or trees, which the maker of a **حَظِيرَة** collects: the latter, like the dry fragments of plants, or trees, of a **حَظِيرَة**. (TA.)

حظل

1. **حَظَلَهُ**, (Msb,) or **حَظَلَ عَلَيْهِ**, (S, K, TA,) aor. ² (S, Msb, K) and ³, (K,) inf. n. **حَظَلٌ** (S, Msb, K) and **حَظْلَانٌ** and **حَظْلَانٌ**, (K,) He forbade, prohibited, or interdicted, him, (S, Msb, K, TA,) like **حَظَرَهُ**, (Msb, TA,*) or particularly (TA) from free action, and motion, (S, K, TA,) and walking, (K,) [or walking out,] or somewhat from walking. (TA.) **حَظَلٌ** also signifies A man's regarding his wife with jealousy, and forbidding her, or preventing her, from free action, and from walking [out]: (TA:) and **يَحْظِلُ**, he straitens, and withholds, restrains, or debars: (Fr, IAsr, TA:) or **يَحْظِلُهَا**, he prevents her, or restrains her, from appearing [in public]. (TA.) — **حَظَلَ الشَّيْءُ**, (S, K,) aor. ², (S,) inf. n. **حَظْلَانٌ**, He checked, or restrained, somewhat of his walking: and the inf. n. signifies the walking of him who is angry. (S, K.) El-Marrár Ibn-Munkidh says,

- * وَحَشَوْتُ الْغَيْظَ فِي أَضْلَاعِهِ
- * فَهُوَ يَمْشِي حَظْلَانًا كَالنَّقَرِ

[And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the **نَقَرٌ**]; (Isk, S;) i. e., like the ram that has a vein, or nerve, twisted in his hock; so that he somewhat checks his walk. (TA.) — **حَظَلٌ**, aor. ², signifies also He walked on one side, by reason of some complaint: (Az, TA:) and **حَظْلَانٌ**, a man's being lame. (TA.) — **حَظَلْتُ**, aor. ², (M, K,) inf. n. **حَظَلٌ**, (TA,) She (a ewe or a goat) limped, or was slightly lame, and her colour changed, in consequence of a tumour in her udder: (M, K:) or, said of a she-camel, and of a ewe or she-goat, her udder became swollen, and her milk became bad. (AHci, TA.) — **حَظَلٌ**, (S, K,) aor. ², (K,) inf. n. **حَظَلٌ**, (TK,) He (a camel) ate much of **حَنْظَلٌ** [or colocynths]: (S, K:) or became sick from eating **حَنْظَلٌ**: (AHci, TA:) but seldom does he eat them. (TA.)

4. **احْظَلْ** It (a place) abounded with **حَنْظَلٌ** [or colocynths]. (R, TA.)

حَظَلٌ A parsimonious man, who reckons with his family, or calls them to account, for what he expends upon them; as also **حَظَالٌ** (S, M, Sgh, K) and **حَظُولٌ**: (M, K:) which last also signifies [simply] niggardly, or avaricious. (TA.) — A camel eating much of **حَنْظَلٌ** [or colocynths]: (S, K:) or that eats **حَنْظَلٌ**: (Msb:) or that pastures upon **حَنْظَلٌ**, and becomes sick in consequence thereof: (AHn, TA:) but it is seldom that he eats them: (TA:) pl. **حَظَائِي**. (S, K.)

حَظْلَانٌ The quality of parsimony, and reckoning with one's family, or calling them to account, for what one expends upon them. (S, K.)

حَظُولٌ: see **حَظَلٌ**. — Also A ewe, or she-goat, that limps, or is slightly lame, and changed in colour, in consequence of a tumour in her udder: (M, TA:) or a she-camel, and a ewe or she-goat, having her udder swollen, and her milk bad. (AHci, TA.)

حَظَالٌ: see **حَظَلٌ**.

حَظِلٌ [act. part. n. of **حَظَلٌ**; Forbidding, &c.: —] accord. to Az, Walking on one side, by reason of some complaint: and accord. to AHci, flagging in his walking, by reason of pain or anger. (TA.)

حَظْلٌ, accord. to some derived from **حَظَلٌ**, the last verb in the first paragraph of this art.: see art. **حَنْظَلٌ**. (TA.)

حظو

1. **حَظَيْتُ عِنْدَ زَوْجِيهَا**, (S, K,* TA,) aor. ², (K,) inf. n. **حَظْوَةٌ** and **حَظْوَةٌ** and **حَظْوَةٌ**, (S, TA,) She was, or became, fortunate, or happy, with her husband; near to his heart; in favour with him, or beloved by him; (K,* TA;) as also **احْتَظْتُ**: **حَظِي هُوَ عِنْدَهَا** [he was, or became, fortunate, or happy, with her; &c.]; as also **احْتَظِي**. (K,* TA.) And **حَظِي عِنْدَ النَّاسِ**, aor. and inf. n. as above, He was, or became, in favour with, or beloved by, and in high estimation with, the people, or men. (Msb.) And **عِنْدَ الْأُمِيرِ**

and **احْتَظِي بِهِ** [He was, or became, in favour, and high estimation, or an occupant of a high place, with the prince, or commander:] both signify the same. (S, TA.) And **حَظِي بِكَذَا** He was, or became, fortunate by means of such a thing. (MA.) [In the vulgar dial., He acquired, or obtained, such a thing.] — **حَظَا**, aor. **يَحْظُو**, (K,) inf. n. **حَظْوٌ**, (TA,) He went in a gentle, or leisurely, manner, such as is termed **حَظِيًا**. (K.)

4. **احْظَاهُ** It [or he] caused him [to be fortunate or happy, to be in favour or to be beloved, or] to occupy a high place or rank [in the estimation of another or others]. (Har p. 379.) — [He favoured him, **بِكَذَا** with such a thing: for] **احْظَى** also signifies **تَفَضَّلَ** trans. by means of **عَلَى**. (Har p. 687.) — And **أَحْظَيْتُهُ عَلَى فُلَانٍ** I preferred him above such a one. (S, TA.) [See also 4 in art. **حَظ**.]

8: see 1, in three places.

حَظَّةٌ:
حَظْوٌ, or **حَظْوٌ**: } see **حَظْوَةٌ**.

حَظِيٌّ: see **حَظِيٌّ**.

حَظَا, or **حَظَا**; see **حَظْوَةٌ**.

حَظْوَةٌ: see **حَظْوَةٌ**. — Also, (S, K,) and **حَظْوَةٌ** (K) and **حَظْوَةٌ**, (MF, TA,) A small arrow, (S, K,) a cubit in length, (S,) with which children play, (K,) and with which they learn to shoot: (TA:) and any rod, or twig, growing upon the stock (أَصْل) of a tree, that has not yet become strong: (K:) pl. (in both senses, TA) **حَظَائٍ** and **حَظَوَاتٌ**. (S, K.) The dim. **حَظِيَّةٌ** signifies Such an arrow having no head: the pl. is **حَظَائَاتٌ**: (S:) and [hence,] **إِحْدَى حَظَائَاتِ لُقْمَانَ** One of the [small headless] arrows of Luqmán, the son of 'Ad, is a prov., applied to him who is known for evil conduct, and from whom proceeds (S, K) something, (S,) or some good act. (K.) [See Freytag's Arab. Prov. i. 52.]]

حَظْوَةٌ and **حَظْوَةٌ** (K) and **حَظْوَةٌ** (Th, MF) and **حَظْوَةٌ**, (K,) [all, except the third, said to be inf. ns. of **حَظِيٌّ** and **حَظِيَّتٌ**, A state of fortunate-ness or happiness; nearness to the heart; a state of favour, of being beloved, or of being in high estimation; (see 1;)] high rank or standing, in the estimation of another or others; (K, TA;) and ideal nearness: or rank, station, or dignity, and advancement in the favour of a man of power or authority, and the like: (TA:) and a good share of the means of subsistence: (K:) pl. **حَظَائٍ** and **حَظَائٍ**: (K:) and **حَظِيٌّ** [or **حَظَا**] signifies the same as **حَظْوَةٌ**; (IAMb, TA;) or the same as **حَظْوٌ**, (so in some copies of the K, in art. **حَظِيٌّ**) or **حَظْوٌ**, (so in other copies of the K and in the TA,) mentioned by Sgh, on the authority of Fr, (TA,) i. e. the same as **حَظْوٌ** [good fortune, &c.]: (Ibn-Buzurj, K:) pl. **أَحْظَاءُ**, and pl. **أَحْظَاءُ**. (K.) Accord. to AZ, one says, **عِنْدَهُنَّ** and **إِنَّهُ لَذُو حَظْوَةٍ فِيهِنَّ** [Verily he is a possessor of fortunateness, &c., among them and

in their estimation; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his "Námoos," [an Expos. of the Kámoos,] says that *حظوة* seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the K, as is expressly asserted on the authority of Th and others. (MF.) = See also *حظوة*.

حظوة: see *حظوة*: = and see also *حظوة*.

حظي part. n. of *حظي*, (Msb,) [Fortunate or happy,] in favour with, or beloved by, and in high estimation with, others; (S, Msb, TA,*) occupying a high place or rank [in the estimation of another or others]; (S, TA;) and *حظ* signifies the same: (Har p. 623:) fem. *حظية*, (S, Msb, K,) applied to a woman in favour with, or beloved by, and in high estimation with, her husband; (Msb;) pl. *حظايا*. (S, TA.) You say, *هي حظيتي* [She is my favourite], and *إحدى حظايتي* [one of my favourites]. (S, TA.) For *حظية*, the vulgar say, erroneously, *محظية*; [meaning thereby A concubine; in which sense *حظية* is used by late writers;] and making the pl. *محظايا*, which is also wrong. (TA.) Hence the prov., *إلا حظية فلا أليّة*, (S, K, TA,) explained in art. *الو*. — *الحظي* also is applied to The eighth of the horses that are started together in a race. (Ham p. 46.)

حظية: see what next precedes, in three places.

حظية: see *حظوة*.

حظي A certain gentle, or leisurely, manner of going. (K.)

هو أحظي منه He is nearer to him, [or more in favour with him, more beloved and esteemed by him,] and more fortunate or happy [with him]. (TA.) [It may also mean He is nearer, or more in favour, &c., than he.]

محظية: see *حظي*.

حف

1. *حَفُوهُ*, (Ksh and Bd in xviii. 31,) or *حَفُوا*, (S, K,) or *به*, (Msb, and W p. 153, [and so in the present day, because syn. with *احاطوا به* and *استداروا به*, &c.,]) but the verb is properly trans. by itself, (W ibid.,) aor. *حَفَّ*, (S,) inf. n. *حَفٌّ* (S, TA) and *حَفَّافٌ*; (TA [accord. to a meaning there assigned to it];) and *حَفَفُوا* and *احَفَفُوا*; all signify the same; (K, TA;) They went round about, circuted, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, *حَفَّ القَوْمُ بالبيت*, [or rather *البيت حَفَّ*], The company of men went round about the House [called the House of God, i. e. the Kaʿbeh]. (Msb.) And it is said in a trad., *فَيَحْفُونَهُمْ* *بِأَجْنِحَتِهِمْ* And they circuit round about them

with their wings. (TA.) And in a prov., *مَنْ حَفَّنَا أَوْ رَفَّنَا فَلَيْقَتَصِدْ*, i. e. Whoso goes round about us, and minds, or manages, our affairs, (K, TA,) and treats us with honour; (TA;) or [in the K "and"] serves us, (S, K,) and guards us, defends us, or takes care of us, and regards us, or behaves towards us, with benevolence and solicitude; (S, TA;) or [in the K "and"] praises us; (A 'Obeyd, K, TA;) let him [act moderately, and] not exceed the due bounds, (A 'Obeyd, K, TA,) but speak truth. (A 'Obeyd, TA.) Hence the saying, (K,) *مَا لَه حَافٌ وَلَا رَافٌ* [He has not any who goes round about him, and minds, or manages, his affairs, &c.]. And *كَانَ دَهَبٌ مَنْ كَانَ يَحْفُهُ وَيُرِيهِ* (S, K) [He went away, or has gone away, who used to go round about him, &c.; or] who used to give to him, and bring him corn or food: (TA:) [for] *حَفَّ* signifies also he gave to him. (Msb.) And *هُوَ يَحْفُ وَيُرِي* He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude. (As, TA.) [See also art. *رف*.] One says, of persons in want, *حَفَّتْهُمُ الْحَاجَةُ*, (S, K,) aor. *حَفَّ*, (S,) inf. n. *حَفٌّ*, (TA,) [I] want beset, or encompassed, them; or has beset, &c.;] and *هُمُ قَوْمٌ مَحْفُونُونَ* [They are persons beset, or encompassed, by want]. (S, K, TA.) — *حَفَّهَ بِالشَّيْءِ*, aor. *حَفَّ*, (S, O, K,) He surrounded it, or him, with the thing; (K, TA;) as, for instance, a *هَوْدَجٌ* with pieces of cloth; (S, O;) and so *حَفَفَهُ*, inf. n. *تَحْفِيفٌ*. (S.) It is said in the Kur [xviii. 31], *حَفَّنَاهُمَا*, *بَنَخْلٍ* We made them, namely, the two gardens, to be surrounded by palm-trees; (Ksh, Bd;) We made palm-trees to encompass their *أُحْنَفَهُ*, (K,) i. e., their sides. (TA.) And you say, *حَفَّنْتَهُ بِهِمْ* I surrounded it, or him, with them. (Ksh and Bd in xviii. 31, and TA.) And *حَفَّتِ الْجَنَّةُ بِالْمَكَارِهِ* (TA) a trad., meaning †Paradise is encompassed by things that one dislikes to do: these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the "Jāmiʿ ʿaṣ-Ṣagheer" of Es-Suyootce.) = *حَفَّ شَارِبُهُ*, (S, Msb, K,) and *رَأْسُهُ*, (S, K,) and *الَلْحِيَةِ*, (M,) aor. *حَفَّ*, (S,) or *حَفَّ*, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. *حَفٌّ*, (S, M, TA,) He cut, or clipped, (S, M, Msb, K,) his mustache, (S, Msb, K,) and the hair of his head, (S, K,) and the beard, (M,) much, or short, or to the utmost degree. (S, Msb, K.) — *حَفَّتْ وَجْهَهَا*, (S, Mgh, Msb, K,) aor. *حَفَّ*, (S, Msb,) inf. n. *حَفٌّ* (S, Msb, K) and *حَفَّافٌ*; (S, K;) and *احَفَّتَتْ*; (S, K;) said of a woman; (S, Mgh, Msb, K;) She plucked out the hair of her face: (Mgh;) or she embellished her face by removing the hair thereof: (Msb;) or she scraped off the hair of her face (K, TA) with a razor: (TA:) and *احَفَّتَتْ* she ordered another to pluck out the hair of her face with two threads: (K, TA:) so some say: and *احَفَّتَتْ*, inf. n. *احَفَّافٌ*, signifies the same as *احَفَّتَتْ*. (TA.) = *حَفَّ رَأْسُهُ*, aor. *حَفَّ*, inf. n. *حَفٌّ*, His head

remained long without ointment, (As, S, K,) and its hair was shaggy, matted, frouzy, or dusty: (TA:) and *حَفَّتِ اللَّحْيَةُ*, aor. and inf. n. as above, The beard was shaggy, matted, frouzy from long want of ointment, or dusty. (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (S, L,) long neglected, (L,)

* وَأَشَعَّتْ فِي الدَّارِ ذَا لَبَّةٍ *
* يُطِيلُ الْحُفُوفَ فَلَا يَقْبَلُ *

[And a wooden peg or stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy: the fibres being likened to hair; and (as is said in the TA in art. *شعث*, where this verse is cited, but with *ذِي* in the place of *ذَا*), the term *اشعث* being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (S, L.) — *حَفَّتِ التَّرِيدَةُ* The *تريدة* [or mess of crumbled bread moistened with broth] became dry in its upper part [by reason of paucity of broth], and cracked open in several places. (TA.) [See the part. n., *حَافٌ*.] — [The inf. n.] *حَفُوفٌ* signifies The being dry, without grease. (TA.) — And *حَفَّ بَطْنُهُ* His (a man's) belly became dry in consequence of his not having eaten greasy food nor flesh-meat. (TA.) — *حَفَّتِ الْأَرْضُ*, (Msb, K,) aor. *حَفَّ*, (Msb, TA,) inf. n. *حَفٌّ*, (TA,) The earth, or land, dried up: (TA:) or its plants, (Msb,) or its herbs, or leguminous plants, (K,) dried up, (Msb, K,) for want of water. (TA.) — *حَفَّ سَمْعُهُ*, (IAar, K,) inf. n. *حَفُوفٌ*, (IAar, TA,) + His hearing went away entirely. (IAar, K.) = *حَفَّ*, (S, K,) aor. *حَفَّ*, (S,) inf. n. *حَفٌّ*, (S, K, KL,) He (a horse) made a sound, (S, K, KL,) such as is termed *دَوِيٌّ* [i. e. a confused and continued sound], (S,) with his fore and hind feet, (KL,) in his running, (S, K,) or in going along. (KL.) Said also of violent rain, It made a [pattering] sound. (As, TA.) And of a viper, It made a [rustling] sound with its shin: *فَجَحَجَ*, inf. n. *فَجَحَجٌ*, signifies "it made a sound to proceed from its mouth:" (Aboo-Kheyreh, K:) or *حَفَّتْ*, inf. n. as above, said of the female of the [kind of serpents called] *أَسَاوِدُ*, she made a [rustling] sound with her skin by rubbing one part thereof with another. (L.) And in like manner it is said of a tree, meaning It made a [rustling] sound (K, TA) by the blowing of the wind upon its branches. (TA.) And of a bird, meaning It made a [rustling] sound (K, TA) with its wing [or wings]: (TA:) and *حَفَفَ* signifies the same, said of the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also *حَفَفَ*. (TA.) [Hence,] said of the [beetle called] *جُعَلٌ*, [because of the humming that it makes in flying,] It flew. (TA.)

2: see 1, in two places: — see also 4. = Also *حَفَّ*, inf. n. *تَحْفِيفٌ*, † He (a man, TA) was in a state of embarrassment, or distress, and his property became little: (K, TA:) from *حَفَّتِ الْأَرْضُ* "the earth, or land, dried up." (TA.) *حَفَّ* occurs in a trad. [app. in the same sense]. (TA.)

4. أَحَفَّتْ, said of a woman: see 1. — أَحَفَّتْ رَأْسِي *I made my head to remain long without ointment [so that the hair became shaggy, matted, frouzy, or dusty].* (Aḡ, Ṣ, K.) — [Hence, app.] أَحَفَّتُهُ *I spoke evil of him.* (Ibn-'Abbād, K, TA.) — أَحَفَّتُ الْفَرَسَ *I urged the horse* (Ṣ, O, L, K) *to run vehemently* (O, K) *so as to cause him to make a sound such as is termed دَوَى [i. e. a confused and continued sound]* (Ṣ, O, L, K) *in his running, [with his feet, (see حَفَّ)]* (Ṣ, L,) *or in his belly:* (O, K:) the former is probably the right meaning. (TA.) — أَحَفَّتُ الثَّوبَ *I nove the piece of cloth with the حَفَّ, i. e. the مَنَسَج; as also حَفَّتُهُ, (K, TA, [in the CK حَفَّتُهُ,]) inf. n. حَفَفْتُ. (TA.)*

8. احْتَقَا: see 1, first sentence. — احْتَقَ بِهِ *He, or it, became encompassed, or surrounded, by it: and hence, became in the midst of it.* (Har p. 445.) — احْتَقَّتْ, said of a woman: see 1, in two places. — احْتَقَّ الثَّبْتُ *He cut the herbage;* syn. حَزَّه: (so in some copies of the K, and in the TK:) or حَزَرَهُ *[he computed by conjecture its quantity]:* (so in other copies of the K, and in the TA:) mentioned by Ṣḡh: in some copies of the K, حَزَرَهُ *[he jagged it]:* in one, حَزَرَهُ, which is a mistake. (TA.) — احْتَقَّتْ الْإِبِلُ الْكَلًّا *The camels ate the herbage: or obtained some of it.* (TA.) — And احْتَقَّ *He ate up entirely what was in the cooking pot: like as اشْتَفَّ signifies "he drank up entirely" what was in the vessel.* (Ṣ.)

10. اسْتَحَفَّ أَمْوَالَهُمْ *He took the whole of their possessions* (K, TA) *in an incursion into the territory of an enemy.* (TA.)

R. Q. 1. حَفَفَ: see 1, last sentence but one. — Also *He (a man, TA) was, or became, straitened in his means of subsistence.* (IAḡr, K, TA.)

حَفَّ: see حَفَّة, in three places. — [It is said, accord. to the KL, to signify also *What is called in Persian كوهه*, app. meaning a saddle-bow: but this signification, if correct, is probably post-classical.] — Also, and حَفَفَ and حَفَّ, *A time, or season:* (L:) or i. q. *أَثَرُ [a track, &c.].* (K.) You say, *جَاءَ عَلَى حَفِّ ذَلِكْ*, and حَفَّتُهُ, and حَفَانِهِ, (L, K,) *He, or it, came in the time, or season, of that:* (L:) or the meaning is *على* *أَثَرِهِ* [lit. *in the track thereof*; and hence, *after, or near after, that*]. (K.) — *فُلَانٌ حَفٌّ بِنَفْسِهِ* *Such a one is busied with, or anxious about, himself.* (TA.)

حَفَّة i. q. *مَنَوَال*; i. e. *The web-beam of a loom; the wooden thing [or roller] upon which the weaver winds the web, or piece of cloth [as it is woven]:* حَفَّ signifying the مَنَسَج [which generally means the weaver's loom; but explained in the TK as meaning here the stay of a weaver's loom; in the KL, said to be *what is called in Persian كار چوب*, but this is the حَفَّة, to which the same explanation is assigned in the KL]: (Ṣ, K:*) so accord. to Aḡ: [for] *Aboo-Sa'eed* [i. e. Aḡ] says, the حَفَّة is the مَنَوَال; and it should

not be called the حَفَّ; for the حَفَّ is the مَنَسَج: (Ṣ, O:) [the former is also applied to the yarn-beam, upon which the yarn is rolled: see نَبْر:] in the L, it is said that the حَفَّة of the weaver is the wide piece of wood with which he arranges the woof between [the threads of] the warp: or, as some say, the three canes: and some say that it is حَفَّة, with kesr: and it is said to be the thing with which the weaver strikes, like a sword: and the حَفَّ is the cane that comes and goes [or goes to and fro; app. meaning the shuttle]: Az says, thus it is with the Arabs: and its pl. [the pl. of حَفَّ] is حَفُوف. (TA.) One says, *مَا أَنْتَ بِحَفَّةٍ* [Thou art neither a حَفَّة nor a نَبْرَة]; the نَبْرَة being the transverse piece of wood: alluding to him who neither profits nor harms; meaning that he is good for nothing. (TA.) [See also a similar saying voce نَبْر.] — Also *What camels have eaten, or obtained, (احْتَقَّتْ) of herbage.* (TA.) — See also حَفَفَ.

حَفَّة: see حَفَّة.

حَفَفَ The verge of an event, or affair. (K,* TA.) You say, *هُوَ عَلَى حَفَفِ أَمْرٍ* *He is on the verge of an event, or affair.* (TA.) — See also حَفَّ, in two places. — Also, (Aḡ, Ṣ, K,) and حَفُوف, (K,) *An evil state, or condition, of life; and paucity of property;* (Aḡ, Ṣ, K, TA;) as though one were placed aloof (فِي حَفَفٍ, i. e. جَانِبٍ) from the means of subsistence: (Er-Rāghib, TA:) or the former signifies *straitness of the means of subsistence;* (IDrd, TA;) and so the latter: (TA:) or the former, a [bare] *sufficiency of the means of subsistence:* (Lh, TA:) or a state in which the family, or household, is *proportionate to the provisions:* (Th, TA:) it is coupled with صَفَفَ: and is said to signify *straitness;* the latter signifying "paucity of food with numerousness of the eaters thereof;" or, as some say, "food proportionate to the household:" (TA:) or the former signifies *a state in which the eaters are proportionate to the property;* and the latter, "a state in which the eaters are more than proportionate to the property:" (Abu-l-'Abbās, TA:) or the former, *want;* and the latter, "paucity [of property]:" (IAḡr, TA:) or both signify the same. (TA.) One says, *مَا رَأَى عَلَيْهِمْ حَفَفٌ وَلَا صَفَفٌ* *There was not seen upon them a trace of want.* (Ṣ.) And *صَفَفٌ وَأَصَابَهُمْ مِنَ الْعَيْشِ حَفَفٌ* and *قَشَفٌ*, *Straitness of the means of subsistence befell them.* (Aḡ, TA.) And *مَا عِنْدَ فُلَانٍ إِلَّا حَفَفٌ مِنَ الْمَتَاعِ* *There is not with such a one aught save a scanty supply of the necessities of life.* (TA.) And *هَذِهِ حَفَّةٌ مِنْ مَالٍ*, *This is a scanty supply of the necessities of life, not exceeding the wants of its people or owners.* (TA.)

حَفَانًا شَيْءٌ *A side* (Ṣ, K) *of a thing;* signifying *the two sides of a thing:* (Ṣ:) pl. أَحَفَّة. (K.) — *A border of hair remaining around the head of one who has become bald:* (Ṣ, K:*) pl. as above. (Ṣ, K.) Dhu-r-Rummeh says, (Ṣ, TA,) describing bowls [of food], (TA.)

لَهُنَّ إِذَا أَصْبَحْنَ مِنْهُمْ أَحَقَّةٌ
وَحِينَ يَرَوْنَ اللَّيْلَ أَقْبَلَ جَانِبًا

meaning *They, i. e. the bowls, have a party of them surrounding them [when they are set in the beginning of the day, and when they see the night, that it has advanced, coming on].* (Ṣ, TA.) And you say, *قَوْمُهُ أَحَقَّةٌ بِهِ* *His people are surrounding him.* (TA.) — حَفَافُ الرَّمْلِ *The place where the sand ends: pl. as above.* (TA.) — كَانَ الطَّعَامُ حَفَافًا *The food was proportionate to what they ate.* (TA.) — See also حَفَّ, in two places.

حَفَّ an inf. n. [See حَفَّ رَأْسُهُ, &c.]. — See also حَفَفَ, in two places.

حَفَفَ The دَوَى [or confused and continued sound] (Ṣ, O, K) [of the feet] of a horse in running, (Ṣ,) or of the belly of a horse in running vehemently: (O, K:) the former is probably the right meaning: (TA: [see 1 and 4:]) the sound of the feet of camels when going a vehement pace: (TA:) the [pattering] sound of violent rain: (Aḡ, TA:) the [rustling] sound of the shin of a serpent, (L, K,) caused by rubbing one part thereof with another: (L:) the [rustling] sound of the wing [or wings] of a bird: (Ṣ, TA:) the [rustling] sound of a tree agitated by the wind: the [rustling, or murmuring,] sound of the wind, in, or upon, anything by [or through] which it passes: a plaintive sound, or moaning: the [murmuring, or quivering,] sound of the flaming, or blazing, of fire; and the like: (TA:) the [rushing] sound of a stone thrown by a مَنْجَبِق: the [whizzing] sound of a penetrating or transpiercing arrow [app. in its passage through the air: see a verse cited voce دَلَّة]: (TA:) the humming, or buzzing, (دَوَى) of bees. (Ṣ and K in art. دَوَى.) The saying, cited by IAḡr,

أَبْلَغُ أَبَا قَيْسٍ حَفِيفُ الْأَثَابَةِ

is explained by him as meaning [Tell thou Aboo-Keys] that he is weak in intellect; as though he were the حَفِيف of the tree called أَثَابَةٌ when it is agitated by the wind: some say that it means [tell thou Aboo-Keys that] I will threaten him and agitate him like as the wind agitates this tree; but ISd says that this is nought. (TA.) — Dry herbage; as also جَفِيف. (TA.)

حَفَافَةٌ Hair plucked out: or what has fallen of hair plucked out. (TA.) — Remains of straw, and of [the trefoil, or dry trefoil, called] قَتَّ. (Ibn-'Abbād, K.)

حَفَفَةٌ [inf. n. of حَفَفَ]. — See فَرَّ.

حَقَانٌ A full vessel: (K:) or a vessel nearly filled to [the top of] each side: (TA:) or a vessel of which the contents, measured therein, reach to [the top of] each side. (Ṣ, K.) — The young ones of an ostrich; male and female: (Ṣ, K:) or, accord. to ISd, females only: (MF, TA:) n. un. with ة. (Ṣ, K.) — The feathers, or plumage, of the ostrich. (TA.) — The young ones of camels: (TA:) sometimes these are thus termed:

(§ in art. حَفْنُ:) [app. as being likened to those of the ostrich:] or such camels as are under [i. e. younger than] those termed حَقَاق: (TA:) n. nn., applied to a male and a female, as above. (§ in art. حَفْنُ.) — Servants: (§, K:) as though likened to the young ones of the ostrich. (TA.)

حَافٌ *Going round about, circuiting, compassing, or surrounding.* (§, Mṣb, K.) It is said in the Kur [xxxix. last verse], وَتَرَى الْمَلَائِكَةَ حَافِينَ عَرْشَ مِنْ حَوْلِ الْعَرْشِ: (Zj, S, K*) And thou shalt see the angels surrounding the عَرْشِ: (Zj, TA:) or surrounding the sides thereof: (§gb, K:) or going round about on either side thereof. (Er-Rāghib, TA.) — مَا لَهُ حَافٌ وَلَا رَافٌ: see 1. — سَوْبَقُ حَافٍ [Meal of parched barley] not moistened with water or with clarified butter or the like. (Lth, K.) [حَبْزُ حَافٍ, in the present day, means Dry bread; i. e. bread without anything savoury.] And هُوَ حَافُ الْمَطْعَمِ He is one whose food is dry. (TA.) — See also حَافٍ, in art. حَوَف.

مَحْفُوفٌ [Encompassed, or surrounded]. You say, هُوَ مَحْفُوفٌ بِخَدَمِهِ [He is encompassed, or surrounded, by his servants]. (TA.) — هُمْ قَوْمٌ مَحْفُوفُونَ: see 1.

مَحْفَقَةٌ, with kear; (§, Sgh, Mṣb, K;) in the “Meshārik” of ‘Iyād said to be [مَحْفَقَةٌ] with fet-h, (MF,) A vehicle of the kind used for women, like the هَوْدَج, (§, Mṣb, K,) except that it has no قَبَّة [or dome-like, or tent-like, top], (§, K,) which the هَوْدَج has: (§:) or a camel's saddle (رَحْل) surrounded (يُحَفُّ) [with pieces of cloth (see 1) upon a wooden frame], upon which a woman rides: accord. to IDrd, so called because the [frame of] wood [with the pieces of cloth attached thereto] surrounds on all sides the sitter upon it. (TA.)

هُودَجٌ مُحَفَّفٌ بِدِيْبَاجٍ [A هَوْدَج hung round with silk brocade]. (TA.)

حَفْتُ

حَفْتُ (§, K) and حَفْتُ and حَفْتَةٌ (K) [A certain portion or appertenance] of the stomach of a ruminant animal, that which has طَرَاتِقَ [meaning either furrows or streaks, but more probably the former], as though it, or they, (كَاتِبًا) were the coverings (أَطْبَاق) of the feces in the stomach: (Az, L:) or that [part] which has coverings (أَطْبَاق) [or probably this signifies here folds, one above another,] at the lower part of the stomach of a ruminant, towards the side of the latter, from which the feces of the stomach never pass forth: [app. meaning the third stomach, or omasum; commonly called the manyplies, because of its many plies, or folds, and strata super strata; and by some, the millet; from which the food, being already ruminated, does not pass out again to the mouth, as it does from the first and second stomachs:] it pertains to the camel, and to the sheep and goat, and oxen; or, accord. to IḤar, [only] to the sheep and goat:

(L:) the حَفْتُ of the stomach of a ruminant; (§;) i. q. قَبَّةٌ (§, K,) or قَبَّةٌ: (TA:) or that which is with the stomach of a ruminant, and which resembles it: (T, TA:) or that which has طَرَاتِقَ, by the side of which is the قَبَّة, another thing, which has not طَرَاتِقَ: it is called حَفْتُ and حَفْتُ and حَفْتُ and حَفْتُ and, as some say, نَحْفٌ and نَحْفٌ: (AA, TA:) pl. أَحْفَاتُ. (K.) — Also the first, A certain great kind of serpent, resembling a جَرَابٍ [or traveller's provision-bag]. (K.)

حَفْتَةٌ: see above.

حَفَاتِيَّةٌ Big, bulky, or corpulent. (K.)

حَفَاتٌ A certain kind of serpent, that blows, but does not hurt: (§:) a kind of serpent larger than that called حَفْتُ, (K, TA,) speckled with black and white, party-coloured; that eats herbs, or dry pasture, and threatens, but does not hurt any one: (TA:) or, accord. to Sh, a bulky serpent, with a large head, red, speckled with white and black, resembling that called الْأَسْوَدَ, but not the same as this latter; if one irritate it, its jugular vein becomes distended: accord. to Ish, it is larger than that called الْأَرْقَمَ, but is speckled with black and white in the same manner as this latter: pl. حَفَاتِيثُ. (Az, TA.) [Hence,] اِحْرَنْشُ حَفَاتِيَّةٌ His external jugular veins (أَوْدَاجُهُ) [likened to serpents] became distended by rage, or anger. (TA.)

حَفَدَ

1. حَفَدَ, [aor. -, as appears from what follows,] inf. n. حَفْدٌ and حَفْدَانٌ (§, A) and حَفُودٌ (A,) He (a camel, S, A, and an ostrich, S) was quick, or went quickly; (§, A;) was continuous in his course or pace: and some say that حَفْدٌ is syn. with حَفْدٌ, meaning he went quickly: (§:) accord. to A'Obeid, احفد, said of an ostrich, is syn. with حَفْدٌ, inf. n. حَفْدٌ: and it is said that حَفْدٌ, inf. n. حَفْدَانٌ, signifies he went a pace such as is termed حَبْبٌ, quicker than that of walking: (L:) or حَفْدٌ, inf. n. حَفْدٌ (TA) and حَفْدٌ and حَفْدَانٌ; and احفد, inf. n. احفادٌ; he went a pace less quick than that termed حَبْبٌ. (K, TA.) — And حَفْدٌ, (A, L, Mṣb, K,) aor. -, (L, Mgh, Mṣb, K,) inf. n. حَفْدٌ (T, S, Mgh, Mṣb, K) and حَفْدَانٌ; (K;) and احفد, inf. n. احفادٌ; (Mṣb;) and احفد; (A, K;) † He was quick (§, A, Mṣb) in an affair, and active, agile, or prompt, in performing it: (A:) or he was quick in service: (Mgh:) or he was active, agile, or prompt, in work; and quick: (K:) or he was active, agile, or prompt, in service and in work: (T:) or he was quick therein. (L.) Hence, (Mgh,) وَائِيكَ نَسْعَى وَنَحْفِدُ, (§, Mgh, L, Mṣb,) in a form of supplication, (§, L, Mṣb,) which is uttered standing, termed دُعَاةُ الْقَنُوتِ, means And we are quick in working for Thee and in serving Thee: (L:) or quick to obey Thee: (Mṣb:) or we work for Thee by obeying Thee: (Mgh:) [for] —

حَفَدَ, (A, L, Mṣb, K,) aor. -, (L,) inf. n. حَفْدٌ, (L, Mṣb,) also signifies † He served (A, L, Mṣb, K) a person: (A:) [I have marked this, and the significations explained in the second sentence above, as tropical on the authority of the A: but] accord. to A'Obeid, the primary signification of this verb is he served and worked. (L.)

4: see 1, in three places. — احفده He made him, or incited him, (namely, a camel, S, A,) to go quickly, (§, A, K,) with a continuous course or pace. (§.)

8: see 1.

حَفْدٌ A pace less quick than that termed حَبْبٌ. (K.) [See 1.] — See also حَفْدٌ.

حَفِيدٌ: see حَفِيدٌ.

حَفَادٌ A camel that goes quickly, with a continuous course or pace. (§.)

حَفَادٌ sing. of حَفَادٌ (L) [and of أَحْفَادٌ, a pl. of pauc.,] and of حَفْدَةٌ (§, A, L, Mṣb,) which last signifies † Assistants, helpers, or auxiliaries; and any who work, or labour, in obedience to orders, and strive together in quickness; (Ibn-'Arafch;) whatever serve thee and work for thee and assist thee; (El-Hasan;) assistants, helpers, or auxiliaries, and servants; (§, A, Mgh, Mṣb;) as also حَفْدٌ, which is likewise a pl. [or rather a quasi-pl. n.] of حَفَادٌ; (K, TA;) [and حَفَادٌ:] and also, (A, Mgh, Mṣb, K,) hence, (A, Mgh, Mṣb,) as some say, (§,) a man's grandchildren; (§, Mgh, Mṣb, K;) because they are like servants while young: (Mṣb:) or sons' children: (A:) or a son's children: (Mgh:) likewise pl. of حَفَادٌ: (§:) and حَفِيدٌ, which is said in the K to be syn. with حَفْدَةٌ as meaning “grandchildren,” is a sing., of which حَفْدَةٌ and حَفْدَانٌ [and أَحْفَادٌ] are pls., (TA,) and signifies a grandchild: (L, TA:) [it is vulgarly applied to a son's son; and سِبْطٌ, to a daughter's son:] or حَفْدَةٌ signifies a man's children: (CK:) or his daughters; (K;) by which, as some say, are meant those who serve their parents in the house: (TA:) or his children and grandchildren who serve him; accord. to Zirr and 'Ikrimah; but this is contradicted by 'Abd-Allah Ibn-Mes'ood and others: (L:) or such relations as are termed أَصْهَارُ: ('Abd-Allah Ibn-Mes'ood, L, K:) or such as are termed أَخْتَانُ: (Fr:) or one's wife's sons by her former husband. (Ed-Dahhāk.)

مَحْفَدٌ Origin, syn. أَصْلُ (§, K,) of a man; (§;) or in a general sense; (L:) i. q. مَحْدٌ and مَحْدٌ and مَحْدٌ. (IAḥar.) — And The base, or lower part, (أَصْلُ,) of a camel's hump: (IAḥar, Yaḥkoob, S, M, K:) or the hump itself. (TA.)

مَحْفُودٌ A man served, or waited on, by others; (§, A, K;) and obeyed: (A:) one whom his companions serve and honour, and whom they hasten to obey. (TA.)

مَحْفَدٌ A sword quick in cutting. (§, K.) مَحْفَدٌ [meaning A sword quick in falling] occurs in a verse of El-Aḡshā describing a sword,

— **حَافِرٌ** is also applied to : The foot of a man, (S, TA,) when it is meant to be characterized as ugly. (TA.) — **التَّقْدَرُ عِنْدَ الْحَافِرَةِ**, (S, A, K,) and **الْحَافِرِ**, (A, K,) is a prov., (S,) meaning, *†The payment in ready money is on the occasion of the first sentence spoken* (Yaḥkoob, T, S, K) *by the seller, when he says "I have sold to thee"* [such a thing]. (T.) The origin of the saying was this: horses were the most excellent (K) and precious (TA) of the things that they possessed; and they used not to sell them on credit: a man used to say the words above to another; meaning that its hoof should not remove until he received its price: (K:) and he who says **عِنْدَ الْحَافِرَةِ** (since he makes **الْحَافِرِ** to mean the beast, **الدَّابَّةُ**, itself, and since its use in this sense is frequent without the mention of **ذَات** [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that **ذَاتُ الْحَافِرِ** is meant by this name. (TA.) Or they used to say this on the occasion of racing and betting: and the meaning is, *when the horse's hoof first falls upon the dug ground [at the goal]*: (Abu-l-'Abbās, Az, K:) **حَافِرَةٌ**, (Abu-l-'Abbās,) or **حَافِرٌ**, (K,) signifying *dug ground*; (Abu-l-'Abbās, K;*) *ground that is dug by a horse's feet*; (Har p. 653;) like as one says **مَاءٌ دَافِقٌ**, meaning *مَدْفُوقٌ*. (TA.) Lth says that the saying means, when thou buyest it, thou dost not quit thy place until thou payest ready money. (TA.) This was its origin: then it came to be so often said as to be used with reference to any priority. (K.) — [Thus,] **حَافِرَةٌ** signifies *†The original state or constitution of a thing; that wherein it was created: and the returning in a thing, so that the end thereof is brought back to its beginning.* (K.) It is said in the Kur [lxxix. 10], **أَتَيْنَا** **لِنُرْوِدُونَ فِي الْحَافِرَةِ**, i. e., *†Shall we indeed be restored to our first state?* (S:) i. e., *to life?* (Fr:) or *to the present world, as we were:* (IAar:) or *to our first creation, after our death.* (TA.) IAar cites the following verse:

* **أَحَافِرَةٌ عَلَى صُلُجٍ وَشَيْبٍ** *

* **مَعَادُ اللَّهِ مِنْ سَفَرٍ وَعَارٍ** *

meaning *†Shall I return to my first state, wherein I was in my youth, when I indulged in amatory conversation, and silly and youthful conduct, after hoariness, and baldness of the fore part of my head?* [I beg God to preserve me from lightmitedness and shameful conduct.] (S.) One says also, **رَجَعَ إِلَى حَافِرَتِهِ**, (A,) and **حَافِرِهِ**, (TA,) *†He became old and decrepit*: (A, TA:) [as though he returned to his first state; or became in a state of second childishness.] And **عِنْدَ** **فَاقْتَنَلُوا** **عِنْدَ** **الْحَافِرَةِ** (S, A, K) and **الْحَافِرِ** (A) *†They met, and I fought one another at the first of their meeting.* (S, K.) And **فَعَلَ كَذَا عِنْدَ الْحَافِرَةِ** and **الْحَافِرِ**; *He did so at the first, without delay.* (TA.) And **رَجَعَ عَلَى حَافِرَتِهِ**; *He returned by the way by which he had come*: (T, S:) or *by which he had come forth.* (K.)

حَافِرَةٌ: see **حَافِرٌ**, in nine places.

Bk. I.

مِحْفَرٌ (K) and **مِحْفَارٌ** (A, K) and **مِحْفَرَةٌ** (K) *A spade; syn. مِسْحَاة*: (K:) *an implement for digging* (A, K, TA) *of the same kind as a مِسْحَاة*: (TA:) pl. of the first [and last] **مِحْفَارٍ**. (Ham p. 665.)

مِحْفَرَةٌ: see what next precedes.

طُرُقٌ مَحْفَرَةٌ [app. *Roads much furrowed by the feet of beasts or men*: see **حَجِيجٌ**. (L and K in art. حج.)

مِحْفَرٌ: see **مِحْفَرَةٌ**.

مَحْفُورٌ [i. q. **حَفِيرٌ** as meaning *Dug*: see the latter.] — **قَمَرٌ فَلَانٌ مَحْفُورٌ** [and **أَسْنَانُهُ مَحْفُورَةٌ**] *†The teeth of such a one are affected with what is termed حَقَرٌ or حَقْرٌ*. (S, TA.) And **صَبِيٌّ مَحْفُورٌ** *†A child having a pimple, or small pustule, in the gum.* (El-Wa'ee.)

فُلَانٌ أَرُوغٌ مِنْ يَرْبُوجٍ مَحْفَرٍ *Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out.* (A, TA.)

حفر

1. **حَفَرَهُ**, aor. َ, (S, K,) inf. n. **حَفْرٌ**, (S,) *He hastened, or hurried, or incited, him, or it, from behind, either by driving or otherwise*: this is the primary signification. (TA.) You say, **حَفَرَهُ عَيْنَ** **حَفَرَةٍ** **الْأَمْرِ**, (K,) aor. and inf. n. as above, (IDrd, TA,) *He hastened, or hurried, and urged, him away from the thing or affair.* (IDrd, K, TA.) — *He pushed him, or it, from behind.* (S, K.) [Hence,] **حَفَرَ اللَّيْلَ النَّهَارَ**, (K,) aor. as above, (S,) and so the inf. n., (TA,) *†The night urged on the day.* (S, K, TA.) — *He put in motion, and disturbed, or removed, him, or it.* (Mgh.) — *He thrust him, or pierced him, بِالرَّمْحِ with the spear.* (S, K.) — [Hence,] **حَفَرَ** signifies also *†Inivit feminam.* (Sgh, K.) — **حَفَرُوا عَلَيْنَا الْخَيْلَ وَالرِّكَابَ** *They poured upon us [the horses and the camels with their riders].* (Shujāa El-Aarabee, TA.)

5: see 8, in two places.

8. **احْتَفَرَ** *He urged, or pressed forward, and strove, in his gait, or pace*; (IAar, K;) [and so **تَحَفَرَ**: see **الدَّوَالِيكُ**, in art. دلك; and **دَوَالِيكُ**, in art. دول.] — *He sat upright, not in an easy posture; syn. اسْتَوْفَرَ*; as also **تَحَفَرَ**. (K.) [See the part. n., below.] — *He drew himself together (تَضَامً) in his prostration and sitting.* (K.) It is said in a trad. of 'Alee, **فَلْتَحَفَرْ** **إِذَا صَلَّيْتَ الْمَرْأَةُ** *When the woman prays, let her draw herself together in her sitting and prostration*, (S, Mgh, TA,) and not put her arms apart from her sides, like the man. (S, TA.) — *He settled himself in a sitting posture upon his buttocks*: (En-Nadr, K:) or upon his knees, as though he would rise: (TA:) or he was uneasy, and raised himself, being vexed, or disquieted by grief: (IAth:) or he desired to rise and to lay violent hands upon a thing, while sitting. (TA.)

مَحْفَرٌ *Hasting*; (TA;) *sitting upright, not in*

an easy posture, (مُسْتَوْفِرٌ, S, Mgh, TA,) *desiring to rise, not sitting firmly upon the ground.* (TA.)

حفش

حَفَشٌ: see what follows.

حَفَشٌ *A receptacle for spindles*: (S, K:) *a سَفَط [or receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women]*; (K; [in the CK, السَفَطُ is erroneously put for سَفَط;]) *a سَفَط in which perfumes are kept*: (TA:) *a دُرْج*, (K,) i. e. a small receptacle of the kind called سَفَط, in which a woman keeps her perfumes and apparatus, or implements; (TA in art. درج;) *a woman's دُرْج*: (Mgh:) pl. as below. (TA.) — *†A small بَيْت [or tent]*; (A'Obeyd, S, Mgh;) as being likened to a woman's دُرْج: (Mgh:) or a very small بَيْت [or tent], (K, TA,) having a low roof; so called because of its narrowness; and accord. to some, **حَفَشٌ**, and **حَفَشٌ**: (TA:) or a very small بَيْت of [goats'] hair, (K, TA,) of the بُيُوت [or tents] of the Arabs of the desert: so says Kh: pl. as below. (TA.) It is said in a trad., **دَخَلْتُ حَفْشًا**, meaning *†She entered a small بَيْت [or tent]*. (Mgh.) And in another trad., **هَلَّا قَعَدَ فِي حَفْشٍ**, (Mgh,) i. e. *†[Wherefore did he not sit] in the small بَيْت of his mother?* (S, Mgh:) or, accord. to some, the meaning is, *عِنْدَ حَفْشِ أُمِّهِ* [i. e., by the receptacle for the spindles, &c., of his mother]: (S:) or, as some say, by the فَرْج of his mother; for (TA) — It also signifies *†The فَرْج [pudendum muliebri]*. (K.) — And *Any vessels that are held in little account*, (Lth, K, TA,) that are used as receptacles in the house, or tent, for perfumes and the like, (Lth, TA,) such as glass flasks, or bottles, &c.: (Lth, K, TA:) and an old and worn-out thing, (K, TA,) that is of no use: (TA:) and a large, old and worn-out, sack (K, TA) of [goats'] hair: (TA:) pl. (in all the senses of the word, TA) **أَحْفَاشٌ** (K, TA) and **حَفَاشٌ**: (TA:) or **أَحْفَاشُ الْبَيْتِ** means *the furniture and utensils of the house or tent; and the paltry articles thereof, or such as are held in little account.* (Aboo-Sinān, K.) — And **أَحْفَاشُ الْأَرْضِ** means *The [lizards called] ضَبَاب, and the hedgehogs, (K, TA,) and the jerboas, (TA,) of the earth*: (K, TA:) not the same as **أَحْنَاشٌ**: so says Aboo-Ziyād. (TA.)

حَفَشٌ: see above.

حفظ

1. **حَفِظَهُ**, (S, Mgh, Mṣb, K,) aor. َ, (K,) inf. n. **حِفْظٌ**, (S, Mgh, Mṣb,) *He kept it, preserved it, guarded it, protected it, or took care of it*; (S, K:) namely, a thing; (S;) *he prevented it from perishing, or becoming lost*; (Mgh, Mṣb;) namely, a thing, (Mgh,) or property &c.; (Mṣb;) and hence the saying, (Mgh,) **حَفِظْ** is the contr. of **نَسِيَانٌ**; (M, Mgh;) i. e., it signifies the taking

care, being careful; (M;) being mindful, regardful, attentive, or considerate: (M, K:) [see also 5:] and **حَفِظَ** ^٥ به signifies the same as **حَفِظَهُ**. (S, Mgh.) [Hence,] you say, **حَفِظَ الْحَالُ** He kept and tended, or pastured and defended, the camels or the like. (K.) [And **حَفِظَ حُرْمَةَ صَاحِبِهِ** He was regardful of everything entitled to reverence, respect, honour, or defence, in the character and appertinances of his companion, or friend.] And **حَفِظَ السِّرَ** He kept the secret. (TA.) [And **حَفِظَ بَيْعَتِهِ** He kept his oath: but this has also another meaning, as will be seen below.] And **حَفِظَ الْقُرْآنَ** He kept, or retained, the Kur-án in his mind, or memory; got it, knew it, or learned it, by heart. (S, *Mgh, K.) [See also 5.] And **حَفِظَ عَنْ فُلَانٍ** [He learned by heart from such a one: and, followed by an accus. case, the same; or he retained in his memory, as learned, or heard, from such a one; or he remembered to have heard from such a one]. (TA &c. passim.) And one says of God, **قَدْ حَفِظَ عَلَى خَلْقِهِ وَعِبَادِهِ مَا يَعْمَلُونَ** [He hath preserved from oblivion, for, or against, his creatures and his servants, what they do of good or evil]. (TA.) — Also **حَفِظَ** He kept it from being used, or employed, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh, Mghb.) You say, **فُلَانٌ يَحْفَظُ نَفْسَهُ** Such a one keeps himself and his tongue from ordinary, mean, or vile, employment, in that which does not concern him. (Mgh.) And hence the saying in the Kur [v. 91], **وَأَحْفَظُوا** and **أَيْمَانَكُمْ**, accord. to one of the modes of interpreting it; i.e. And keep ye your oaths from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes; agreeably with what is said in ii. 224 of the Kur, where ordinary and frequent swearing by God is forbidden. (Mgh.) [Another meaning of which this phrase is susceptible has been shown above.]

2. **حَفِظْتُهُ الْكِتَابَ** I incited him, or urged him, [or made him,] to commit to memory, or learn by heart, the book: (S:) and [in like manner,] **أَحْفَظْتُهُ الْحَدِيثَ** I made him to retain the narration, or tradition, in his mind, or memory; or to know it, or learn it, by heart. (TA in art. زَكَت.)

3. **مُحَافَظَةٌ** The defending of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend, (K, TA,) on the occasions of wars; (TA;) as also **حَفَاطٌ**. (K, TA.) You say, **حَافِظٌ خَرِيْبَةٌ** He defended his wife, or wives, or the like. (TK.) [And hence,] you say, **إِنَّهُ لَذُو حَفَاطٍ**, and **ذُو مُحَافَظَةٍ**, meaning *Verily he is disdainful, or scornful*. (S, TA.) — The being mindful, watchful, observant, or regardful: (S, and TA in art. رَعَى) [see also 5:] or the keeping, attending, or applying oneself, constantly, perseveringly, or assiduously, (K, TA,) to a thing, or an affair. (TA.) You say, **حَافِظٌ عَلَى الْأَمْرِ**, (TA,) or **عَلَى الشَّيْءِ**, inf. n. **مُحَافَظَةٌ**, (Mghb,) He kept, attended, or applied himself, constantly, &c., to

the thing, or affair. (TA.) And hence the saying in the Kur [ii. 239], **حَافِظُوا عَلَى الصَّلَوَاتِ** Perform ye the prayers in their proper times: or, accord. to Az, keep ye, attend ye, or apply yourselves, constantly, or perseveringly, to the performance of the prayers in their proper times. (TA.) — **حَفَاطٌ**, is also explained as signifying The being mindful, or observant, of a covenant, and the keeping, or fulfilling, of a promise, with forgiveness, and holding fast to love or affection. (TA.)

4: see 2. = **أَحْفَظُهُ**, (S, K, TA,) and **أَحْفَظُهُ** inf. n. **أَحْفَاطٌ**, [He made him to conceive what is termed **حَفِظَةٌ**, or **حَفِيفَةٌ**;] he angered him; made him angry: (S, K, TA:) and in the same sense it is said of a speech, or word: (TA:) or only he angered him by evil, or foul, speech, (K, TA,) and making him to hear what he disliked, or hate. (TA.)

5. **حَفِظَ** He guarded himself; syn. **أَحْتَرَزَ**, (K, TA,) or **تَحَرَّزَ**, (Mghb,) and **تَحَرَّسَ**, and **أَحْتَرَسَ** from him, or it, (S in art. حَرَسَ, &c.,) or **عَنْهُ**. (TA.) He was, or became, careful, mindful, attentive, or considerate; (TA;) watchful, vigilant, or heedful; (S, O, L, TA;) in affairs, and speech, and to avoid a slip, or fault; as though he were cautious, or careful, or fearful, of falling. (L, TA.) [See also 1, and 3.] = [In the last of the senses explained above, it is also trans.: you say, **حَفِظَ أَمْرَهُ** He was careful, mindful, &c., of his affair, or case: see Bd in xxxiii. 52.] — **تَحَفَّظْتُ الْكِتَابَ** I learned the book by heart, one part, or thing, after another. (S, TA.) [See also **حَفِظَ الْقُرْآنَ**, in the first paragraph.]

8. **أَحْفَظُهُ لِنَفْسِهِ**, (K,) and **أَحْفَظَ بِهِ لِنَفْسِهِ**, (TA,) He appropriated it, took it, or chose it, to, or for, himself. (K, TA.) = **أَحْفَظَ** [He conceived, or became affected with, what is termed **حَفِظَةٌ**, or **حَفِيفَةٌ**;] he became angered, or angry: (S, K:) or he became angered by evil, or foul, speech. (K.)

10. **اسْتَحْفَظَهُ**, (S, Kz, Sgh, Mghb, K,) followed by **إِيَّاهُ**, (K,) or **الشَّيْءَ**, (Kz, Mghb,) or **مَالًا**, or **سِرًّا**, (Sgh,) [but in the S, nothing follows it,] He asked him to keep, preserve, guard, or take care of, or to preserve from perishing or becoming lost, or to be careful of, or mindful of, or attentive to, (S, Sgh, Mghb, K,) it, (S, K,) or the thing, (Mghb,) or property, or a secret: (Sgh:) or he placed the thing with him for him to keep it, preserve it, guard it, or take care of it, &c.: (Kz:) or he intrusted him with the thing; intrusted it to him; or gave it to him in trust, or as a deposit. (Mghb.) It is said in the Kur [v. 48], **بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ**, meaning *By that which they have been required to keep, &c., of the Book of God*: (Mghb:) or by that with which they have been intrusted, of the Book of God. (Mghb, TA.)

حَفِظَ inf. n. of 1 [q. v.]. (S, Mgh, Mghb.) — See also **حَافِظٌ**, last sentence but one.

حَفِيفَةٌ: see **حَفِيفَةٌ**.

رَجُلٌ حَفِيفَةٌ A man of much **حَفِظَ** [app. meaning retention in the mind, or memory: see 1]. (Sgh.)

حَفِيفٌ: see **حَافِظٌ**, in seven places: — and see **مَحْفُوظٌ**.

حَفِيفَةٌ The defence of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend; a subst. from 3, in the first of the senses mentioned above: (K, TA:) pl. **حَفَاطٌ**. (TA.) Hence the saying, **تَنْقُضُ الْأَحْقَادَ**, (TA,) or **الْحَفَاطُ تُذْهِبُ الْأَحْقَادَ**, (S,) [The acts of defending those whom one is bound to respect or honour, and to defend, put away, or annul, rancorous feelings;] i. e., when thou seest thy relation, or kinsman, wronged, thou defendest him, though rancour be in thy heart. (S, TA.) — Also, and **حَفِيفَةٌ**, Indignation, and anger, (S, K, TA,) by reason of violence, or injury, done to something which one is bound to honour or respect, and to defend, or of wrong done to a relation, or kinsman, in one's neighbourhood, or of the breach of a covenant. (TA.) It is said in a prov., **الْمَقْدِرَةُ تُذْهِبُ الْحَفِيفَةَ** [Power to revenge dispels anger, or indignation, &c.]; meaning that it is incumbent to forgive when one has power [to revenge]. (A, TA.) = An amulet, or a charm, bearing an inscription, which is hung upon a child, to charm against the evil eye &c. (TA.)

حَافِظٌ and **حَفِيفٌ** Keeping, preserving, guarding, or taking care of, a thing; or a keeper, preserver, &c.: keeping and tending, or pasturing and defending, camels or the like; or a keeper and tender thereof: (K:) keeping a secret [and an oath]: (TA:) keeping, or retaining, the Kur-án [&c.] in the mind, or memory; knowing it, or learning it, by heart: (K:) intrusted with a thing, (K, TA,) to keep it, preserve it, guard it, or take care of it: (TA:) [careful, mindful, attentive, or considerate: (see 1:)] and the latter, a keeper, or person mindful, of the ordinances prescribed by God: (Bd and Jel in i. 31:) pl. of the former **حَفَاطَةٌ** and **حَفَاطٌ**: (Mghb, K:) the latter pl. particularly applied to persons endowed with a faculty of retaining in the mind what they have heard, and seldom forgetting what they learn by heart. (TA.) You say, **فُلَانٌ حَفِيفُنَا**, i. e. **حَافِظُنَا** [Such a one is our keeper over you]. (TA.) It is said in the S that **حَفِيفٌ** is syn. with **مُحَافِظٌ**; [but this seems to be a mis-transcription for **حَافِظٌ**;] and hence (it is there added) the saying in the Kur [vi. 104, and xi. 88], **وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ** [And I am not a defender, or a watcher, or, as I rather think, a keeper, over you]. (TA.) You say also, **رَجُلٌ حَافِظٌ لِدِينِهِ وَأَمَانَتِهِ وَبَيْعَتِهِ** [A man who is a keeper, &c., of his religion and his deposit and his oath]; and **حَفِيفٌ** likewise: (Mghb:) but **حَافِظٌ لِبَيْعَتِهِ** signifies also who keeps his oath from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh.) And **رَجُلٌ حَافِظٌ**

العَيْن *A man whom sleep does not overcome:* (Lh, K:) because the eye guards the person when sleep does not overcome it. (TA.) **الْحَفِيفُ** is also a name of God; meaning [The Preserver of all things;] *He from whose preservation nothing is excluded, (K,*TA,) not even a thing of the weight of a ذَرَّة [q. v.], (TA,) in the heavens, nor on the earth; (K, TA;) who preserves from oblivion, for, or against, his creatures and his servants, what they do of good or evil; who preserves the heavens and the earth by his power, and whom the preservation of both does not burden. (TA.)* And **الْحَفِيفَةُ** is an appellation of The recording angels, who write down the actions of the sons of Adam, or mankind; (S, K;) as also **الْحَافِظُونَ**. (K.) **حَفِيفٌ** is sometimes trans.; as in the saying, *هُوَ حَفِيفٌ عَلَيْكَ وَعَلَى غَيْرِكَ [He knows by heart thy science, and the science of others beside thee]. (TA.)* [القُوَّةُ الحَافِظَةُ, and simply الحَافِظَةُ, signify The retentive faculty of the mind; retentiveness of mind; or memory; as also **حَفِيفٌ**, for **حَفِيفٌ** the القلب.] **حَافِظٌ** also signifies: A distinct and direct road; (En-Nadr, K, TA;) not one that is apparent at one time and then ceases to be traceable. (En-Nadr, TA.)

مُحَفِّظَاتٌ Things that anger a man, when he has his hinsman, or neighbour, slain. (TA.) — And **مُحَفِّظَاتٌ رَجُلٌ** A man's women and others whom he protects, and for whose defence he fights [when required to do so: because they occasion his being angered when they are injured]. (TA.)

مَحْفُوظٌ Kept, preserved, guarded, or taken care of, because of the high estimation in which it is held; as also **حَفِيفٌ**. (TA.) It is said in the Kur [lxxxv. 21 and 22], *بَلْ هُوَ قُرْآنٌ مَجِيدٌ (TA) [Nay, it is a glorious Kur-án, written upon a tablet preserved] from the devils and from the alteration of anything thereof: (Jel:) or, accord. to one reading, مَحْفُوظٌ, this epithet being thus made to relate to the Kur-án. (TA.)* — [Hence, as an epithet in which the quality of a subst. predominates, and then as a subst.,] A young child; in the dial. of Mekkeh; as a term of good omen: pl. **مَحْفِيفٌ**. (TA.) — [Also Kept, or retained, in the mind, or memory; known, or learned, by heart. Hence the phrase,] *He showed the things which he kept, or retained, in his mind, or memory, or which he knew, or had learned, by heart, to such a one. (TA.)*

حَافِظٌ: see **مُحَافِظٌ**.

حفل

1. **حَفَلَ**, aor. **حَفَلٌ**, inf. n. **حَفْلٌ** and **حَفُولٌ** and **حَفِيلٌ**, said of water, and of milk (K) in the udder (TA) [or breast], *It collected; as also **حَفَلَ** and **حَفِلٌ**. (K, TA.) [In the CK, **حَفَلَ** is erroneously put for **حَفِلٌ**.] And **حَفْلٌ** signifies The collecting of water, i. e. its becoming collected, in its **مَحْفِلٌ**, meaning its place of collecting. (TA.) — **حَفَلَ الدَّمْعُ**, (M, K,) inf. n. **حَفْلٌ**, (TA,) *The tears became copious. (M, K,**

TA.) In some copies of the K, **نَشْرٌ** is here erroneously put for **كُثْرٌ**. (TA.) — **حَفَلَ الْوَادِي** *The valley brought the torrent so as that it filled its sides; as also **حَفَلَ**: (K:) or the latter signifies the valley became filled by the torrent: (S:) or **حَفَلَ الْوَادِي** the valley became full, and flowed. (Msb.) — **حَفَلَتِ السَّمَاءُ**, (S, M, K,) inf. n. **حَفْلٌ**, (S,) *The sky rained vehemently: (K:) or the rain fell profusely. (S,* M, TA.)* — **حَفَلَتْ**, said of a woman, *She collected the milk in her breasts. (TA.)* And of camels, one says, (K in art. **شَكَرٌ**), **حَفَلَتْ مِنَ الرَّبِيعِ** [They abounded in milk, or had their udders full, from the herbage called رَبِيع]. (S and K in that art. [See **حَافِلٌ**].) — **حَفَلَ الْقَوْمُ**, (S, Msb, K,) aor. **حَفَلَ**, inf. n. **حَفْلٌ**; (Msb;) and **حَفَلُوا**; (S, Msb, K;) *The people, or party, collected themselves together (S, Msb, K) in a sitting-place: (Msb:) they collected themselves together, aiding one another, or for one thing or affair; syn. **احْتَسَدُوا**. (S.)* And **حَفَلُوا لَهُ** *They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; as also **حَفَلُوا لَهُ**. (Fr, L in art. **حَسَدٌ**.)* — See also 8. — **حَفَلْتُ بِفُلَانٍ**: see 2. — **حَفَلْتُ** *I managed, or conducted, the affair, or affairs, of such a one. (Msb.)* And **حَفَلْتُ بِالْأُمُورِ** *He managed, or conducted, affairs, or the affairs, well. (IDrd, K.)* — **حَفَلْتُ كَذَا**, aor. **حَفَلْتُ**, *I cared for, minded, heeded, or regarded, such a thing. (S.)* And **حَفَلْتُ بِهِ**, and **مَا حَفَلْتُ بِهِ**, aor. **حَفَلْتُ**, (M, K,) inf. n. **حَفْلٌ**; (TA;) and **مَا حَفَلْتُ بِهِ** [and **تَهُ**; so in the T and TA in art. **رَبَا**.] *He did not care for, mind, heed, or regard, it, or him. (M, K.)* And **لَا تَحْفَلْ بِهِ** *Do not thou care for, mind, &c., it, or him. (S.)* And **لَا تَحْفَلْ بِأَمْرِهِ** *Do not thou ask his affair, nor he disquieted thereby. (Msb.)* — **حَفَلْتُ**, aor. **حَفَلْتُ**, (S,) inf. n. **حَفْلٌ**, (TA,) *He, or it, made it, or rendered it, clear, unobscured, apparent, plainly apparent, or conspicuous; (S, TA;) as, for instance, black hair the colour of a pearl, increasing [in appearance] its whiteness; (TA;) exposed it to view; displayed it; syn. **جَلَّاهُ** [perhaps here signifying also he polished it]. (S, TA.)**

2. **حَفَلْتُ**, (Mgh,* Msb, K,) inf. n. **حَفِيلٌ**; (TA;) and **حَفَلْتُ**, (K,) inf. n. **حَفْلٌ**; (TA;) *He collected it, or caused it to collect; (Mgh, Msb, K;) namely, water, (K,) and milk (Mgh, Msb, K) in the udder (Mgh) of a ewe or she-goat, (Mgh, Msb,) or of a she-camel, or of a cow, in order to deceive the purchaser, that he might increase the price. (Mgh.)* Hence one says, **حَقَلَ الشَّاةُ**, (S,* Msb, K,*), or **الْبَقَرَةُ**, or **النَّاقَةُ**, (TA,) inf. n. as above, (S, K,) *He abstained from milking the ewe or she-goat, (S, Msb, K,*), or the cow, or the she-camel, (TA,) for some days, in order that the milk might collect in her udder, for sale, (S, K,*), or until the milk collected in her udder. (Msb.)* The Prophet forbade the doing this. (S.) — *He adorned him, or it. (K,* TA.)*

5. **تَحَفَّلَ**: see 1, first signification. — Also, said of a sitting-place, *It abounded with company;*

had many persons in it. (ISd, K.) — *He adorned himself; (K;) as also **احْتَفَلَ**. (TA.)* And **تَحَفَّلِي لِرُؤُوسِكَ** *Adorn thyself that thou mayest be in favour with thy husband. (TA.)* And **تَحَفَّلَتِ الْعَرُوسُ** *The bride adorns herself. (TA.)* — *It was, or became, clear, unobscured, apparent, plainly apparent, conspicuous, exposed to view, or displayed; (S;) as also **احْتَفَلَ**: (S, K:*) each is quasi-pass. of **حَفَلْتُ** as explained in the last sentence of the first paragraph in this art.: (S:) the latter, said of a road, means *It was, or became, apparent. (As, K.)**

8. **احْتَفَلَ**: see 1, in five places: — and 5, in three places. — **احْتَفَلَ** also signifies *The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; acting egregiously, or immoderately, or extravagantly; striving, or labouring; exerting oneself, or one's power or efforts or endeavours or ability; or the like; syn. **مُبَالَغَةٌ**; and so **حَفِيلٌ** [an inf. n. of **حَفَلَ**]. (M, K.) — And **احْتَفَلَ**, said of a horse, *He showed his rider that he had attained his utmost speed of running, and yet had some remaining power. (AO, K.)**

حَفْلٌ A company of men; as in the saying, *عِنْدَهُ حَفْلٌ مِنَ النَّاسِ [With him, or at his abode, is a company of men]: originally an inf. n. (S.)* — **حَفِيلٌ** and **جَمْعٌ حَفْلٌ** [which latter is also originally an inf. n. (see 1 and 8)] A numerous company. (K.) — **دُو حَفْلٌ**, (K,) and **دُو حَفْلَةٍ**, (S, K,) and **حَفِيلٌ**, (K,) *في أمرِهِ*, (TA,) A man who exerts himself, or his power or efforts or endeavours or ability, or who takes pains or extraordinary pains, in that which he sets about. (S, K, TA.) And **أَخَذَ لِلْأَمْرِ حَفْلَتَهُ** *He strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; or took pains or extraordinary pains; in the affair. (Sgh, L.)*

حَفْلَةٌ: see **حَفْلٌ**.

حَفْلَةٌ: see **حَفْلٌ**, in two places: and see also **جَاؤُوا بِحَفِيلَتَيْهِمْ**, below.

الْحَفْلَى and **دَعَاغُمُ الحَفْلَى** dial. vars. of **الْأَجْفَلَى** and **الْجَفْلَى**, (M, K,) which are more common; meaning *He invited them with their company. (M, TA.)* [See art. **جَفَلَ**.]

حَفْلٌ Milk collected. (IAqr, K.) — A great company. (IAqr, K.)

حَفُولٌ: see **حَافِلٌ**. — Also, applied to a woman, *Beautiful, goodly, or comely; syn. **جَمِيلَةٌ**. (Ibn-'Abbád, TA:) pl. **حَفَائِلٌ**, or, as some say, **حَوَائِلٌ**. (TA.)*

حَفِيلٌ: see **حَفْلٌ**, in two places.

حَفْلَةٌ The bad, or vile, of anything: (As, S:) of wheat, *what comes forth and is thrown away; [like **حَفْلَةٌ**]; (TA;) and **حَفْلٌ** [in like manner] signifies the **حَفْلَةُ** of wheat: (AA, TA:) also, the former, *what is thin, of the dregs of oil (K, TA) and perfume, (TA,) and of the froth of milk: (CK:) or it signifies also the froth of milk: (ISd, K, TA:) and the worthless of mankind; those in**

whom is no good; (Aṣ, S;) like حُثَالَةٌ; (Aṣ, S, K;) as in the saying هُوَ مِنْ حُثَالَتِهِمْ [He is of the worthless of them]. (Aṣ, S.)

جَاؤُوا بِحَفْلَتَيْهِمْ They came, all of them, or all together: (M, K;) in the O, بِحَفْلَتَيْهِمْ. (TA.) — كَانَ حَفِيلَةً مَا أُعْطِيَ دِرْهَمًا The utmost amount that he gave was a dirhem. (TA.)

حَافِلٌ A valley, and a small water-course (شُعْبَةٌ), flowing with a copious torrent. (S.) An udder full of milk: (S;) or having much milk: pl. حَفْلٌ (K) and حَوَائِل also: (Har p. 131:) it has also the latter meaning applied to a ewe or she-goat; (K;) pl. حَفْلٌ: (TA:) and so have حَابِلَةٌ and حَفُولٌ applied to a she-camel. (K.) Copious flowings of tears. (TA.)

الحَفْلَى: see دَعَاهُمُ الْأَحْفَلَى.

مَحْفَلٌ A place of collecting of water. (TA.) — A place of assembling, or congregating, (T, S, Mṣb, K,) of a people; (S, Mṣb;) as also مُحْتَفَلٌ: (S, K;) or a place of assembling, or congregating, of many persons: (El-Āmidee, MF:) or a place in which is an assembly, or congregation: (El-Munāwee, TA:) and a sitting-place: (T, TA:) pl. مَحَافِلٌ. (Mṣb.) — [And The elevated platform for the مَبْلُغُونَ in a mosque; also (in Egypt) called دَكَّةٌ, vulg. دَكَّةٌ, it is surrounded by a low railing or parapet, and generally supported by small columns.]

مُحَفَّلَةٌ A ewe, or she-goat, left unskimmed (S, Mṣb) for some days, in order that the milk may collect in her udder, for sale, (S,) or until the milk has collected in her udder: (Mṣb;) or a ewe, or she-goat, or a she-camel, or a cow, whose milk has been made to collect in the udder, in order to deceive the purchaser, that he may increase the price: (Mgh;) originally لَبَنَهَا مُحَفَّلٌ. (Mṣb.)

مُحَافِلٌ Contending for superiority in number &c. (TA.) — هُوَ مُحَافِلٌ عَلَى حَسَبِهِ مُحَافِلٌ He is one who preserves his nobility, or honourableness. (Az, K.)

مُحْتَفَلٌ: see مَحْفَلٌ. — Also The most fleshy part of the flesh of the thigh and shank. (TA.) — And The main part of an affair: (TA:) [and likewise of a place, or tract, or region; for] مُحْتَفَلٌ signifies the main part of the desert; syn. مُعْظَمُهَا and مُتَجَمِّعُهَا. (TA in art. جمع.)

حفل

1. حَفَنَهُ (S,) aor. ٢, (PS, TK,) [or ٣, as in a phrase following,] inf. n. حَفْنٌ, (M, K,) He took it (a thing) with the palms of his two hands and with the fingers put together [so as to make the two hands like a bowl]: (M, K;) or he scooped it up, or out, (جَرَفَهُ,) with both his hands: (S, K;) said only of what is dry, as flour, and sand, and the like. (S.) — حَفَنَ الْقَوْمَ He gave to every one of the party a حَفْنَةٌ. (TA.) — حَفَنَ لَهُ (Mṣb, S, K,) or حَفَنَ لَهُ حَفْنَةً (S,) aor. ٢, (Mṣb, K,) He gave to him a small quantity. (S, K.) — حَفَنَ الْمَاءَ عَلَى رَأْسِهِ He threw the water upon his head with his two hands [put together so as to be like a bowl]. (IAṣr, TA.)

8. احْتَفَنَهُ (S, K) نَفْسِهِ (S) He took it (a thing) for himself. (S, K.) — احْتَفَنَ مِنْهُ † He took much of it. (A, TA.) — احْتَفَنَ الشَّجَرَ † He pulled up the trees from the ground. (K.) And الرَّجُلُ احْتَفَنَ † He uprooted the man: (Az, S:) [or] احْتَفَنَهُ signifies he put his hands, or arms, beneath his knees, and took him [by that part, i. e.] by the inner side of the knee, and then carried him, or carried him off or away. (K, TA.)

حَفْنٌ The act of turning the feet as though one were throwing the dust (كَأَنَّهُ يَحْثُو) with them, when walking. (K.)

حَفْنَةٌ (S, Mgh, Mṣb, TA, and so, accord. to the TA, in the K,) or حَفْنَةٌ, (so in copies of the K,) [but the former is that which is commonly known,] A handful: (Mgh, K;) or the quantity that fills the two hands [when they are put together so as to be like a bowl]; (S, Mṣb;) of wheat [or the like]: (S;) pl. حَفَنَاتٌ. (S, Mṣb.) Hence, (in the saying of Aboo-Bekr, TA,) إِنَّمَا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ اللَّهِ, (S, TA,) i. e., † We shall be but little, on the day of resurrection, like a حَفْنَةٌ, in the estimation of God; (TA;) meaning we shall be but a small thing in comparison with the dominion and the mercy of God. (S, TA.) — Also The hand (كَفٌّ) itself. (Har p. 296.) — See also what next follows.

حَفْنَةٌ A hollow, cavity, trench, or the like, dug, or excavated, in the ground, (S, K, TA,) wherever it be; or excavated by a torrent in rugged ground, in the channel of the water: (TA:) and a [hollow, or cavity, in the ground, such as is termed] نُقْرَةٌ, (ISk, K,) having in it water, and in its bottom pebbles and earth; (ISk, TA;) as also حَفْنَةٌ: (K;) a well, or pit: (KL:) pl. of the former حَفْنٌ; (S, K;) which is explained by Sh as meaning small round hollows or cavities, in which rain-water stagnates, excavated by the water, in the form of pools. (TA.) — See also حَفْنَةٌ.

حَفَانٌ n. un. with ة, belongs to art. حف, q. v. (S, K.)

كَثِيرٌ مُحَفَّنٌ, applied to a man, (TA,) i. q. الحَفْنُ [i. e. One who takes much with the palms of his two hands and with the fingers put together: or who scoops up, or out, much, with both his hands: see 1, first sentence]. (ISd, K.)

حلى and حفو

1. حَلَّى (S, Mgh, Mṣb,) aor. ٢, (S, Mṣb,) inf. n. حَلَاةٌ, (ISk, Zj, IB, Mgh, Mṣb,) like سَلَّمَ, (Mṣb,) with fet-h, not حَلَاةٌ, as in the S, (IB,) [for] this latter is a simple subst., (Mṣb,) He walked barefoot, without sandal and without boot; (ISk, Zj, S, IB, Mgh, Mṣb;) as also حَلَّى: (K;) [but Mṣr says,] this latter, occur-

ring in the sense of the former in a trad. of 'Omar, I have not found [elsewhere]. (Mgh.) And حَلَّى مِنْ نَعْلَيْهِ and حَلَّى, inf. n. حَلَاةٌ and حَلَاةٌ, [or all these are simple substs., He was, or became, bare of his sandals and his boot.] (TA.) — And حَلَّى, inf. n. حَلَاةٌ, (S, Mgh, Mṣb, K, &c.) His foot, i. e. a man's, (S, Mṣb, K,) and a camel's, (K,) or his solid hoof, (S, Ham p. 476,) or this also, (K,) was, or became, attenuated [in the sole], (S, Mṣb, K,) or chafed, abraded, or worn, (Ham ubi suprâ, and PS,) by much walking or treading or travel: (S, Mgh, Ham:) or it (the foot of a man [and the hoof of a horse or the like]) became attenuated [&c.] by much walking or treading or travel: (Mgh:) and حَلَّى said of a horse, his hoof became abraded, or grazed. (S.) — حَلَّى بِهِ, inf. n. حَلَاةٌ, (S, Mgh, K,) and حَلَاةٌ and حَلَاةٌ and حَلَاةٌ, (K, TA,) with kesr; (TA; [in the CK حَلَاةٌ; both extr.];) and حَلَّى بِهِ, (S, K,) and حَلَّى بِهِ; (K;) He showed him much honour, (S, Mgh, K,) and kindness, or goodness and affection and gentleness, and regard for his circumstances; (S;) regarded him, or behaved towards him, with affection, or benevolence and solicitude; (Mgh;) and manifested joy, or pleasure; (K;) and asked, or inquired, much respecting his state, or condition; (S, K;) and was careful, or solicitous, respecting his case: (S;) or حَلَّى عَنْهُ signifies he asked, or inquired, much respecting him: (Har p. 284:) and حَلَّى he exceeded the usual bounds in making much inquiry respecting another, and in carefulness, or solicitude, respecting his case: (Har p. 348:) and حَلَّى signifies the speaking and meeting in a good, or pleasing, manner; and exceeding the usual bounds in returning a salutation, and in asking, or inquiring: accord. to Zj, حَلَّى بِهِ, inf. n. حَلَاةٌ, means he acted towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: accord. to Aṣ, حَلَّى بِهِ, aor. ٢, inf. n. حَلَاةٌ, he employed himself in the accomplishment of that which he needed, or required, and made his abode pleasant: (TA:) and حَلَاةٌ signifies also the being importunate, pressing, urgent, or persevering, (K, TA,) in asking. (TA.) Hence the prov., مَارَبَةٌ لَا حَلَاةٌ [or مَارَبَةٌ, and حَلَيْتُ, explained in art. ارب] (S, K.) — حَلَيْتُ, (accord. to different copies of the S,) I exceeded the usual bounds to him in the injunction, or charge: mentioned by A'Obeyd: (S;) and حَلَّى بِهِ he exceeded the usual bounds to him in the injunction, or charge. (TA.) — حَفَا بِهِ, (K,) and حَفَا, (TA,) inf. n. حَفَاةٌ, He (God) honoured him. (K, TA.) — And He denied He (a man) gave to him. (K.) — And He denied him, or refused him, or refused to give him; (IAṣr, K;) inf. n. حَفَاةٌ. (IAṣr.) Thus it bears two contr. significations. (K.) You say, أَنَا نِي حَفَاةٌ He came to me and I denied him, &c. (IAṣr.) And حَفَاةٌ مِنْ كُلِّ خَيْرٍ, aor. ٢, inf. n. حَفَاةٌ, I debarred him from, or prevented him from obtaining, all good. (Aṣ, S.) — حَفَا شَرِبَهُ: see 4.

3. حَاوَاهُ, (inf. n. حُحَاوَاهُ, TA,) *He disputed with him in words; or did so vehemently, or obstinately.* (AZ, S, K.)

4. احْفَى, said of a man, *His beast became attenuated, or chafed, or abraded, in [the sole of] the hoof.* (S.) — احْفَاهُ *He (God) caused him to be barefooted, without sandals or boots: and hence احْفَى also signifies he made his feet bare of the sandals or boots.* (TA.) — *He made his foot, i. e. a man's, and his hoof, i. e. a horse's or the like, to become attenuated, [or chafed, or worn, in the sole,] by much walking or treading or travel.* (S.) — *He repeated it; namely, a question.* (K.) — *He importuned, pressed, or urged, him, and harassed, or molested, him in so doing:* (Lth, K:) *or he asked him, and pressed him much in seeking or demanding:* (TA:) *he importuned him in asking or questioning:* (Msb:) *he harassed, or wearied, him, and went to the utmost length in asking him, or questioning him.* (TA.) See also 1. احْفَاً signifies also *The going to the utmost length in disputing.* (S, TA.) It is in asking respecting a thing, and in seeking or demanding, and in seeking or demanding from another: you say, احْفَى فِي الْمَسْأَلَةِ, [i.e.,] and فِيهَا, *He exceeded the usual bounds in the question, or in asking.* (Ham p. 80.) — And hence, (Ham p. 80,) احْفَى شَارِبَهُ *He clipped his mustache to the utmost degree;* (S, Ham;) *clipped it closely:* (S:) *or he clipped it much;* (Mgh, Msb, K;) as also احْفَاهُ. (K.) — احْفَى فَمَهُ *He examined to the utmost his [app. a horse's] teeth.* (TA.) — احْفَيْتُهُ *I incited, or urged, him to inquire respecting, or to investigate, the news, or information, (K, TA,) to the utmost.* (TA.) — احْفَيْتُ بِهِ *I despised him; or I brought against him the imputation of a fault, or the like, desiring to involve him in confusion thereby; &c.* (K.)

5. تَحَقَّى, inf. n. تَحَقُّفٌ: see 1, in three places: and see also 4. — Also i. q. اجْتَهَدَ [*He strove, or laboured, &c., in an affair.*] (K.) — And i. q. امْتَلَى [app. as meaning *He practised artifice, or the like.*] (K.)

6. تَحَايْنَا إِلَى السُّلْطَانِ *Each of us preferred a complaint against the other to the Sultán, (K, TA,) and he referred our case to the judge (القاضي, i. e. القاضي).* (TA.)

8. احْتَفَى: see 1, first sentence. — And احْتَفَى بِهِ: see 1. — احْتَفَى also signifies *He pulled up herbs, or leguminous plants, from the ground* (T, Mgh, K) *with the ends of his fingers, because of their shortness and paucity;* (T, Mgh;) as also احْتَفَاً, (T, Mgh, K,) accord. to one reading of a trad. in which it occurs; and اجْتَفَاً, accord. to another reading of the same; but both these are disallowed by Abou-Sa'eed. (T, Mgh.) — *He uprooted, or extirpated, anything.* (Abou-Sa'eed, T.) — احْتَفَى الْقَوْمَ الْبَرَعَى *The people, or party, fed their animals upon the pasturage and left not aught of its herbage: the subst. [denoting the act of doing this] is حَفْوَةٌ [app. حَفْوَةٌ].* (TA.)

10. اسْتَحْفَى *He asked, or inquired after, news,*

or tidings, (A, K,) exceeding the usual bounds in doing so. (A.)

حَفْوَةٌ: see حَفَاً.

حَفَبَ, applied to a man, (S, Mgh, Msb, K,) and a camel, (K,) and a horse or the like, (Zj, S, K, Ham p. 476,) *Having his foot, (S, Mgh, Msb, K,) or hoof, (Zj, S, K, Ham,) attenuated [in the sole], (Zj, S, Mgh, Msb, K,) or chafed, abraded, or worn, (Ham, PS,) by much walking or treading or travel;* (S, Mgh, Msb, Ham;) as also حَابَ. (K.)

حَفْوَةٌ: see 8.

حَفْوَةٌ: see what next follows.

حَفْوَةٌ (S, K) and حَفْوَةٌ (K) and حَفْنَةٌ and حَفْنَاءٌ, (S, K,) all simple substs., (K,) [but all except the second mentioned in one place in the TA as inf. ns.] and حَفْنَةٌ, (S, Msb,) a simple subst., differing from the inf. n., which is حَفْنَةٌ, (Msb,) *The state of being barefoot, without sandal and without boot:* (S, Msb:) *or the state of having the foot, or hoof, attenuated [in the sole, or chafed, abraded, or worn, by much walking or treading or travel]:* (K:) [but it seems that this is a mistake, and that] the word denoting the latter meaning is حَفَاً [an inf. n.: see 1]. (ISK, Zj, S, Mgh, Msb.)

حَفْنَةٌ: } see حَفْوَةٌ.
حَفْنَاءٌ: }

حَفْنٌ Showing much honour, (Mgh, K,) and manifesting joy or pleasure [at meeting another]; as also حَابَ; (K;) and behaving with affection, or benevolence and solicitude; (Mgh;) showing kindness, or goodness and affection and gentleness, and regard for the circumstances of another: (Lth, TA:) and asking, or inquiring, much respecting another's state, or condition; as also حَابَ: (K:) going to the utmost length in asking, or inquiring: (S:) and [hence, perhaps,] knowing in the utmost degree: (S, K:) and importunate, pressing, or urgent, in asking, or inquiring: (K:) pl. حَفْوَةٌ. (Fr, K.) You say, *هو حَفْنِي* *He is one who behaves with affection, or benevolence and solicitude, to him; who shows him much honour [i.e.,] (Mgh.)* *إِنَّهُ كَانَ بِي* *Verily He is gracious [to me]:* (Zj:) *or knowing [with respect to me] and gracious [to me], answering my prayer when I pray to him:* (Fr:) *or mindful, regardful, or considerate, of me.* (TA.)

حَفْنَاءٌ: see حَفْوَةٌ.

حَابَ Walking barefoot, without sandal and without boot: (ISK, Zj, S, Mgh, Msb:) pl. حَفْنَاءٌ. (Mgh, Msb.) — See also حَفَبَ. — And see حَفْنٌ, in two places. — Also *A judge;* syn. قَاضٍ. (K.)

حق

1. حَقٌّ, aor. = (S, Msb, K, &c.) and 2, (IDrd, Msb, K,) [the latter irregular,] inf. n. حَقَّةٌ (K,

TA) and حَقٌّ (IDrd, TA) and حَقُّوقٌ, (TA,) i. q. صَارَ حَقًّا [i. e., accord. to the primary meaning of حَقٌّ, as explained below, on the authority of Er-Rághib, *It was, or became, suitable to the requirements of wisdom, justice, right or rightness, truth, or reality or fact; or to the exigencies of the case:* (TA:) *it was, or became, just, proper, right, correct, or true; authentic, genuine, sound, valid, substantial, or real; established, or confirmed, as a truth or fact: and necessitated, necessary, requisite, or unavoidable; binding, obligatory, incumbent, or due:* syn. وَجَبَ; (T, S, Msb, K, &c.) and ثَبَّتَ: (Msb, TA:) *it was, or became, a manifest and an indubitable fact or event; as explained by IDrd in the Jm; (TA:) it happened, betided, or befell, surely, without doubt or uncertainty.* (K.) It is said in the Kur xxxvi. 6, *لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ*, i. e. *The saying, "I will assuredly fill Hell with genii and men together," [Kur xi. 120 and xxxii. 13,] (Bd,) or the sentence of punishment, (Jel,) hath become necessitated [as suitable to the requirements of justice, or as being just or right,] to take effect upon the greater number of them; syn. وَجَبَ, (Jel, TA,) and ثَبَّتَ. (TA.) And this, namely, ثَبَّتَ, is the meaning of the verb in the phrase, *حَقَّ عَلَيْكَ الْقَضَاءُ* [*The sentence was, or, emphatically, is, necessitated as suitable to the requirements of justice to take effect upon thee; or it was, or is, necessary, just, or right, that the sentence should take effect upon thee.*] (TA.) [In like manner,] one says, *يَحَقُّ عَلَيْكَ أَنْ تَفْعَلَ كَذَا* *It is necessary for thee [as suitable to the requirements of wisdom or justice or the like], or incumbent on thee, or just or proper or right for thee, that thou shouldst do such a thing.* (TA.) [Thus one says,] *الْحَقِيقَةُ مَا يَحَقُّ عَلَيْكَ* [*The حَقِيقَةُ is that which it is necessary for thee &c., or that which it behooveth thee, that thou shouldst defend it, or protect it.*] (S, K.) Accord. to Sh, the Arabs said, *حَقٌّ عَلَى أَنْ* *but accord. to Fr, when you say حَقٌّ, you say عَلَيْكَ; and when you say حَقٌّ, you say لَكَ.* (TA.) [Accordingly] one says, *حَقَّقْتُ أَنْ تَفْعَلَهُ* and *حَقٌّ لَكَ أَنْ تَفْعَلَ ذَلِكَ* both mean the same: (Ks, S, K:) [i. e., each has one, or the other, or both, of the meanings next following:] *or the former means It was, or, emphatically, is, rendered حَقٌّ [or suitable to the requirements of wisdom or justice &c.] for thee, or necessary for thee, or incumbent on thee, or just or proper or right for thee, [or it behooved or behooves thee,] that thou shouldst do, or to do, this, or that: and [the latter, or] حَقَّقْتُ بِأَنْ تَفْعَلَ, Thou wast, or, emphatically, art, rendered حَقِيقٌ [or adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy,] that thou shouldst do, or to do, this, or that:] (A, TA:) and in like manner, حَقَّقْتُ signifies in the Kur lxxxiv. 2 and 5: (Bd, Jel:*) *or حَقَّقْتُ بِأَنْ تَفْعَلَ* may mean *thou wast, or art, known by the testimony of thy circumstances to be حَقِيقٌ* &c. (A, TA.) And *يَحْكُمُ أَنْ تَفْعَلَهُ***

this [likewise] being a pl. of **حَقَّة**; or it is pl. of **حَقِيقَة**. (TA. [See art. **نَص**; in which this trad. is more fully, but somewhat differently, cited; and fully explained.]) = [Also, app., *He acted seriously, or in earnest, with him in an affair*: see 3 in art. **جَد**: and see also 2 above, last signification.]

4. **اَحَقَّ**, [inf. n. **اِحْقَاق**], *He spoke truth; said what was true*: [very common in this sense; contr. of **اَبْطَلَ**:] or *he revealed, or manifested, or showed, a truth, or a right or due*: or *he laid claim to a right, (or to a thing, TA) and it was, or became, due to him*. (Msb.) = See also **حَقَّ**, as an intrans. verb, in three places; relating to camels. — **اَحَقَّ الْقَوْمُ** *The people's cattle became fat*. (TA.) And **اَحَقَّ الْقَوْمُ مِنَ الرَّبِيعِ** *The people's cattle became fat by means of the [herbage called] ربيع*. (AHn, * ISd, TA.) = As a trans. verb: see **حَقَّ**, in nine places. You say also, **اَحَقَّقْتُ الْأَمْرَ**, inf. n. as above, *I did, performed, or executed, the affair in a firm, solid, sound, or good, manner; or put it into a firm, solid, sound, or good, state*. (TA.) — **رَمَى فَأَحَقَّ الرَّمِيَّةَ** *He cast, or shot, and killed on the spot the animal at which he cast, or shot*. (Ibn-'Abbād, Z, K, * TA.) — **اَحَقَّتْ إِبِلُنَا رَبِيعًا** and **اسْتَحَقَّتْ رَبِيعًا** *Our camels found [herbage such as is termed] ربيع full-grown, and pastured upon it*. (TA.)

5. **تَحَقَّقَ** [It was, or became, or proved to be, a truth, a reality, or a fact.] [Hence,] **تَحَقَّقَ عِنْدَهُ الْخَبَرُ** *The information was, or proved, true, right, correct, or valid, in his estimation*. (S, K, *) = **تَحَقَّقَهُ**: see **حَقَّ**.

6. **اِحْتِقَاقٌ** is syn. with **تَخَاصُّرٌ**; and **اِحْتِقَاقٌ** with **اِحْتِصَارٌ**; [The disputing, litigating, or contending, together;] (S, K;) [for] **تَخَاصُّمُوا** and **اِحْتِصَامُوا** signify the same; (K in art. **خَصَم**;) [or rather] the meaning of [تَحَقَّقَ and] **اِحْتِقَاقٌ** is [the disputing, &c., together for a right, or due;] each one's, or every one's, saying, "The right is mine," and "with me;" or demanding his right, or due. (TA.) One says, **تَحَاقُوا** [They disputed, &c., together for a right, or due]. (TK.) And **اِحْتَقَا** *They two disputed, &c.*, (K, TA,) each of them demanding his right, or due. (TA.) And **اِحْتَقَّ فُلَانٌ وَفُلَانٌ** [Such a one and such a one disputed, &c., together for a right, or due]. (S.) One does not say of a single person [تَحَقَّقَ nor] **اِحْتَقَّ**; like as one does not say of one only [اِحْتِصَامٌ nor] **اِحْتِصَامٌ**. (S.)

7. **اِنْحَقَّتِ الْعُقْدَةُ** *The knot became tied, or made fast, or tightened*. (Ibn-'Abbād, K, TA.)

8: see 6, throughout. = **اِحْتَقَّتْ بِهِ الطَّعْنَةُ** *The thrust, or piercing, killed him*: (AA, K;) or *he went right, or directly, into him*: (As, TA:) or *he penetrated into his belly, or inside*: (L, TA:) or *hit, or struck, the socket, or turning-place, of his hip, which is termed its حَقٌّ*. (K, * TA.) One says, **رَمَى فُلَانٌ الصَّيْدَ فَأَحَقَّتْ بَعْضًا وَشَرَّهَ بَعْضًا** *Such a one shot, or cast, at the objects of the chase, and killed some, and wounded some so that*

they escaped: (S:) or *pierced into the bellies, or insides, of some, and wounded the shin of some without so piercing*. (L.) = **اِحْتَقَّ إِلَى كَذَا** *He kept him, or held him, back, or retarded him, [until such a time, or such an event,] and straitened him*. (TA.) = **اِحْتَقَّ الْفَرَسُ** *The horse became lean, or light of flesh; or slender, and lean; or lean, and lank in the belly*. (S, K, TA.) — And **اِحْتَقَّ الْمَالُ** *The cattle became fat*: (K: [see also the last meaning of **ل** as an intrans. verb:]) but in the A and O and L, **اِحْتَقَّ الْقَوْمُ** *the people's cattle became fat, and their fatness ended, or attained the extreme point*. (TA.)

10. **اسْتَحَقَّ** *He demanded it as his right, or due*. (TA.) [And hence,] *He had a right, or just title or claim, to it; he was, or became, entitled to it; he deserved it, or merited it*; syn. **اِسْتَوْجَبَهُ**: (S, Msb, K:) or these two verbs are nearly the same; (TA;) [the former meaning *he was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; which is the most proper meaning of the phrase* **صَارَ حَقِيقًا بِهِ**, as well as of the verb **اسْتَحَقَّ**; but this verb has also the former of these two meanings.] When a man purchases a house, and another lays claim to it, and establishes a just evidence of his claim, and the judge decides for him according to his evidence, one says of him, **قَدْ اسْتَحَقَّ عَلَى الْبُشْتَرَى** [He has a right to it in preference to the purchaser]; meaning that he is to possess it in preference to the purchaser. (TA.) And of a camel such as is termed **حَقٌّ** one says, **اسْتَحَقَّ أَنْ يُرَكَّبَ** [He was, or has become, fit to be ridden], (K,) and **أَنْ يُحْمَلَ عَلَيْهِ** [to be laden]: (S, Msb:) and **اسْتَحَقَّ الضَّرَابَ** [He was, or has become, fit for covering]. (L, K.) — [Hence, *It (an action, and anything,) deserved it, merited it, or required it*.] And **اسْتَحَقَّ إِبْنًا** *He did what necessitated sin*; (Ksh and Bd and Jel in v. 106;) [was guilty of a sin;] and *deserved its being said of him that he was a sinner*; (Ksh ibid. ;) i. q. **اِسْتَوْجَبَهُ**. (TA.) And **اسْتَحَقُوا** *They committed sins for which he who should punish them would be excusable, because they deserved punishment; like أَوْجَبُوا, and أَعْدَرُوا, and اسْتَطَلُّوا*. (IAar, TA in art. **لَوَط**.) — **اسْتَحَقَّتِ الثَّاقَةُ**: see 4, last sentence. — **اِحْتَقَّ لِقَا** *The she-camel conceived, or became pregnant; and اسْتَحَقَّ لِقَاَهَا [signifies the same]. (TA.) — See also 1, as an intrans. verb, last two sentences.*

R. Q. 1. **حَقَّقَ**, inf. n. **حَقَقَّة**, *He went the pace, or in the manner, termed حَقَقَّة*; (TA;) which means a pace, or manner of going, in which the beast is made to exert himself to the very utmost, and which is the most fatiguing to the very utmost, and which is the most fatiguing to the very utmost [meaning the camel that is ridden, or the beast that carries one]: (S, Mgh, K:) or a journeying in the beginning, or first part, of the night; (Lth, S, K;) which is forbidden: (Lth, S, TA:) or, as some say, the fatiguing a while, and abstaining a while: (Lth, TA:) but Az says that Lth is not correct in either of his explanations of this word: (TA:) or an obstinate persisting in journeying:

or an obstinate persisting in journeying until the camel that one is riding perishes or breaks down: (K:) or, accord. to Az, the correct meaning, confirmed by what the Arabs said, is the making the camel to go on, and urging him to that which fatigues him, and that which is beyond his power, until he breaks down with his rider: or, accord. to IAar, the judging of the weak [beast] by hard journeying. (TA.) It is related in a trad., that Muṭarrif Ibn-Esh-Shikhkheer said to his son, when he took extraordinary pains in religious exercises, (S, TA,) and was immoderate therein, **خَيْرُ الْأُمُورِ أَوْسَطُهَا وَالْحَسَنَةُ بَيْنَ الشَّيْئَيْنِ** [The best of affairs, or actions, or cases, are such of them as are between two extremes; and the good action is between the two things; and the worst kind of journeying is that in which the beast is made to exert himself to the very utmost, &c.]: (S, TA:) meaning, pursue thou the middle course in religious exercises, and burden not thyself, lest thou become disgusted; for the best of works is that which is continued, though it be small. (TA.)

حَقٌّ contr. of **بَاطِلٌ** [used as a subst. and as an epithet or act. part. n.]: (S, Msb, K:) or, as an inf. n. [and used as a simple subst.], contr. of **بُطْلَانٌ**; and as an act. part. n., and a simple epithet, contr. of **بَاطِلٌ**. (Kull.) [As a subst.,] its primary signification is *Suitableness to the requirements of wisdom, justice, right, or rightness, truth, reality, or fact; or to the exigencies of the case; as the suitableness of the foot of a door in respect of its socket, for turning round rightly*: (Er-Rāghib, TA:) [and particularly] the *suitableness of a judgment, and of what involves, or implies, a judgment, [i. e., of a saying, and a religion, and a persuasion, or the like, (as will be shown by one of the explanations of its meanings as an epithet,)] to reality or fact; and the suitableness of reality or fact to a judgment*: (Kull:) [the state, or quality, or property, of being just, proper, right, correct, or true; justness, propriety, rightness, correctness, or truth; reality, or fact; the state, &c., of being established, or confirmed, as a truth or fact; of being necessary, requisite, or unavoidable; of being binding, obligatory, incumbent, or due: (as shown above: see 1, first sentence:)] and *existence in relation to substances, absolutely: and everlasting existence [in relation to God]*: (Kull:) pl. **حَقَقَاتٌ** and **حَقَقَاتٌ**: it has no pl. of pauc. (TA.) As an act. part. n. and a simple epithet, it is applied to a judgment [as meaning] *suitable to reality or fact; and to a saying, and a religion, and a persuasion, considered as involving, or implying, such a judgment*: (Kull:) to that which is *suitable to the requirements of wisdom, justice, right, or rightness; as when one says that every act of God is حَقٌّ*: to a belief, in a thing, *suitable to the reality of the case; as when one says that belief in the resurrection is حَقٌّ*: and to an action, and a saying, *accordant to what is requisite or obligatory, in quality and measure and time; as when one says that the action of another is حَقٌّ, and that his saying is حَقٌّ*: (Er-Rāghib, TA:) [thus it signifies just, proper, right, correct, or true; authentic, genuine, sound,

valid, substantial, or real; established, or confirmed, as a truth or fact: and necessary, requisite, or unavoidable: and binding, obligatory, incumbent, or due: also the necessarily-existing by his own essence [applied to God; as an epithet of Whom it has other meanings assigned to it by some, as will be seen below]: and anything existing, of an objective kind: (Kull:) existing as an established fact, or truth, (K, TA,) so as to be undeniable. (TA.) In the saying, هَذَا عَبْدُ اللَّهِ الْحَقُّ لَا الْبَاطِلُ [This is 'Abd-Allah, truly; not falsely], the article ال is prefixed as it is in the phrase, أَرْسَلْنَا الْعِرَاقَ; but sometimes it is dropped, so that one says حَقًّا لَا بَاطِلًا. (Sb, TA.) And in the phrase, نَحْنُ لَا آتِيكَ, a form of oath, the nom. case is used without tenween; but when the ل is dropped, one says, حَقًّا لَا آتِيكَ: (S, TA:) [the latter means Truly I will not come to thee: the former seems to be best explained by what here follows:] accord. to the A, نَحْنُ لَا أَفْعَلُ is originally نَحْنُ اللَّهُ لَا أَفْعَلُ [The truth, or existence, of God is that by which I swear, I will not do such a thing]; the affixed noun [الله] being suppressed, and meant to be understood. (TA.) الْحَقُّ مَعِيَ [The right is mine] and الْحَقُّ بِيَدِي [The right is with me and عَلَيْكَ The right is against thee, which last is often used as meaning thou art in fault, or in the wrong,] are said by one disputing, or contending, for a thing. (TA.) [And in like manner one says الْحَقُّ بِيَدِكَ and الْحَقُّ مَعَكَ as meaning Thou art in the right, and الْحَقُّ عَلَيَّ as meaning I am in the wrong.] One says also, تَقَاجِهًا, and كَانَ ذَلِكَ عِنْدَ حَقِّي تَقَاجِهًا, † That was on the occasion of the establishment of the fact of her conception, or pregnancy. (S, A, K, TA.) And هَذَا الْعَالِمُ حَقٌّ الْعَالِمُ, [like هَذَا الْعَالِمُ,] This is the learned man, the extremely learned man. (Sb, TA.) And حَقٌّ عَلِيمٌ means Very [or extremely] knowing. (Ham p. 139.) [Respecting the expressions الْحَقُّ الْيَقِينُ and حَقٌّ الْيَقِينُ, see art. يَقِين.] — [From the primary and general signification, explained in the first sentence of this paragraph, are deduced several particular meanings here following.] — Equity, or justice. (K.) — [The right mode, or manner, of acting or being.] — Veracity (K) in discourse. (TA.) — Prudence. (K, TA.) — [A right, or due, of any kind: a just claim: a desert, or thing deserved: anything that is owed; as a fee, hire, or pay, and a price: a duty; an obligation:] the sing. of حَقُّوقٌ. (S, K.) [You say, هَذَا حَقِّي This is my right, or due, &c. And هَذَا حَقٌّ لِي This is a right, or due, belonging to me; or a thing due, or owed, to me: or this is a duty to me. And هَذَا حَقٌّ عَلَيَّ This is a right, or due, the rendering of which is binding, obligatory, or incumbent, on me: or this is my duty. And hence, حَقُّ الطَّرِيقِ The duty that relates to the road: see art. طَرِيقٌ.] حَقَّةٌ is a more particular, or peculiar, or special, term. (S, K.) You say, هَذِهِ حَقَّتِي [This is my particular, or peculiar,

or special, right or due &c.: but it is explained as] meaning حَقِّي. (S.) And هَذِهِ حَقَّتِي This is my just, or necessary, or incumbent, right or due &c. (K.) — A share, or portion; as in the saying, أَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ Give thou to every one to whom belongs a share, or portion, his share, or portion, that is appointed, or assigned, to him. (TA.) — Property: a possession. (K.) — [An appertenance. Hence the pl.] حَقُوقٌ signifies The [or appertenances, or conveniences, such as the privy and the kitchen and the like,] of a house. (Mgh, TA.) — [A necessary, or requisite, thing.] — A thing, or an event, that is decreed, or destined. (K, TA.) It is said to have this meaning in the Kur [xv. 8], in the words, مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ [We send not down the angels save with that which is decreed, or destined]: (TA:) or, as some say, it means here revelation: (Ksh, Bd:) or punishment. (Ksh, Bd, Jel.) — [And hence,] Death. (K.) So accord. to some in the Kur [l. 18], where it is said, وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ [And the confusion of the intellect by reason of the agony of death shall come with death: but other and obvious meanings are assigned to it in this instance]. (TA.) — [As an epithet,] الْحَقُّ is one of the names of God: or one of the epithets applied to Him: (K:) meaning the Really-existing; whose existence and divinity are proved to be true: (IAth, TA:) or the Creator according to the requirements of wisdom, justice, right, or rightness. (Er-Rághib, TA.) — It is also applied to The Kur-án. (K.) — And to [The religion of] El-Islám. (K.) — See also حَقِيقٌ, in two places. — And see حَاقٌ, in two places.

حَقٌّ: see حَقَّةٌ. — Also The breast, or mamma, of an old woman. (TA.) — A tuber of a truffle. (TA.) — The small hollow upon the head of the shoulder-blade: (K:) or, as some say, the حَقُّ of the shoulder-blade is the head of the upper arm, in which is the وَايِلَةٌ: (TA:) or this latter is another signification of حَقٌّ. (K.) — The head, (K,) or lower part of the head, (TA,) of the hip, in which is the thigh-bone; (K, TA;) the socket, or turning-place, of the hip. (TA.) — The socket, or turning-place, of the foot of a door. (TA.) You say, لَقِيتُهُ عِنْدَ حَقِّ بَابِ الْمَسْجِدِ, meaning I met him, or found him, near to the mosque: and لَقِيتُهُ مِنْ حَاقٍ الْمَسْجِدِ [app. means the same]. (TA.) — See also حَاقٌ, in two places. — Also The web of a spider. (Az, K.)

حَقٌّ A camel three years old, (S, Mgh,) that has entered the fourth year: (S, Mgh, Mghb:) or a camel entering the fourth year: (K:) so called because fit to be laden (S, Mghb) and made use of; (S;) or because fit to be ridden; or because fit for covering: (K:) the female is termed حَقَّةٌ, (S, Mgh, Mghb, K,) and حَقٌّ also: (S, K:) the pl. (of حَقٌّ, Mghb) is حَقَاقٌ (S, Mgh, Mghb, K) and (of حَقَّةٌ, Mghb) حَقَقَاتُ (Mghb, K,) and the pl. pl., (K,) i. e. pl. of حَقَاقٌ (S,) is حَقَقَاتُ (S, K,) and sometimes حَقَاقَاتُ (S, TA,) or this is a pl. of حَقَّةٌ. (TA: see 3.) Or [so in the K, but it should rather be "and,"] حَقٌّ signifies A she-camel whose

teeth have fallen out by reason of extreme age. (K.) — One says, رَأَيْتَهَا وَهِيَ حَقَّةٌ as meaning † [I saw her when she was] like a she-camel termed حَقَّةٌ in bigness. (TA.) — And [the pl.] حَقَاقٌ is applied to The young ones of trees: (TA:) and particularly of the [species of mimosa termed] عُرْفُط: (K, TA:) as being likened to the camels termed حَقَاق. (TA.) — Also † The time of year in which a she-camel was covered in the preceding year; (S, TA;) and so حَقَّةٌ: (TA:) or the usual period of her gestation. (L in art. نَضَج.) You say, أَتَتْ النَّاقَةَ عَلَى حَقِّهَا † The she-camel arrived at the time of year in which she had been covered in the preceding year: (S, TA:) and حَقَّتْهَا أَتَتْ عَلَى حَقِّهَا signifies the same; or she completed her period of gestation, and overpassed by some days the time of year in which she had been covered in the preceding year, to complete the formation of the foetus. (TA.) And جَازَتْ الْحَقُّ She (a camel) overpassed the year without bringing forth. (As, S.) [See also the last sentence but one in the explanations of ل as an intrans. verb.] — كَانَ ذَلِكَ عِنْدَ حَقِّي تَقَاجِهًا: see حَقٌّ.

حَقَّةٌ: see حَقٌّ, in two places: — and حَقِيقَةٌ, also in two places: — and حَاقَةٌ.

حَقَّةٌ A receptacle of mood, (K, TA,) or of ivory, or of some other material proper to be cut, or shaped out; (TA;) a receptacle for perfume; (Har p. 518;) [generally a small round box, used for unguents and perfumes &c.; and applied also to a small cocoa-nut used as a box for snuff &c.;] a thing well known: (S:) [also a receptacle for wine: (see تَأْمُرُ, in art. امر.)] pl. حَقَقٌ, [or rather this is a coll. gen. n., as is indicated in the TA, and it is now used as a sing., like حَقَّةٌ,] and حَقَقٌ, (S, K,) which latter is pl. of حَقَّةٌ, (ISd, TA,) and حَقَاقٌ (S, K) and حَقُوقٌ and [of pauc.] أَحْقَاقٌ (K,) which three are pls. of حَقٌّ. (TA.) — And † A woman; (K, TA;) as being likened thereto. (TA.) — See also حَاقَةٌ.

حَقَّةٌ: see هَذِهِ حَقَّتِي, voce حَقٌّ. — See also حَقٌّ, in three places.

حَقَقٌ, in a horse, The quality of not sweating: (S, K:) which is a fault. (TA.) — And, in a horse also, The putting down the hind hoof in the place [that has just before been that] of the fore hoof: (S, K:) which is also a fault. (K.) [See أَحَقُّ.]

حَقَقٌ [app. pl. of the act. part. n. حَاقٌ, like pl. of بَازِلٌ, &c.,] Persons who have recently known, or been acquainted with, events, or affairs, good and evil. (TA.) — And Persons establishing a claim or claims. (TA.)

حَقِيقٌ Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. خَلِيقٌ (Sh, S, Mgh, Mghb, K,) and جَدِيرٌ (K;) as also حَقٌّ (Ibn-'Abbád, K,) and [some say] مَحَقُوقٌ (Sh, S, Mgh, K:) حَقِيقٌ is said to be of the measure فَعِيلٌ in the sense of the

measure مَفْعُول; but accord. to the A, it is not so, because its fem. is with ة; but is from the supposed verb حَقَّق, and is like خَلَق from خَلَق, and جَدِر from جَدَر: and حَقَّق signifies [properly] rendered adapted &c.: (TA:) the pl. of حَقَّق is أَحَقَّة; and that of حَقَّق is مَحْقُوقُونَ. (S.) You say, هُوَ حَقِيقٌ بِهِ (Sh, S, Mgh, K) and بِهِ مَحْقُوقٌ (Sh, S, K) and بِهِ حَقٌّ (Ibn-'Abbād, K) [He is adapted, &c., for it; or worthy of it]. And to a woman, أَنْتَ حَقِيقَةٌ [Thou art adapted, &c., for such a thing and for that thing; or worthy of it]. (TA.) And أَنْتَ حَقِيقٌ [Thou art adapted, &c., for thy doing such a thing; or worthy of doing it]. And هُوَ حَقِيقٌ أَنْ يَفْعَلَ كَذَا [He is adapted, &c., for his doing such a thing; or worthy to do it]; (S;) in which case, ان is for بَأَنَّ. (Mgh.) [And حَقِيقٌ بِكَذَا also signifies Having a right, or just title or claim, to such a thing; entitled to such a thing.] It is said in the Kur [vii. 103], عَلَيَّ لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ, meaning I am disposed [not] to say [of God aught save] the truth: or, as some say, I am vehemently desirous [that I should not say &c.]; for, accord. to Abou-'Alee, عَلَيَّ حَقِيقٌ عَلَى كَذَا means I am vehemently desirous of such a thing: but one reading, that of Nāfi', is حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولُ, It is binding, or obligatory, or incumbent, on me [that I should not say]. (TA.)

حَقِيقَةٌ The essence of a thing as meaning that by being which a thing is what it is; [or that in being which a thing consists;] as when we say that a rational animal is the حَقِيقَةُ of a human being: (KT:) or that by being which a thing is what it is, considered with regard to its reality, is termed حَقِيقَةٌ: considered with regard to its individuality, هَوِيَّة: and without regard thereto, مَاهِيَّة: (KT, TA:) the ultimate and radical constituent of a thing. (Mgh, TA.) — [Also The essence of a thing as meaning the property or quality, or the aggregate of properties or qualities, whereby a thing is what it is; the essential property or quality, or the aggregate of the essential properties or qualities, of a thing; that which constitutes the particular and distinguishing nature of a thing or of a genus or species; i. q. ذَاتِيَّة: and] the truth, reality, or true or real nature or state [or circumstances or facts, the very nature, and the gist, and the pith, marrow, or most essential part], of a case, or an affair: pl. حَقَائِقُ: see 3. (TA.) One says, بَلَغَ حَقِيقَةَ الْأَمْرِ He arrived at [the knowledge of] the truth, reality, or true or real nature or state [&c.], of the case, or affair. (TA.) And حَقِيقَةُ الْأَمْرِ signifies حَقِيقَةُ الْأَمْرِ; (S, K;) as also الْحَقَّة. (TA.) Hence the saying, لَمَّا عَرَفَ الْحَقَّةَ [When he knew the truth, reality, or true or real nature or state &c., of the case, or affair, from me, he fled]. (S, TA.) And لَمَّا رَأَى الْحَقَّةَ [When he saw

the truth, &c.]. (TA.) حَقِيقَةٌ is often used as meaning In truth, or truly; in reality, or really; and in fact. You say also, عَرَفْتُهُ حَقِيقَةَ الْمَعْرِفَةِ [I knew it with reality of knowledge]. (Mgh in art. كنه.) And حَقِيقَةُ الْإِيمَانِ means Genuine belief or faith; reality of belief or faith. (TA.) [And you say, هَذَا شَيْءٌ لَا حَقِيقَةَ لَهُ This is a thing having no reality.] = [Also A word, or phrase, used in its proper or original, or in a proper or an original, sense;] that which is constantly used according to its original application; or a name for that whereby is meant what it was [originally] applied to denote; (TA;) contr. of مَجَاز: (S, K;) of the measure فَاعِلَةٌ, from حَقَّ الشَّيْءُ, signifying ثَبِتَ: the ة is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called حَقِيقَةٌ, and حَقِيقَةُ لَفْظٍ; to distinguish it from what is termed حَقِيقَةُ عُرْفٍ, and حَقِيقَةُ عُرْفٍ, which is A word, or phrase, so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper; as, for instance, عَدْلٌ in the sense of "just;" it being properly an inf. n.] A مَجَاز, when much used, becomes what is termed عُرْفًا حَقِيقَةً. (Mz 24th نوع.) [حَقِيقَةٌ means also A proper (opposed to a tropical) signification.] = الْحَقِيقَةُ also signifies † That which, or those whom, it is necessary for one, or it behooveth one, to defend, or protect, (S, L, K, TA,) of the people of one's house, (L,) or such as the wife, and the female neighbour, and property, &c.: (Ham p. 181:) pl. as above. (L.) You say, فُلَانٌ حَامِي الْحَقِيقَةِ [Such a one is the defender, or protector, of that which, or those whom, it is necessary, &c., to defend, or protect]. (S, TA.) [See also دِمَارٌ. And see an ex. of this signification, or of the next, in a verse cited in p. 288.] — Also † The banner, or standard: (S, K, and Ham ubi suprā:) this being included in the preceding meaning. (Ham.) — And † That which is sacred, or inviolable; that which one is under an obligation to respect, or honour. (TA.)

[حَقِيقَةٌ rel. n. of حَقِيقَةٌ, Essential, &c.]

حَقَائِقُ [Of, or relating to, حَقٌّ as meaning justness, propriety, rightness, correctness, or truth; &c.: and hence just, proper, &c.; like حَقٌّ when used as an epithet: and of, or relating to, حَقٌّ as meaning God:] a rel. n. from حَقٌّ, like رَبَّانِي from الرَّبِّ. (TA.)

قَرَبَ حَقَائِقُ [A night-journey to water] made with labour or exertion or haste; (K;) as also مَحْقُوقٌ and مَقْبَاقُ; and so مَحْقُوقٌ. (TA.) [See R. Q. 1.]

صَادِقٌ i. q. حَقٌّ [as used in the phrases صَادِقُ الْحَمَلَةِ and الْحَلَاوَةِ &c.: see art. صدق]: so in the phrase حَقَّ الْجُوعُ [Vehement hunger]: (K;) occurring in a trad. of Abou-Bekr: but accord. to one reading, it is حَقَّ الْجُوعِ, without

teshdeed to the ق, from حَقَّ بِهِ الْبَلَاءُ, inf. n. حَقٌّ and حَقَّ, "trial, or trouble, beset him;" and means the besetting of hunger: or it may mean حَقَّ الْجُوعِ [besetting hunger]. (TA.) One says also, حَقَّ الرَّجُلُ and رَجُلٌ حَقَّ الرَّجُلِ A man perfect in manliness: and حَقَّ الشَّجَاعُ and حَقَّ الشَّجَاعُ perfect in courage. (K, TA.) And Az relates that he heard an Arab of the desert say, of a mark of mange, or scab, that appeared upon a camel, هَذَا حَقَّ صَبَاحِ الْجَرَبِ [This is a most sure, or a truth-telling, evidence of genuine mange, or scab]. (TA.) — Also The middle of the head; (S, K;) as also حَقٌّ: (K;) and of the back of the neck; as also حَقٌّ: (TA: [thus the latter is there written, in this instance, with damm:]) and of the eye: (TA:) and of a road: (K, TA:) and of winter. (S.) One says, حَقَّ عَلَى رَأْسِهِ (S, K) and حَقَّ رَأْسُهُ (K) He fell upon the middle of his head: (S, K;) and حَقَّ عَلَى عُنُقِهِ upon the middle of the back of the neck. (TA.) And أَصَابَ حَقَّ عَيْنِهِ He, or it, hit the middle of his eye. (TA.) And رَكِبَ حَقَّ الطَّرِيقِ He went upon the middle of the road. (K, TA.) And جِئْتُهُ فِي حَقِّ الشِّتَاءِ I came to him in the middle of winter. (S.) And لَقِيتُهُ هُوَ فِي حَقِّ مَن — حَقٌّ: see حَقٌّ. He is in straitness by reason of such a thing. (TA.)

حَقَّة: see حَقِيقَةٌ, in two places. [In the sense in which it is there explained, its pl. is حَوَائِقُ; and so in other senses; agreeably with analogy: see the second of the sentences here following.] — Also A severe calamity or affliction, the happening of which is fixed, or established; and so حَقَّة: (K;) which signifies also, [according to another explanation,] like حَقَّة, [simply,] a calamity; or a great, formidable, terrible, or momentous, thing, or event: (Az, K;) and حَاقَةٌ a want that befalls, or happens, and is severe, or distressing. (Mgh.) — And الْحَاقَّة [in the Kur lxix. 1 and 2] means The resurrection: (S, Mgh, K;) because in it shall be [manifest] the true natures (حَوَائِقُ) of things, or actions; or because in it shall be [or shall happen (Bd)] severe calamities (حَوَائِقُ الْأُمُور); (Fr, S, Bd, K;) namely, the reckoning and the recompensing: (Bd:) or because in it things shall be surely known (Bd, Jel) which are denied; namely, the raising of the dead, and the reckoning, and the recompensing: (Jel:) or because including within its sphere [all] the created beings. (Mgh. [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.]) — See also حَقَّ, in two places.

أَحَقُّ [comparative and superlative of حَقِيقٌ]. You say, هُوَ أَحَقُّ بِكَذَا [He is more, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or more, and most, worthy, or deserving, of it: and he has a better, and the best, right to such a thing; or a more just, and the most just, title or claim

to it; or he is more, and most, entitled to it]: this phrase is used in two senses: first, as denoting the possession of an exclusive right or title, i. e., without the participation of another; as when you say, زَيْدٌ أَحَقُّ بِمَالِهِ *Zeyd is entitled to his property exclusively of any other person*: secondly, as denoting the possession of a right or title in participation with another person, but in a superior degree; as in the saying, الْإِمْرَأَةُ أَحَقُّ بِنَفْسِهَا مِنَ وَلِيِّهَا (Mghb.) i. e. *The woman that has not a husband and is not a virgin [is more entitled to dispose of herself than is her guardian]*; (Mgh in art. إِمْرَأَةٌ) meaning that they participate [in the right], but that her right is the stronger: (Mghb.) a saying of Moḥammad, in which the إِمْرَأَةُ is opposed to the بَكْرٌ, for it is added that the بَكْرٌ is to be asked her permission: but one reading substitutes التَّيْبُ for الْإِمْرَأَةُ. (Mgh ubi suprâ.) In the saying, in the Kur [v. 106], لَشَهِادَتُنَا أَحَقُّ, it may be formed from اسْتَحَقَّ by rejection of the augmentative letters, so that the meaning is, [Verily our testimony is] more deserving of being accepted [than the testimony of them two]: or it may be from حَقَّ الشَّيْءُ signifying تَبَيَّنَ, and so mean more true, or valid. (TA.) = Applied to a horse, *That does not sweat*. (S, K.) — And, likewise thus applied, *That puts down his hind hoof in the place [that has just before been that] of his fore hoof*. (S, *K.) [See حَقَّقَ.]

مُحَقِّقٌ *Speaking truth; saying what is true*; (Mghb.) *contr. of مُبْطِلٌ*: (K:) or revealing, or manifesting, or showing, a truth, or a right or due: or laying claim to a right [or to a thing (see 4)] which is, or becomes, due to him. (Mghb.)

مُحَقَّقٌ [in the CK, erroneously, حَقَّقَ,] applied to speech, or language, † *Sound, or compact*, (S, K, TA.) and *orderly*. (TA.) — And, applied to a garment, or piece of cloth, † *Firmly, or compactly, woven*, (S, K, TA.) and *figured with the form of حَقَق* [pl. of حَقَّة, q. v.]. (TA.)

مُحَقِّقٌ is often used as meaning *A critical judge in matters of literature*.

مَحْقُوقٌ: see حَقِيقٌ, in six places.

مَحْقُوقٌ, applied to cattle, *Such as have not brought forth, nor been milked* (لَمْ يُحْلَبْنَ [in the CK, erroneously, لَمْ يُجْلَبْنَ]), in the next preceding year: (Ibn-'Abbād, K:) or whose first and second milkings are of biestings. (AHât, TA.)

طَعْنَةٌ مُحَقَّقَةٌ (in [some of] the copies of the K, erroneously, مُحَقَّقَةٌ, TA) *A thrust, or piercing, in which is no swerving from the right direction*. (S, A, O, L, K.)

حَقَقَاتٍ: see حَقَقَاتٍ.

حَقَب

1. حَقَبٌ (S, A, Mghb, K,) aor. حَقَبَ, (A, Mghb, K,) inf. n. حَقَبٌ (Mghb, TA.) *It (a camel's urine) became suppressed*: and, elliptically, (Mghb,) *he*

(a camel) *suffered suppression of his urine*, (S, Mghb,) or *had difficulty in staling*, (A, K,) in consequence of the pressure of his حَقَب [or hind girth] upon his sheath, (S, A, K,) which sometimes kills the beast; as also حَقَبٌ. (TA.) And حَقَبَتْ She (a camel) *suffered suppression of her milk in consequence of the pressure of the حَقَب upon her udder*. (A.) — [Hence,] said of rain, (IAqr, L, Mghb, K,) &c., (K,) † *It was delayed*; (L, Mghb;) *was withheld*; (IAqr, L, K;) as also حَقَبٌ. (TA.) And of a year (عام), † *Its rain was withheld*. (S, R, A.) And of a mine, † *[It ceased to yield; or] nothing was found in it*; as also حَقَبٌ. (K, TA.) And of a gift, or benefit, † *It became little, or ceased*. (TA.) And of an affair, † *It became perverted, marred, or disordered, and impeded*. (L.) = See also 8.

4. حَقَبَ He girded a camel with a حَقَب. (S.) — He made a person to ride behind him on the same beast; (A, TA;) as also حَقَبَ, (A,) or حَقَبَ, q. v. (TA.) = See also 1, in three places.

8. حَقَبَ He bound حَقِيبَةً behind [on his camel or horse]; (Az, TA;) as also حَقَبَ: (Ham p. 289:) he bound anything behind the [camel's saddle called] رَحْلٌ or قَتَبٌ (K:) he put on, or conveyed, a حَقِيبَةً behind him on his horse [or camel]; as also حَقَبَ: (Mghb:) he carried, or conveyed, a thing behind him [on his beast]; as also حَقَبَ: and he made a person to ride behind him on the حَقِيبَةَ. (TA.) See also 4. — [Hence,] حَقَبَ and حَقَبَ (S, A, K) † *He bore, or took upon himself the burden of*, (S, A,) a thing, (S,) good, or evil; (A;) syn. حَقَبَ: (S, A:) and laid it up for the future; (A, K;) namely, good, or evil: (A:) for a man [as it were] bears his actions, and lays them up for the future [to be rewarded or punished for them]. (TA.) And hence, حَقَبَ (S, Mghb) † *[He bore, or took upon himself the burden of, the sin; or] he committed the sin*: as though it were a thing perceived by the senses, which he bore or carried [behind him]: (Mghb:) or as though he collected it into a mass, and conveyed it behind him [as a حَقِيبَةَ]. (S.)

10: see 4 and 8; the latter in three places.

حَقَبٌ (A, Mghb, K,) or حَقَبٌ (S,) or the latter also, (A, Mghb, K,) i. q. دَهْرٌ; (S, A, Mghb, K, and Bd in xviii. 59;) [as meaning] *A long time*: (Bd ib.) and the former, (S,) or both, (A, Mghb, *K,) *eighty years*; (S, A, Mghb, K, and Bd ubi suprâ;) as some say: (Mghb and Bd:) or more: (S, A, K:) or, as some say, *seventy*: (Bd:) and *a year*; (A, K;) as also حَقَبَةٌ: (S, A, K:) or *years*: (A, K:) pl. of the former حَقَابٌ [a pl. of mult.], (S, TA,) and of the latter, (S, TA,) or former, (Mghb,) or of both, (TA,) أَحْقَابٌ (S, A, Mghb, K) and أَحْقَابٌ [both pls. of pauc.]. (Az, K.)

حَقَبٌ *A camel's hind girth; the girth that is next to the flank*: (A, K:) or *a rope with which a camel's saddle is bound to his belly*, (S, A, Mghb, K,) *next to the sheath of his penis, in order that*

the fore girth may not draw it forward (S, TA) *nor hurt him*, (TA,) or *in order that the saddle may not shift forward to his withers*: (Mghb:) pl. أَحْقَابٌ. (Mghb.) — And *A cord with which the حَقِيبَةُ is bound*. (ISH, TA.) — See also حَقَابٌ. = In excellent she-camels, *Smallness, or slenderness, of the flanks, with tenseness, or firmness, of the skin of those parts*: a quality approved. (Az, TA.)

حَقَابٌ: see حَقَابٌ.

حَقَبٌ: see حَقَبٌ.

حَقَبَةٌ *A period of time*, (A, Mghb, K,) *undefined*: (A, K:) accord. to some, i. q. حَقَبٌ: (Mghb:) see this latter: pl. حَقَبٌ (S, K) and حَقُوبٌ. (K.)

حَقَابٌ *A thing to which a woman hangs ornaments, and which she binds upon her waist; as also حَقَبٌ*: (K:) *an ornamented thing which a woman binds upon her waist*: (S:) accord. to Az, like the بَرِيمٌ, except that the latter has different-coloured threads. (TA.) — *A thread, or string, that is bound upon the waist of a child to avert the evil eye*. (Az, K.) — *The whiteness that appears at the root of the nail*. (K.)

حَقِيبَةٌ *A bag, or receptacle*, (A, TA,) in which a man puts his travelling-provisions: (TA;) and any other thing that is conveyed behind a man [on his beast]: (A [accord. to which this is a proper signification]:) *what the rider conveys behind him*: (MF [accord. to whom this is a tropical signification, from the same word in the last of the senses mentioned below]:) *what is borne, of goods or utensils or the like, upon the horse, behind the rider*: (Mghb [accord. to which, also, this is tropical]:) *anything that is bound at the hinder part of the [camel's saddle called] رَحْلٌ or of the [saddle called] قَتَبٌ*: (K:) *what is put behind the رَحْلٌ*: they used to put the coats of mail behind their رَحَال, in the [receptacles called] عِيَاب, that they might put them on in case of war: (Ham p. 458:) *a thing like a بَرْدَعَةٌ*, [a covering for a camel's back,] of two kinds; namely, that of the [cloth called] جِلْسٌ, which is hollowed out, so as to admit the upper part of the camel's hump; and that of the [saddle called] قَتَبٌ, which is behind: 1Sh says that it (the حَقِيبَةُ) is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the قَتَب: (TA:) *a رِفَادَةٌ* [or kind of pad, or stuffed thing,] placed at the hinder part of the قَتَب: (K:) pl. حَقَائِبٌ. (S, A.) You say, مَلَأَ حَقِيبَتَهُ [He filled his حَقِيبَةَ].

(A.) And أَرَدَنَهُ خَلْفَهُ عَلَى الْحَقِيبَةِ He made him to ride behind him on the حَقِيبَةَ. (TA.) — [Hence,] † *A thing [of an ideal kind] that one takes upon himself, or lays up for the future [to be rewarded or punished for it]*. (A.) You say, † *[He took upon himself a burden of evil: as though he bound it behind him: see 8]*. (A, TA.) And الْبِرُّ خَيْرٌ حَقِيبَةً † *[Piety is the best thing that one can take upon himself, and lay up for the future to profit thereby]*. (A, TA.) — [Hence also, accord. to the A, which I follow in marking this signification as tropical,

but accord. to the Mṣb and to MF it is the primary signification,] †The hinder parts, or posteriors, (A, Mṣb, MF, TA,) of a woman, (A, Mṣb,) and of a man: (TA:) pl. as above. (Mṣb.) So in the phrase نَفَجُ الْحَقِيْبَةِ †Large, (A,) or prominent, (TA,) in the posteriors. (A, TA.)

حَقَبَ A camel suffering suppression of his urine: (Mṣb:) and حَقَبٌ [signifies the same; or] a camel having difficulty in staling, in consequence of the pressure of his حَقَب [or hind girth] upon his sheath, which sometimes kills him. (A, TA.) And the former, A man who is caused to hurry by the issuing of his urine: (Mṣb:) or who requires to go to the privy (Mṣb, TA) for the discharge of his urine, (Mṣb,) [or to evacuate his bowels,] and does it not until he suffers constipation: (Mṣb, TA:) or one suffering constipation. (Mṣb.) [See an ex. voce حَقَبٌ.]

أَحَقَبَ A wild ass having a whiteness in the belly: (K:) or white in the part where the hind girth (حَقَب) would be placed: (A, K:) the former is the more approved meaning: (TA:) or a wild ass; so called because white in the flanks: (S:) fem. حَقْبَاءُ: (S, A:) pl. حَقَبٌ. (A.) — Also حَقْبَاءُ قَارَةٌ [or small isolated mountain], (S, K,) slender, (TA,) rising high into the sky, (S, K,) of which the flanks, or middle parts, (الْحَقَوَانِ,) are enveloped by the mirage (الْغَرَابُ), so in the K accord. to the TA, or by dust (الْتَرَابُ), accord. to the CK and a MS. copy of the K: or حَقْبَاءُ, (K,) or قَارَةٌ حَقْبَاءُ, (TA,) signifies a قَارَةٌ having, in its middle part, dust of a whitish hue (أَغْفَرُ), with بَرَقَةٌ [app. meaning a mixture of blackness and whiteness] of the rest. (K, TA.)

مُحَقَبٌ Made to ride behind another on the same beast. (S.) — Bound upon the [حَقِيْبَةٍ or] حَقَائِبِ. (Ham p. 289.) — The fox: (K:) so called because of the whiteness of his belly. (TA.)

مُحَقَبٌ One who makes another to ride behind him on the same beast. (K.) — Hence, in a trad., هُوَ الْمُحَقَبُ النَّاسِ دِينَهُ †He who makes his religion to follow that of others, without evidence, proof, or consideration. (TA.)

حقد

1. حَقَدَ عَلَيْهِ, (S, A, L, Mṣb, K,) aor. -; and حَقَدَ عَلَيْهِ, aor. -; inf. n. (of the former, S, or of both, L, TA) حَقْدٌ, (S, L, Mṣb, K,) or this is a simple subst., (L,) and (of the former, L, or of both, TA) حَقْدٌ (L, K) and (of the latter, S, L) حَقْدٌ (S, L, K) and [app. of both, or perhaps this is a simple subst.,] حَقْدِيَّةٌ; (K;) and †حَقْدٌ; (L, K;) [and †احقَدَ; (see حَالِدٌ);] He bore rancour, malevolence, malice, or spite, (ضَغْنٌ) against him; (S, L;) he hid enmity, and violent hatred, against him in his heart; (Mṣb;) he retained, or held fast, enmity against him in his heart, watching for an opportunity to indulge it or exercise it (A, L, K) speedily. (A.) [Accord. to the A, this signification is from the one here next following.] — حَقَدَ, (IAqr, A, L,) or حَقَدَ, (K,) inf. n. حَقْدٌ; (L;) and †احقَدَ, (IAqr, A, L,) and

†احقَدَ, (K,) or both these augmented forms; (TA;) It (a mine) ceased to yield anything; (IAqr, L, K;) or yielded nothing: (A:) and it (rain) withheld itself. (IAqr, L, K.) — حَقَدْتُ, (K, TA,) inf. n. حَقْدٌ; (TA;) or حَقَدْتُ; (CK;) or †احقَدْتُ; (so in a MS. copy of the K;) She (a camel) became full of fat. (K.)

4. احقَدَهُ He, (a person, S, L,) or it, (a thing, L,) caused him to bear rancour, malevolence, malice, or spite, (ضَغْنٌ) [against another;] (S, L;) [caused him to hide enmity, and violent hatred, in his heart; (see 1;)] caused him to retain, or hold fast, enmity in his heart, watching for an opportunity to indulge it or exercise it [speedily]. (L, K.) — †احقَدَ, intrans.: see 1, in two places. — †احقَدُوا They sought to obtain something from a mine and found it not. (S, K: copied by J from a book, but not heard by him.)

5: see 1.

6. تَحَقَدُوا [They bore mutual rancour, malevolence, malice, or spite; they hid mutual enmity, and violent hatred, in their hearts; (see 1;)] they retained, or held fast, mutual enmity in their hearts, watching for opportunities to indulge it or exercise it speedily. (A.)

8: see 1, in two places.

حَقْدٌ (S, A, L, Mṣb, K) and حَقْدِيَّةٌ (L, K) Rancour, malevolence, malice, or spite; syn. ضَغْنٌ; (S, A, L;) concealment of enmity, and violent hatred, in the heart; (Mṣb;) retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it [speedily: see 1]: (L, K:) pl. of the former أَحَقَادٌ [a pl. of pauc.] (S, A, L, Mṣb, K) and حَقُودٌ (A, L, K) and (of the latter, L) حَقَائِدُ. (L, K.)

حَقْدٌ: see حَالِدٌ.

حَقُودٌ (S, A, L, K) A man [very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart;] wont often, or to a great degree, to retain, or hold fast, enmity in his heart, watching for opportunities to indulge it or exercise it [speedily]. (L, K.)

حَقْدِيَّةٌ: see حَقْدٌ.

حَقْدٌ (A, L) and حَقْدٌ (Ham p. 516) [Bearing rancour, malevolence, malice, or spite; hiding enmity, and violent hatred, in the heart;] retaining, or holding fast, enmity in the heart, and watching for an opportunity to indulge it or exercise it [speedily]; applied to a man; (L;) and in like manner to a heart, as also †مُحَقَّدٌ. (A.)

مُحَقَّدٌ Origin; syn. أَصْلٌ; (IAqr;) i. q. مَحْدٌ (K) and مَحْدٌ and مَحْدٌ. (TA.)

مُحَقَّدٌ عَلَيْهِ A man [against whom rancour, malevolence, malice, or spite, is borne; against whom enmity, and violent hatred, are hidden in the heart;] against whom enmity is retained in the heart, or hearts, with watchfulness for an opportunity to indulge it or exercise it speedily. (A.)

حَقَائِدُ: see حَالِدٌ.

حقر

1. حَقَّرَ, aor. -; inf. n. حَقَارَةٌ (S, A, Mṣb, K) and حَقَّرَ; (TA;) and حَقَّرَ, aor. -; inf. n. حَقْرٌ and حَقْرِيَّةٌ; (K, TA;) He, or it, was, or became, contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Mṣb, K,) and held of no weight or worth. (Mṣb.) And حَقَّرَ, (TA,) or حَقَّرَ, (so in a copy of the A,) and †تَحَقَّرَ, (K,) He, or it, was, or became, contemptible, despicable, mean, paltry, &c., in my eye. (K, TA.) And †تَحَقَّرْتُ إِلَيْهِ نَفْسُهُ He (lit. his spirit, or soul, or his own self,) became contemptible, &c., in his own estimation. (S, TA.) You say also, حَقَّرَا لَهُ وَعَقَّرَا [May he be contemptible, or despicable, and beget no children]: (A, TA:) a form of imprecation. (TA.) And حَقَّرَ نَفْرٌ [in which the latter word is an imitative sequent, or a corroborative: see حَقِيرٌ]. (TA.) And حَقَّرَتْ وَنَقَّرَتْ Thou hast become very contemptible, despicable, mean, paltry, &c.; syn. صَوَّرَ حَقِيرًا نَقِيرًا. (K.) — حَقَّرَهُ, (S, A, Mṣb, K,) aor. -; (Mṣb, K,) inf. n. حَقْرٌ; (K, TA;) and †احقَرَهُ, (A,) inf. n. تَحْقِيرٌ; (K;) and †استحقَرَهُ, (S, A, Mṣb, K,) and †استحقَرَهُ; (S, A, K;) He contemned, or despised, him, or it; held him, or it, to be contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Mṣb, K, TA,) and of no weight or worth. (Mṣb.) [Hence,] مِنْ حَقَرٍ حَرَامٌ [He who is contemned, or despised, is prohibited, or debarred, from what is good]: a prov. (A.)

2. حَقَّرَهُ, inf. n. تَحْقِيرٌ: see 1. — Also He, or it, made him to be contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile. (TA.) — Also, (A, K,) inf. n. as above, (S, A, K,) said of a noun, (A,) and of speech, (K,) i. q. صَغَّرَهُ [He made it (namely, a noun,) diminutive in form: and he used the diminutive form in it, namely, speech].

6: see 1, in two places.

8: see 1.

10: see 1.

حَقَّرَ: see حَقَارَةٌ.

حَقْرَةٌ, a simple subst., Contempt. (Mṣb.)

حَقْرِيَّةٌ: see حَقَارَةٌ.

حَقِيرٌ Contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Mṣb,) and held of no weight or worth; (Mṣb;) as also حَقِيرٌ and حَقِيرٌ: (K, TA:) or these two signify weak: or of mean, or ignoble, origin. (K.) You say also حَقِيرٌ نَقِيرٌ, (A,) using the latter word as an imitative sequent, (S and K in art. نَقَر,) or as a corroborative. (TA.)

حَقَارَةٌ (S, A, Mṣb, K) and حَقْرٌ and حَقْرِيَّةٌ, (K,) all of which are inf. ns., (TA,) and حَقَارَةٌ and حَقْرٌ (K) and حَقْرَةٌ, (S, K,) Contemptibility, despicableness, meanness, paltriness, abjectness, ignominiousness, baseness, or villainy: (S, A, Mṣb, K:) [or the last rather signifies a

cause of contemptibleness &c.; being similar to مَحْقَرَةٌ and مَحْقَرَةٌ &c.:] you say, هَذَا الْأَمْرُ مَحْقَرَةٌ [or rather This thing is a cause of contemptibleness &c. to thee]. (S.)

حَقَارَةٌ } see حَقَارَةٌ.
حَقَارَةٌ }

حَاقِرٌ act. part. n. of حَقَرَهُ, Contemning, despising, &c. (A.) You say, هُوَ حَاقِرٌ نَاقِرٌ [using the last word as an inimitative sequent, or a corroborative: see حَقِيرٌ]. (A.)

حَقِيرٌ } see حَقِيرٌ.
حَقِيرٌ }

الْحَاقِرَةُ The Fourth Heaven. (K.)

مَحْقَرَةٌ: see حَقَارَةٌ, in two places.

مَحْقَرَاتٌ Small sins; syn. صَغَائِرٌ (S, K:) but this is an application proper to the law; for the [pagan] Arabs knew not صَغَائِرٌ nor كَبَائِرٌ: or, accord. to the writers on strange words, it signifies actions which a man contemns, or despises, or holds in light estimation, even if great sins. (MF.)

حَقَطَ

حَقِطٌ: see what follows.

حَقِطَانٌ, (IDrd, S, K,) and حَقِطَانٌ, but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd, (IKh,) and حَقِطٌ, (K.) The [bird called] دُرَّاج [i. e. attagen, francolin, heath-cock, or rail: but see this last Arabic word]: (K:) or the male of the دُرَّاج: (S, K:) but IF says, I do not think it correct: (TA:) fem. حَقِطَانَةٌ. (K.)

حَقَفَ

1. حَقَفَ, aor. 2, inf. n. حَقُوفٌ, It (a thing) was, or became, curved, bent, or winding. (Msb.) حَقُوفٌ also signifies A gazelle's being in the condition denoted by [the part. n.] حَاقِفٌ in the phrase ظَلَمِي حَاقِفٌ, which see below. (Ibn-'Abbād, K.)

12. احقوف, said of sand, and of the هِلَال [or moon when, being near the sun, it shows a narrow rim of light], (S, K,) and of the back, (K,) or of anything, such as the back of a camel, (L,) It was curved, bent, or winding, (S, L, K,) and long. (L, K.)

حَقَفٌ A curving, or winding, tract of sand: (S, Mgh, Msb, K:) pl. [of pauc.] أَحْقَافٌ (S, Msb, K) and [of mult.] حَقَافٌ (S, K) and حَقُوفٌ, (O, L, K,) and pl. pl. حَقَائِفٌ and حَقَفَةٌ, (K,) the former of these two being pl. of أَحْقَافٌ or of حَقَافٌ, (L, TA,) but the latter of them, accord. to the O, is a pl., not a pl. pl.: (TA:) or a heap, or hill, of sand, that has assumed a bowed form: (IDrd, TA:) or a curving, or winding, thin tract of sand: (Har p. 51:) or a great, round tract of sand: (Ibn-'Arāfah, K:) or an oblong, elevated tract of sand: (Fr, K:) or

الأَحْقَافُ applies [particularly] to certain oblong tracts of sand in the region of Esh-Shihr: (K, TA:) accord. to J, [in the S,] to the country of 'Ad. (TA.) — Also The lower, or lowest, part of a tract of sand, and of a mountain, and of a wall. (O, L, K.)

حَاقِفٌ A gazelle [lying] bent together, or curled, (A'Obeyd, S, Mgh, Msb, K,) like a حَقَفٌ of sand, (Az, Sgh, K,) in his sleep, (A'Obeyd, S, K,) or in consequence of a wound &c.: (Msb:) or lying upon his breast on a حَقَفٌ of sand: (IAar, K:) or, as some say, upon, or at, the lower, or lowest, part of a حَقَفٌ. (Mgh.)

أَحْقَفٌ A camel lank in the belly. (ISh, K.)

حَقَلَ

3. مَحَاقَلَةٌ [inf. n. of حَاقَلَ] The selling of seed-produce in the ear for the grain of wheat: (S, M, Mgh, Sgh, Msb, K:) or the selling of seed-produce while in growth, before it appears to be in a good state: or the making a bargain, or contract, with another, for labour upon land, on the condition of his receiving a third, or a fourth, or less, or more, of the produce: or the hiring of land for the grain of wheat: (M, Mgh, Sgh, K:) or the buying of seed-produce while in growth for the grain of wheat. (Mgh.)

4. احقل It (seed-produce) became such as is termed حَقْلٌ, q. v.: (S, K:) or put forth its head. (Mgh.) — احقلت الأرض The land became in the condition of having what is termed حَقْلٌ. (K, TA.)

Q. Q. 1. حَوْقَلٌ, inf. n. حَوْقَلَةٌ and حَقِيقَالٌ, for which latter some say حَوْقَالٌ, He (an old man) became aged, and languid in respect of the venereal faculty: (S:) or حَوْقَلَةٌ signifies the lacking ability to exercise the venereal faculty, (K,) accord. to Az, on the occasion of one's having his bride brought to him. (TA.) — حَوْقَلَةٌ also signifies The being weary, and weak. (K.) — The state of sleeping. (K.) — The act, or state, of retrograding, or declining; syn. إِدْبَارٌ. (K.) — An old man's resting, or staying, his hands upon his waist. (K.) — The walking quickly, and with short steps. (K.) — And حَوْقَلَةٌ, (TA,) inf. n. حَوْقَلَةٌ, (K, TA,) He impelled, or repelled, him, or it; syn. دَفَعَهُ. (K, TA.) — حَوْقَلَةٌ [inf. n. of حَوْقَلَ] also signifies The saying وَلَا قُوَّةَ إِلَّا بِاللَّهِ; (TA in art. حَوْلَ) i. q. حَوْلَقَةٌ (K in that art.)

حَقْلٌ Seed-produce when its leaves have branched forth, (S, M, Msb, K,) and become apparent and numerous, (M, K,) before its stalks have become thick: (S:) or when its shoots have come forth near together: or as long as it is green: (M, K:) or of which the head has come forth. (Lth, L in art. فَرَخَ.) — And Land such as is termed قَرَّاحٌ; i. e. land in which are no trees: (Msb:) or good قَرَّاحٌ: n. un. with ة: (S:) or a good قَرَّاحٌ in which one sows; as also with ة: (K:) or a place that has never been sown; and so, accord. to some, with ة: (TA:) whence,

لَا تُنْبِتُ الْبَقْلَةَ إِلَّا (S,) it is said in a prov., (S,) الحَقْلَةُ [Nothing but the good seed-plot produces the herb]: (S, K:) said to be applied to a base saying proceeding from a base man: [or it means, as the father, so is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that الحَقْلَةُ is not known; and he thinks that the ة is added in order to make it accord with الْبَقْلَةُ; or that it means a portion of what is termed حَقْلٌ: (TA:) the pl. is حَقُولٌ. (Msb.)

حَاقِلٌ A tiller, or cultivator, of land. (TA.)

حَوْقَلٌ An old man, who is languid in respect of the venereal faculty: or an aged man, absolutely: and a man who is weary. (TA.) — See also what next follows.

حَوْقَلَةٌ A soft, or flaccid, penis; (S, K;) as also حَوْقَلٌ: (TA:) or the latter signifies [simply] a penis: (K:) the former, accord. to Abu-l-Ghows, signifies the penis of an old man who is languid in respect of the venereal faculty: some of those of post-classical times pronounce it with ف. (S.) — A flask, or bottle, (قَارُورَةٌ,) with a long neck, used by the water-carrier: (K:) app. formed by substitution [of ق for ج] from حَوْجَلَةٌ. (TA.)

مَحَقَلَةٌ sing. of مَحَاقِلٌ, (TK,) which signifies Places of seed-produce; syn. مَزَارِعٌ. (K: but in some copies, in the place of الْمَحَاقِلِ and الْمَزَارِعِ, we find الْمَحَاقِلِ; and الْمَزَارِعِ.) [See an ex. voce مَحَقَنَةٌ.]

حَقَنَ

1. حَقَنَهُ, aor. 2 and 3, (K,) inf. n. حَقْنٌ, (TA,) i. q. حَبَسَهُ [as meaning He confined it; kept it in; prevented it from escape; retained, restrained, or withheld, it]; (K;) as also أَحَقَنَهُ, (as in some copies of the K,) or أَحَقَنَهُ; (as in other copies and in the TA;) but see, in what follows, what is said of this last in the S. (TA.) — حَقَنَ فِي السَّقَاءِ (S, Mgh, K) فِي السَّقَاءِ, aor. 2, (S,) inf. n. as above, (TA,) He collected the milk in the skin, (S, Mgh,) and poured fresh milk upon that which was curdled, or thick, or upon that which was churned: (S:) or he poured the milk into the skin, [and kept it therein] that its butter might come forth. (K.) And حَقَنَ فِي السَّقَاءِ, aor. 2, inf. n. as above, He collected the water in the skin. (Msb.) — حَقَنَ الْبَوْلَ, (Ks, S, M,) or بَوَّلَهُ, (Mgh, Msb,) He kept in, or retained, (M, Mgh, Msb,) and collected, (Mgh, Msb,) the urine, (M,) or his urine: (Mgh, Msb:) one should not say أَحَقَنَهُ; (Ks, S, M;) nor should one say [of the urine] حَقْنَتِي هُوَ. (M.) — حَقَنَ لَهُ دَمَهُ, (S, Mgh, Msb, K,) and حَقَنَ دَمَهُ, (TA from a trad.) † He prevented, or forbade, the shedding of his blood, (S, Mgh, TA,) and the slaying him; (TA;) [he spared his blood, or forbore to shed it;] i. e., (Mgh,) he saved him (Mgh, K) from slaughter (K) when it had become lawful to slay him; from حَقْنُ اللَّيْنِ; (Mgh;) contr. of هَذَرَهُ; as though he collected his blood in him, and did not pour it forth. (Msb.) — حَقَنَ مَاءَ وَجْهِهِ † He preserved [the lustre of his face; meaning his

honour, or reputation]. (TA.) — **حَقَنَ** **الْبَرِيضَ** (S, Mgh, K*) He administered to the sick person what is termed **حَقْنَةٌ**, i. e. [a clyster,] a medicine put into a **مِخْفَنَةٌ**; (Mgh;) he conveyed medicine into the inside of the sick person by his anus (**مِنْ مَخْرَجِهِ**) with the **مِخْفَنَةُ**. (Mgh.) See also 8.

4. **احقن** He collected different sorts of milk [in a skin, old and fresh,] to become good. (K.) — See also 1, in two places.

5. **تَحَقَّنَتِ الْإِبِلُ** The camels became full in their insides. (TA.)

8. **احتقن** as a trans. v.: sec 1. — Also It (blood) collected in the inside in consequence of a spear-wound, or stab, or the like, penetrating thereinto. (TA.) — And He (a man) administered to himself, or had administered to him, a **حَقْنَةٌ** [or clyster]: (S, Mgh, Mghb:) or he (a sick man) made use of the **حَقْنَةُ** in consequence of suppression of his urine. (K.) The saying **اِحْتَقَنَ الصَّبِيُّ بِلَبَنِ أُمِّهِ** [meaning The child had its mother's milk administered to it as a clyster] is far-fetched: and **أَحْتَقَنَ** is not allowable: the right expression is **حَقَنَ**, or **عُولِجَ بِالْحَقْنَةِ**. (Mgh.)

— And **اِحْتَقَنَتِ الرُّوْضَةُ** The **روضة** [i. e. meadow, or garden,] had its sides elevated **سَائِرَهَا** [above the rest of it]: so says AHn: in the K, **على سَائِرِهَا** [above the depresses, or the best, or most fruitful, part of it: in the CK, **سَوَارِهَا**]. (TA.)

حَقْنٌ: see **حَقْنٌ**.

حَقْنَةٌ A pain in the belly: pl. **أَحْقَانٌ**. (IAar, K.)

حَقْنَةٌ The administration of a medicine to a sick person by his anus; (TA;) [i. e. the administration of a clyster;] the conveyance of a medicine to the inside of a sick person by his anus with the **مِخْفَنَةُ**. (Mghb.) — And hence, (Mghb,) [A clyster;] a medicine so administered to a sick person: (S, Mgh, Mghb, K:) pl. **حَقْنٌ**. (Mghb.) — And, by extension of the meaning, The tube of a **مِخْفَنَةُ**. (Mgh.)

حَقِينٌ Confined, kept in, prevented from escape, retained, restrained, or withheld; as also **مُخْفُونٌ**. (K.) — And, as a subst., (S,) Milk collected in a skin, (S, IF, Mghb,) when fresh milk has been poured upon that which has become curdled, or thick, or upon that which has been churned. (S, TA.) Hence the prov., **أَبَى الْحَقِينِ الْعَذْرَةَ**, i. e. **الْعَذْرُ**; [The milk collected in the skin, &c., has disallowed the excuse;] (A'Obeyd, S, TA;) applied to him who excuses himself when having no [real] excuse: (TA:) originally said by a man who asked some people to give him milk to drink, upon their excusing themselves while they had milk which they had collected in a skin; meaning, this **حقين** belies you. (A'Obeyd, TA.)

حَقْنٌ A man keeping in, or retaining, and collecting, his urine; from **حَقْنٌ** meaning "milk collected in a skin:" (IF, Mghb:) [suffering from retention of the urine:] having urine that dis-

resses [by its quantity]: (S, TA:) having much urine retained and collected: (Mgh:) and **حَقْنٌ** signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) **لَا رَأْيَ لِحَاقِنٍ وَلَا حَاقِبٍ وَلَا خَازِقٍ** (S, Mgh, TA*) No counsel, or advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot. (Mgh, TA*) — [Collecting grease, or melted grease, in a skin.] You say, **أَنَا مِنْهُ كَحَاقِنِ الْإِمَامَةِ** + I am a person skilled in it; because such a one does not collect the **أَهْلَاءُ** in a skin until he knows that it has cooled, lest the skin should be burnt. (K.) — + A moon a little after or before the change (**هَلَالٌ**) having its two extremities elevated, and its back decumbent. (K.) Hence the saying, **هَلَالٌ وَاقِفٌ خَيْرٌ مِنْ هَلَالٍ حَاقِبٍ** + [A **هَلَالٌ** erect (here meaning nearly erect) is better, or more auspicious, than a **هَلَالٌ** decumbent]. (A, TA.) [See also **أَدَقُّ**.]

الْحَاقِنَةُ The stomach; (K;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food: (TA:) and the pit between each collar-bone and what is termed **حَبْلُ الْعَاتِقِ** [explained in art. **حَبْل**, q. v.]; (AA, S, K;*) the two together being termed [the] **حَاقِنَتَانِ**: (AA, S;) the pit of each collar-bone: (T, TA:) the part between the collar-bone and the neck: (TA:) or the lower part of the belly: (S, K:) pl. **الْحَوَاقِنُ**. (T, TA.) [Sec also **الذَّاقِنَةُ**.] Hence, (K,) it is said in a prov., **لَا تُحَقِّنُ حَوَاقِنَكَ**, (S, K,) i. e. [I will assuredly conjoin] the lower part of thy belly with the upper part thereof: or the part of thy belly that retains, or collects, the food, with the lower part of thy belly, and with thy knees. (TA.) The **ذَاقِنَةُ** is [also said to be] the extremity of the **خَلْقُومُ** [or wind-pipe]: and hence the saying attributed to 'Aishch, that the Prophet died [with his head] between her **حَاقِنَةُ** and her **ذَاقِنَةُ**. (S.)

مِخْفَنٌ A skin in which milk is collected; fresh milk being poured into it upon that which is curdled, or thick, or upon that which has been churned: (S:) or a skin into which milk is poured, [and in which it is kept,] that its butter may come forth. (K.) — And A funnel with which the milk is poured into the skin: (Az, K:*) or a funnel which is put into the mouth of a skin, into which one then pours wine, and water. (TA.)

[**مِخْفَنَةٌ** app. sing. of **مَخَاقِنُ** as used in the following saying; like as **مِخْفَنَةٌ** is sing. of **مَخَاقِلُ**.] **مَخَاقِلُ** **بَارَكَ اللَّهُ فِي مَخَاقِلِكُمْ وَمَخَاقِنِكُمْ** May God bless your seed-produce and your progeny. (TA.)

مِخْفَنَةٌ The thing with which a **حَقْنَةٌ** [or clyster] is administered; (Mgh, Mghb;) being a leathern pouch, furnished with a tube. (Mgh.)

مِخْفَانٌ One who retains his urine, and, when he discharges it, discharges much: (S, K:) applied by ISd peculiarly to a camel. (TA.)

مِخْفُونٌ: see **حَقْنٌ**.

حقو

1. **حَقَاةٌ**, [aor. 2,] inf. n. **حَقُوْهُ**, He, or it, hit, or hurt, his **حَقْوُ** [i. e. waist, or flank]. (K.) — Also, said of water, It reached up to his **حَقْوُ**. (Fr, TA.) — **حَقِيْ** He (a man, S) was, or became, affected with the pain of the belly termed **حَقْوَةٌ**: (S, K:) and, inf. n. **حَقَا**, [which, as well as the part. n. **حَقِيْ**, suggests that the verb is **حَقِيْ**, like **عَنِ**, though it is said in the CK to be like **عَنِ**,] he had a complaint of his **حَقْوُ**: (CK, but wanting in MS. copies of the K:) or **حَقِيْ** has this latter meaning. (So in a copy of the K.)

5: see above.

حَقِيْ Having a complaint of his **حَقْوُ**. (CK, but wanting in MS. copies of the K.)

حَقْوُ The waist; syn. **خَصْرُ**: (S:) [or] the place (in the side, TA) where the [waist-wrapper called] **إِزَارٌ** is bound; (S, Mgh, K, TA;) i. e. (Mghb) the **flank**; syn. **خَاصِرَةٌ**, (A'Obeyd, Mghb, TA,) or **كُتْنُ**: (K:) there are two [parts], called together **حَقْوَانِ**: (A'Obeyd, TA:) and the [waist-wrapper itself that is called] **إِزَارٌ**; (S, M, Mgh, K;) because it is bound upon the [part of the body called] **حَقْوُ**; (Mghb, TA;) as also **حَقْوُ**; (M, K;) which MF asserts to be also a var. of **حَقْوُ** as syn. with **كُتْنُ**; of the dial. of Hudheyl: and in the K is here added, or the place of the tying thereof; as also **حَقْوَةٌ** and **حَقَا**; [the latter written in the CK **حَقَا**; but said in the TA to be like **كُتْنُ**;] whereas this is the primary signification: (TA:) pl. (of pauc., S, TA) **أَحْقِي**, (S, Mgh, K,) originally **أَحَقُوْ**, (S, TA,) and **أَحَقَا** (K) and (of mult., S, TA) **حَقِيْ**, (S, Mgh, K,) [originally **حَقُوْ**,] of the measure **فَعُولٌ**, (S,) like **فَلَوْسٌ**, (Mghb,) and **حَقَا**, (Mghb, K,) which is pl. of **حَقْوُ** and of **حَقْوَةٌ**, as well as syn. with the latter in a sense pointed out above. (TA.) Hence, **عَاذَ بِحَقْوِهِ** + He had recourse to him for refuge, protection, or preservation. (TA.) [Sec an ex. in a verse cited voce **سَعِ**.] — + The part of an arrow which is the place of the feathers: (K:) or the slender part of the hinder portion, next the feathers; (S, TA;) or, as in the A, below the feathers. (TA.) — + A rugged place elevated above a torrent; (M, K, TA;) pl. **حَقَا**: (K:) or + any place which a water-course reaches: (As, TA:) and **حَقْوَةٌ** signifies + the like of the [elevated piece of ground termed] **نَجْوَةٌ**, but higher, upon which the animals of prey preserve themselves from the torrent; and its pl. is **حَقَا**. (TA.) Accord. to En-Nadr, + An elevated piece of ground; an acclivity; pl. **أَحْقِي** and **حَقِيْ**: accord. to Z, + the **سَعِ** [or lowest part, or face, &c.,] of a mountain: (TA:) also; [each of] the two sides of a **لَبْنَةٌ** [or long mountain traversed by a road; or a part of a mountain that requires one, in traversing it, to ascend and descend; &c.]: (K, TA:) Lth says that when you look at the head of a **لَبْنَةٌ** of a

mountain, you see its prominence to have what are termed **حَقْوَان**. (TA.)

حَقْو: see **حَقْو**.

حَقْوَة: see **حَقْو**, in two places. = Also *A pain of the belly*, (S, M, K,) which affects a man, (S, M,) from eating flesh-meat, (M, K,) occasioning diarrhoea; (M;) or occasioning an inflation in the **حَقْوَان** [or two flanks]; (T;) and so **حَقَا**: (M, K;) or i. q. **هَيْضَة** [generally meaning cholera]. (TA in art. **طَسَأ**.) — And *A certain malady in camels, in consequence of which the belly is rent by the [affection of the lungs termed] نَحَار*, [which occasions violent coughing,] (K, TA,) and the animal voids not the urine nor dung, (K in art. **نَفَا**.) often, also, having the reins and flesh choked with blood, and becoming swollen, or inflated, often to such a degree that the stomach bursts in consequence thereof. (TA in that art.) The word is mostly used in relation to a human being. (TA.)

حَقَا: see **حَقْو**, with which it is syn. in one sense pointed out above; and of which it is also a pl., as well as of **حَقْوَة**. — Also *The cord, or the like, with which the horse-cloth is bound upon the belly of the horse when he is made to run a heat or two heats and then covered over to make him sweat and to reduce his fat*, [see 1 in art. **حَنَذ**,] by way of preparing him for racing or the like. (TA.) = See also **حَقْوَة**.

مَحْقُو (S, K) and **مَحْقِي** (K) applied to a man, (S.) *Affected with the pain of the belly termed حَقْوَة*. (S, K.) And *Having a complaint of his حَقْو*. (CK, but wanting in MS. copies of the K.)

حك

1. **حَكَّ**, aor. ʔ, (S, Mgh,) inf. n. **حَكٌّ**, (S, Mgh, Mgh, K,) [*He scratched, scraped, rubbed, grated, chafed, or fretted, it: or he scraped off, abraded, or otherwise removed, its superficial part*: (Mgh, Mgh:) **حَكٌّ** signifies the act of scratching: (KL:) or the making a body to pass upon another body with collision: (K:) [as meaning scratching and the like,] it is with the nail, and with the hand, &c. (TA.) **مَا حَكَّ ظَهْرِي مِثْلَ يَدِي** [*Nothing has scratched my back like my hand*] is a prov., meaning that one should abstain from relying upon others: and the same meaning is intended in the following verse:

- مَا حَكَّ جِلْدَكَ مِثْلَ ظُفْرِكَ
- قَتُولَ أَنتَ جَمِيعَ أَمْرِكَ

[*Nothing has scratched thy skin like thy nail: so manage thou thyself all thine affair*]. (Har pp. 432 et seq.) The saying, in a trad., **إِذَا حَكَّكَتْ قَرْحَةً دَمَيْهَا** [lit. *When I scratch a sore, I make it bleed*,] means *when I desire an object, I attain it*. (TA.) — [Hence,] **حَكَّ فِي صَدْرِي**, and **أَحَكَّ**, and **أَحَكَّتْ**, (K,) the first whereof, which is mentioned by IDrd preceded by the negative **مَا**, is the most approved, (TA,) *It wrought, or operated, in, or upon, my mind*: (K, TA:) said of a suggestion of the devil, that comes into one's

mind. (TA.) Or **حَكَّ فِي صَدْرِهِ كَذَا**, aor. ʔ, means *Such a thing occurred to his mind as a thing outweighed in probability, or a matter of suspicion*. (Mgh.) And you say **مَا حَكَّ فِي صَدْرِي** *It did not make an impression upon my mind*. (Har p. 648.) It is said in a trad., **إِنَّمَا حَكَّ مَا حَكَّ فِي صَدْرِكَ** *Sin is that which makes an impression upon thy mind, and induces a suspicion that it is an act of disobedience, because the mind is not dilated thereby*. (Mgh. [See also **حَاكَ**, in arts. **حَوَك** and **حِيَك**; and see **حَزَز**]) You say also, **مَا حَكَّ فِي صَدْرِي مِنْ شَيْءٍ** *Nothing thereof was unsettled, so as to be doubtful, in my mind*. (S, TA.) And **مَا حَكَّ فِي صَدْرِي كَذَا** *Such a thing did not cause dilatation [or pleasure] in my mind*. (S, K, TA.) = See also 8. = **حَكَّكَتِ الدَّابَّةُ**, aor. ʔ, (K, K,) a verb of an unusual form, with the reduplication distinct, like **لَحَحْتُ** in the phrase **لَحَحْتُ عَيْنَهُ**, &c., (TA,) *The beast had its hoof worn away at the edges*. (K, TA.)

2. **حَكَّكَ**, inf. n. **تَحْكِيكَ**, *He scratched [&c.] well [or much]*. (KL.)

3. **مُحَاكَّةُ** (S, K, KL) inf. n. **حَاكَّهُ**, (TA,) *He emulated, rivalled, or imitated, him*; [originally, I suppose, in scratching, or the like;] (K, KL, TA;) the inf. n. being syn. with **مُبَارَاةُ**; (K, TA;) or like **مُبَارَاةُ**. (S.) — **حَاكَ الشَّرَّ** (K) *He produced, or effected, or brought to pass, evil, or mischief*. (TK.)

4: see 8: — and see also 1.

5. **فُلَانٌ يَتَحَكَّكَ بِي** *Such a one rubs, or scratches, himself against me*; syn. **يَتَمَرَّسُ بِي**: (S: so in two copies:) or *becomes exasperated by me*; syn. **يَتَحَرَّشُ بِي**: (TA:) and addresses, or applies, himself to do evil, or mischief, to me. (S, K, TA.) **لَقَدْ تَحَكَّكَتِ الْعَقْرَبُ بِالْأَنْعَى** *The scorpion has addressed itself to do evil, or mischief, to the viper*, is a prov., applied to him who contends with his superior in strength and power, and does evil to him. (Har p. 478.)

6. **تَحَاكَّا** [*They scratched, scraped, rubbed, grated, chafed, or fretted, each other; or their two bodies became in collision, and each of them scratched, &c., (حَكَّ,) the other*. (K.)] — **هَذَا أَمْرٌ** *This is a case in which the knees are in contact, and in collision*, is a saying by which is meant equality of station or rank, or the sitting together upon the knees in contending for superiority in glory or excellence or nobility. (TA.) — [**تَحَاكَ** also signifies *It became scraped off, or rubbed off, by degrees*; the verb in this sense being similar to **تَسَاقَطَ** &c.: see **حُكَاكَةٌ**.]

8. **أَحَكَّتْ بِهِ** *He scratched, scraped, or rubbed, himself (حَكَّ نَفْسَهُ) against it*; (S, K;) as the mangy or scabby [camel] does against a piece of wood. (TA.) — **أَحَكَّتْ رَأْسِي** *My head induced me, or caused me, to scratch it*; (حَكَّهُ إِلَى حَكِّهِ); [i. e. it itched;] as also **أَحَكَّنِي** and **أَسَحَّنِي**; and **حَكَّنِي**; (K;) though this last is held by IB

to be erroneous: (TA:) and in like manner one says of all the other members. (M, TA.) — See also 1: — and 6. — **أَحَكَّتْ حَافِرُهُ مِنْ كَثْرَةِ السَّيْرِ** [*His hoof became chafed, abraded, or worn, by much travel*]. (Ham p. 476.)

10: see 8.

حَكَّ *Doubt* (K, TA) in religion &c.; (TA;) as also **حَكَّةُ**: (AA, TA:) because it makes an impression (**يَحْكُ**) upon the mind. (TA.) = **حِكَاكَ** *Evil, or mischief*, explained in the K, as also **شَرٌّ**, by the words **يُحَاكُّهُ شَيْئًا**, means *A producer of much evil, or mischief*: (TK:) it is a tropical phrase: and in like manner one says **حَكَّ ضَغْنٌ** [*a producer of much rancour, malevolence, malice, or spite*]: and **حَكَّ مَالٌ** [*a producer of much wealth*]. (TA.)

حَكَّةُ [*An itching*], a subst. from **أَحَكَّتْ** as used in the phrase **أَحَكَّتْ رَأْسِي** [q. v.]; as also **حُكَاكَ**. (K.) — And **الْجَرَبُ** [i. e. *mange, or scab*]: (S, K:) or it differs from the latter; and is said to be the **جَرَبُ**: (MF:) or anything that one scratches; as the **جَرَبُ** and the like: (Mgh:) [in the present day particularly applied to the itch:] a certain cutaneous disease; said in the medical books to be a thin humour, causing swelling, originating beneath the skin, not accompanied with pus, but with what resembles bran, and quick in passing away. (Mgh.) — And hence **لَيْسَ**. (Mgh.) = See also **حَكَّ**.

حَكَّكَ *A wearing away at the edges in a beast's hoof*. (K, TA.) = **أَحَاكُ** *A gait in which is commotion, like the gait of a short woman who moves about her shoulder-joints*. (Ibn-'Abbád, L, K.) = **حَكَّكَ** *Soft, or uncompact, white stones*: (S:) or a kind of white stone, like marble, (K, TA,) more soft, or uncompact, than marble, but harder than gypsum: n. un. with ʔ: (TA:) or, with ʔ, ground in which are soft, or uncompact, stones, like marble: (ISH, TA:) or, accord. to ADK, **حُكَّكَتْ**, with damm, and then fet-h, signifies ground in which are white stones, resembling **أَنْطَ**, that break into many pieces; and such is only in low land, (TA.)

حُكَّكَ *Evil, or mischievous, persons*. (IAgr, K, TA.) — And **أَحَاكَ** *Such as are importunate in demanding things wanted*. (IAgr, K, TA.)

حُكَّكَتْ: see **حَكَّكَ**.

حُكَاكَ *A thing that is rubbed, or grated, (حَكَّ,) upon another thing, so as to produce حُكَاكَةٌ*. (IDrd, TA.) — I. q. **بُورَقٌ** [q. v.]. (Sgh, K.) = See also **حَكَّةُ**.

حَكَّاكَ [*A thing against which a beast rubs, or scratches, himself*]. The Arabs say, **فُلَانٌ يَحْكُكُ** *Such a one is a rubbing-post from which the knots have become worn down*; meaning that he is so pruned, or trimmed, [figuratively speaking,] that nothing is cast at him but it glances off from him, and recoils. (TA.) [See **مُحَكَّكَ**.] — **حِكَاكَ شَرٌّ**: see **حَكَّكَ**.

حَكِيك i. q. **مَحْكُوك** [i. e. *Scratched, scraped, rubbed, &c.*; and particularly *worn by rubbing or friction*;] applied to a **كُف** [app. as meaning an ankle-bone, or rather the skin upon that bone]; and *having the edges worn away*; syn. **نَحِيت**, (S,) or **مَنْحُوت**; (K;) applied to a solid hoof; (S, K, TA;) as also **أَحَك**: (K, TA:) and **كُلُّ نَحِيتٍ خَفِيَ** [so in copies of the K: in the CK the last word in this explanation is **خَفِيَ**: but I doubt not that the right reading is **خَفِيَ**, with the unpointed **ح**; and that the meaning of the whole is, whatever (i. e. whatever foot) is *worn by rubbing or friction; that has become attenuated, or chafed, by much walking or treading; agreeably with the explanation that follows*]: the subst. is **حَكَاة**: and you say, **حَكَنَتِ الدَّابَّةُ**. (K.) And A horse *having the hoofs much worn* (**مُنَحَّتِ الحَوَافِرُ**, IDrd, K, in the CK **الحَافِرُ**) *by the erosion of the ground, so as to be attenuated.* (IDrd, TA.)

عِنْدَ الْحَكِّ **حَكَاةٌ** What falls from a thing [i. e. on the occasion of *scratching, scraping, rubbing, grating, &c.*]. (S, K.) And *What is scraped, or rubbed, or grated, (مَا حَكَّ) between two stones, and then used as a collyrium for ophthalmia*: (K:) or *what is scraped off, or rubbed off, by degrees, (مَا تَحَاكَ) between two stones, when one of them is rubbed with the other, for medicine and the like.* (TA.)

[**حَكَاةٌ** A lapidary.]

حَكَاةٌ A thing that makes an impression upon hearts: pl. **حَكَاكَاتُ**: (IAth, TA:) or the pl. signifies [suggestions of the devil or of the mind, whereby the mind is disturbed; such as are termed] **وَسَاوِسُ**: (K, TA:) *things that make an impression (تَحَاكُ) upon the heart, and are dubious to a man: such are sins said to be.* (TA.)

حَاكَّةٌ A tooth: (S, K:) thus called because it rubs, or grates, (**تَحَاكُ**) either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying, **مَا بَقِيََتْ فِي فِيهِ حَاكَّةٌ** [There remained not in his mouth a tooth]. (S.) The Arabs also say, **مَا فِيهِ حَاكَّةٌ وَلَا تَاكَّةٌ**, meaning *There is not in him, or it, a grinder (ضَرْنٌ) nor a dog-tooth.* (Abou-Amr Ibn-El-'Alà, TA.)

أَحَكٌ: see **حَكِيك** — Also A man (TA) *having no حَاكَّة, i. e., *no tooth, in his mouth.* (K,*TA)*

مَا أَنْتَ مِنْ أَحْكَائِهِ Thou art not of his, or its, men: (Ibn-'Abbád, K:) [app. meaning thou art not the man to cope with him, or to accomplish it.]

مَحْكٌ [A touchstone; the stone upon which pieces of money &c. are rubbed to try their quality;] the stone of the **نَقَادُونَ**. (Har p. 66.) [It is commonly called in the present day **مَحْكَةٌ**: which also signifies a stone for rubbing the soles of the feet, &c.: and a rasp.]

الْجِدْلُ الْحَكَّ [The rubbing-post; i. e.] the

thing that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub against it. (S, K.) Hence the saying of El-Hobáb Ibn-El-Mundhir El-Ansáree, (S,) **أَنَا جَدِيلُهَا الْحَكَّ وَغَدِيرُهَا الْمَرْجَبُ** [see **جَدِيلٌ**] meaning I am he by means of whose counsel, or advice, and forecast, relief is sought: (S, K:*) or it has another meaning, preferred by Az, i. e., that the sayer was one who had been strengthened by experience, who had experienced and known affairs, and been tried, or proved, by them, and found to be one who bore up against difficulty, strong and firm, such as would not flee from his adversary: or the meaning is, I am, exclusively of [the rest of] the Ansár, a rubbing-post for him who would oppose me, and with me should the stubborn be coupled: the dim. form is here used for the purpose of aggrandizement. (TA.) [See also **جَحَاكٌ**.]

حَكِيكٌ: see **مَحْكُوك**.

حكا

1. **حَكَا**: see what next follows.

4. **اِحْكَا**, (Sh, S, K,) inf. n. **اِحْكَاةٌ**; (TA;) and **حَكَا**, aor. -, (K,) inf. n. **حَكَاةٌ**; (TA;) and **اِحْتَكَا**; (K;) *He tightened a knot*; (S, K;) *made it firm*: (Sh, TA:) as also **اَحْكَى** (S) and **حَكَى**. (S and K in art. **جَكَى**.) [See a verse of 'Adee Ibn-Zeyd cited voce **صَلَبٌ**.] — See also 8.

8. **اِحْتَكَاَتِ الْعُقْدَةُ** The knot became tight, or firm. (Sh, TA.) And **اِحْتَكَاَ الْعُنُقُ فِي عُنُقِهِ** The necklace became fast upon his neck. (Sh, TA.) — [Hence,] **اِحْتَكَاَ الشَّيْءُ فِي صَدْرِي** + **The thing became established in my mind, so that I did not doubt respecting it:** and **اِحْتَكَاَ الْأَمْرُ فِي نَفْسِي** + **The matter became established in my mind.** (TA.) [See also **اِحْتَكَى**; and see **اِحْتَكَّ** in the first paragraph of art. **حَك**.] You say also, **سَبَعْتُ أَحَادِيثَ وَمَا اِحْتَكَاَ فِي صَدْرِي مِنْهَا شَيْءٌ** (in the CK **مَا اِحْتَكَاَ**) + **I heard stories, and nothing of them was unsettled in my mind.** (K,*TA.) And **لَوْ اِحْتَكَاَ لِي أَمْرِي لَفَعَلْتُ كَذَا** + **Had my case been manifest to me at the first, I had done thus.** (L, TA.) — See also 4.

حكر

1. **حَكَّرَ** i. q. **اِحْكَرَ**, q. v. (A.) — Also **حَكَّرَهُ**, aor. -, inf. n. **حَكْرٌ**, *He wronged him; acted wrongfully, or injuriously; towards him*; (T, K,*TA;) and *detracted from his reputation, or impugned his character*; (T, TA;) *acted, or behaved, towards him with bad fellowship*, (T, K,*TA,) and *with difficulty, or hardness, and perverseness*: (TA:) and *he brought upon him distress, or trouble, and harm, or injury, in his intercourse with him, and his ways of life.* (T, TA.) The epithet applied to him who does so is **حَكْرٌ**, [not a reg. part. n., but] a kind of relative epithet. (T, TA.) You say, **فِيهِ حَكْرٌ** *In him is difficulty, or hardness, and perverseness, and a quality of bad fellowship.* (A.) — **حَكْرٌ**,

aor. -, (TA,) inf. n. **حَكْرٌ**, (K, TA,) *He was obstinate, or persistent, or persistent in contention*, (K,*TA,) and *difficult, or hard*; (TA;) and *kept a thing to himself, not allowing any one to share with him in it.* (K,*TA.) The part. n. is **حَكْرٌ**. (TA.)

2. **حَكَّرَ أَرْضَ فُلَانٍ**, inf. n. **تَحْكِيرٌ**, as used by the people of Egypt, [*He made the land of such a one to be a حَكْرٌ*; i. e.] *he [enclosed, and] debarred others from building upon, [or otherwise making use of,] the land of such a one.* (El-Makreezee's *Khiṭaṭ*, ii. 114.) [A post-classical phrase: see **حَكْرٌ**.]

3. **حَاكَرَهُ**, (TK,) inf. n. **مُحَاكَرَةٌ**, (A, K,) *He contended, litigated, or wrangled, with him.* (A, K, TK.)

5: see 8, in two places.

8. **اِحْكَرَ** *He withheld*, (A, Mgh, Mṣb, K,) or *collected and withheld*, (S, M,) wheat, (S, M, A, Mgh, Mṣb,) and the like, of what is eaten, (M, TA,) *waiting for a time of dearness*; (S, M, A, Mgh, Mṣb, K;) as also **حَكَّرَ**, (A,) and **تَحَكَّرَ**: (K:) *he bought wheat and withheld it in order that it might become scarce and dear.* (TA.) And **تَحَكَّرَ فِي بَيْعِهِ** *He waited, and watched, [for a time of dearness,] in his selling.* (ISh.) [This last verb is perhaps not transitive.]

حُكْرَةٌ: see **حَكْرٌ**.

مَا يُجْعَلُ عَلَى الْعَقَارَاتِ وَيُحْبَسُ **حَكْرٌ**, as meaning *ما يُحْكَرُ مِنَ الْعَقَارَاتِ [app. a mistranscription for **وَيُحْبَسُ**, which expresses the correct signification, in the dial. of Egypt, i. e. *What is enclosed, of lands, or of lands and houses, or of lands and palm-trees &c., and debarred from others, so that they may not build upon it nor otherwise make use of it*], is a post-classical term: (TA:) [pl. **أَحْكَارٌ**. See also **حَاكَوْرَةٌ**.]*

حَكْرٌ and **حُكْرٌ** (K) and **حُكْرَةٌ** (TA) *What is withheld*, (K,) [or *collected and withheld*, (see 8,)] of wheat, and the like, of what is eaten, (TA,) *in expectation of its becoming dear.* (K.) — See also the last of these words.

حَكْرٌ One who withholds a thing, and keeps it to himself: (A:) one who withholds (K, TA) [or *collects and withholds*] wheat, and the like, of what is eaten, (TA,) *in expectation of dearness*: (K, TA:) one who ceases not to withhold his merchandise when the market is full of people and of goods for sale, that it may be sold for much [بالكثير: in the L and K **بالسر**, which is evidently a mistranscription]. (L, TA.) — See also 1, in two places.

حَكْرٌ: see **حَكْرٌ**.

حُكْرَةٌ Collection and retention: this is the primary signification. (Er-Rághib.) — The withholding, (A, Mgh, Mṣb, K,) or *collecting and withholding*, (S,) wheat, (S, A, Mgh, Mṣb,) and the like, of what is eaten, (TA,) *waiting for a time of dearness*; (S, A, Mgh, Mṣb, K;) a subst. from **اِحْتَكَارٌ**; (Mṣb, K;) as also **حَكْرٌ** and **حُكْرٌ**. (Mṣb.) You say that the trade of such a one is **الْحُكْرَةُ**. (A.) — Accord. to some, The selling

a thing without knowing its measure or weight. (TA.) — And A collection, or an aggregate. (TA.) — See also حَكْرٌ.

حَاكُورَةٌ A piece of land retained and enclosed by its proprietor (حَكَرَ [i. e. تَحَكَّرَ]) for sowing [and planting] trees [&c.], near to the houses and abodes: of the dial. of Syria. (TA.) [See also حَكْرٌ.]

حَكَرَ

1. حَكَرَ: see what next follows.

4. حَاكِلٌ عَلَى الْخَبْرِ The information was dubious, confused, or vague, to me; (Zj, S, K;) as also حَكَلٌ (K,) and حَاكَلٌ: (S, K, TA;) and حَاكِلُ الْأَمْرِ (Mgh) and حَاكَلُ The affair, or case, was dubious, or confused, (Mgh, TA,) عَلَيْهِ to him. (TA.)

8. حَاكَلُ: see 4, in two places. — Also He learned a foreign language after Arabic. (Fr, K.)

حَكْلٌ [app. a pl., of which the sing. is not used; as though its sing. were أَحَكْلٌ; like خُرْسٌ, pl. of أَخْرَسٌ;] of animals, (TA,) Having no voice, or sound, to be heard; (S, K, TA;) like the ذَرَّ [or young ones of ants], (K,) and نَمَلٌ [or ants in general]: or the mute of birds and beasts. (TA.) — حَكْلٌ is also [said to be] a name of Solomon: (K:) so, accord. to Lth, in the rejez of Ru-bch, where he says,

تَوَاتَنِي أَوْتَيْتَ عِلْمَ الْحَكْلِ
[Were I gifted with the knowledge of Solomon]. (TA.)

حَكْلَةٌ A barbarousness, or vitiousness, in speech or utterance; or an impediment therein; (S, Mgh, K;) so that one does not speak distinctly. (S.) You say, فِي لِسَانِهِ حَكْلَةٌ [In his speech, or utterance, is a barbarousness, &c.]. (S.)

حَكْلَةٌ: see حَكْلَةٌ.

حَكِيَّةٌ A mispronunciation; or a word mispronounced; syn. نُتْقَةٌ. (TA.)

حَكَرَ

1. حَكَرَ (S, K,) [aor. 2,] inf. n. حَكْرٌ (Mgh, K, [in the TK حَكْرٌ]) in its primary acceptation, (Mgh,) He prevented, restrained, or withheld, him (S, Mgh, K) from acting in an evil, or a corrupt, manner; as also أَحَكَمَهُ: (K:) and (K) from doing that which he desired; as also أَحَكَمَهُ; and حَكَمَهُ (S, K,) inf. n. تَحَكِيمٌ: (S:) and حُكُومَةٌ [is another inf. n. of حَكَرَ, and], accord. to Ag, primarily signifies the turning a man back from wrongdoing. (TA.) Ibrāheem En-Nakh'ee is related to have said, تَحَكَّمْ وَلَدَكَ meaning Restrain thou the orphan from acting in an evil, or a corrupt, manner, and make him good, or virtuous, as thou restrainest thine offspring &c.: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, حَكَمْتَهُ and أَحَكَمْتَهُ: or, accord. to Abou-

Sa'eed Ed-Dareer, as related by Sh, the fore-mentioned saying of En-Nakh'ee means let the orphan decide respecting his property, when he is good, or virtuous, as thou lettest thine offspring &c.; but this explanation is not approved. (Az, TA.) And Jereer says,

أَبْنَى حَنِيفَةً أَحَكَمُوا سَفَهَاءَ كُفْرٍ
إِنِّي أَخَافُ عَلَيْكُمْ أَنْ أَغْضِبَا

[O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, عَنِ أَحَكَمِهِ He made him to turn back, or revert, from the thing, or affair. (K.) — حَكَمَ الْفَرَسَ, and حَكَمَهُ, and حَكَمَهُ, He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.) And حَكَمَ الدَّابَّةَ (S,) or الْفَرَسَ (K,) inf. n. حَكْمٌ: (S;) [so in my two copies of that work;] and أَحَكَمَهَا (S,) or أَحَكَمَهُ (K;) He put a حَكْمَةٌ [q. v.] to the bit of the beast, or horse. (S, K.) — And حَكَمَ الْحَوَادِثَ [He controlled events: see مُحَكَّمٌ]. (MF.) — حَكَمْتُ عَلَيْهِ بِكَذَا originally signifies I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it. (Mgh.) [Hence it means I condemned him to such a thing; as, for instance, the payment of a fine or of a debt, and death.] And hence, (Mgh,) حَكَمَ (S, Mgh, Mgh, K,) aor. 2, (S, K,) inf. n. حَكْمٌ (S, Mgh, Mgh, K) and حُكُومَةٌ (K,) He judged, gave judgment, passed sentence, or decided judicially, between them, (S, Mgh, K, TA,) and لَهُ in his favour, and عَلَيْهِ against him. (S, TA.)

And حَكَمَ عَلَيْهِ بِالْأَمْرِ He decided judicially the thing, or affair, or case, against him. (K, TA.) And حَكَمَ لَهُ عَلَيْهِ بِكَذَا [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And حَكَمَ عَلَيْهِ He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And حَكَمَ بِكَذَا He ordered, ordained, or decreed, such a thing.] — حَكَمَ عَنِ الْأَمْرِ He turned back, or reverted, from the thing, or affair. (IAgr, Az, K.) — حَكَمَ (S, MA, TA,) with damm to the ك, (S,) like حَكَمَ (TA,) [not حَكَمَ as in the Lexicons of Golius and Freytag,] inf. n. حَكْمٌ (KL, MA) and حَكْمَةٌ (MA,) He was, or became, such as is termed حَكِيمٌ [i. e. wise, &c.]. (S, KL, MA, TA.) — And حَكَمَ, inf. n. حَكْمٌ, [so in the TA, without any syll. signs, app. حَكْمٌ, inf. n. حَكْمٌ,] is said of a man, signifying He reached the utmost point, or degree, in its meaning (فِي مَعْنَاهُ [i. e., app., in what is the radical meaning of the verb, namely, in judging; like قَضَوُ]; in praising, not in dispraising. (TA.)

2. حَكَمَهُ, inf. n. تَحَكِيمٌ: see 1, in five places. — Also [He made him judge; or] he committed to him the office of judging, giving judgment, passing sentence, or deciding judicially; (Mgh, Mgh;) or he ordered him to judge, give judgment,

pass sentence, or decide judicially; (K;) or he allowed him to judge, &c.; (TA;) فِي الْأَمْرِ in the affair, or case. (K.) And حَكَمْتُهُ فِي مَالِي I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA.) — Hence, حَكَمَتِ الْخَوَارِجُ The [schismatics called the] خَوَارِجُ asserted that judgment (الحَكْمُ) belongs not to any but God. (Mgh.) تَحَكِيمُ الْحُرُورِيَّةِ, in the K, erroneously, تَحَكِيمُ الْحُرُورِيَّةِ, (TA,) signifies The assertion of the [schismatics called] حُرُورِيَّةِ that there is no judgment (حَكْمٌ) but God's, (K, TA,) and that there is no judge (حَكَمٌ) but God. (TA.)

3. حَاكَمَهُ إِلَى الْحَاكِمِ (K,) inf. n. مُحَاكَمَةٌ (S,) He summoned him to the judge, and litigated with him, (S, K, TA,) seeking judgment: and he made a complaint of him to the judge; or brought him before the judge to arraign him and litigate with him, and made a complaint of him. (TA.) And حَاكَمْنَاهُ إِلَى اللَّهِ We summoned him to the judgment of God [administered by the Kādee]. (TA.) بِكَ حَاكَمْتُ, occurring in a trad., is said to mean I have submitted the judgment [of my case] to Thee, and there is no judgment but thine; and by Thee [or thy means or aid] I have litigated in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion. (TA. [The past tense, here, is perhaps used as a corroborative present.])

4: see 1, in seven places. The saying of Le-beed, describing a coat of mail,

أَحَكَمَ الْجَنْثَى مِنْ عَوْرَاتِهَا
كُلَّ جِرْبَاءٍ إِذَا أَكْرَهَ صَلَّ

is explained as meaning Every nail repelled the sword from its interstices: [when it was struck with force, it made a clashing sound:] or, as some say, [the right reading is الْجَنْثَى and كَلَّ, (as in the S in arts. جَنْثٌ and صَلَّ) and, accord. to some, صَنْعَهَا in the place of عَوْرَاتِهَا, (as in the S and M in art. صَلَّ) and] the meaning is, the manufacturer thereof made firm, or strong, every nail [of its interstices, or of its fabric: &c.]: احكمر in this case signifying أَحَرَزَ [agreeably with the explanation here next following]. (TA.) — أَحَكَمَهُ (S, Mgh, Mgh, K,) inf. n. إِحْكَامٌ (TA,) i. q. أَثَقَّنَهُ [He made it, or rendered it, (namely, a thing, S, Mgh, Mgh,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, shilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. حَنَّكَ]. (Mgh, K.) Hence, in the Kur [xi. 1], كِتَابٌ أُحْكِمَتْ آيَاتُهُ (TA) i. e. [A book whereof the verses are rendered valid] by arguments and proofs; (Bd;) or by command

and prohibition, and the statement of what is lawful and unlawful: (TA:) or disposed in a sound manner, (Ksh, Bd,) with respect to the words and meanings, (Bd,) like a building firmly and orderly and well constructed: (Ksh:) or prevented from being corrupted (Ksh, Bd) and from being abrogated: (Bd:) or made to be characterized by wisdom, (Ksh, Bd,) as comprising the sources of speculative and practical wisdom. (Bd.) And hence one says of a man such as is termed حَكِيم [i. e. wise, &c.] قَدْ أَحْكَمَهُ التَّجَارِبُ [Tryings have rendered him firm, or sound, in judgment]. (TA.) — [Hence, أَحْكَمَ عَنْ كَذَا It was secured from such a thing: see مُحْكَم.] — [أَحْكَمَ is also often used as the inf. n. of the pass. verb, signifying The being firm, &c.; or firmness, &c.: see مِرَّة.] — See also حَكْمَةٌ.

5. احْكَمْ فِيهِ He did [or decided] according to his own judgment, or did what he judged fit, respecting it, or in it: (Msb:) or he had authority to judge, give judgment, pass sentence, or decide judicially, respecting it; (K, TA;) as also فِيهِ احْكَمْ: (S, K:) each is quasi-pass. of حَكْمَةٌ; the former regular, and the latter irregular: (TA:) or the former signifies he pretended to have authority to judge, &c. (KL.) You say, عَلَيَّ احْكَمْ He had authority over me to judge, &c., respecting my property. (S.) — See also 2.

6. احْكَمُوا إِلَيَّ الْحَاكِمِ They summoned one another to the judge, [seeking judgment, (see 3,)] and litigated; as also احْكَمُوا إِلَيْهِ. (S, TA.)

8: see 5, in two places: — and 6: — and 10.

10. اسْتَحْكَمْ He (a man) refrained from what would injure him in his religion and his worldly concerns. (Aboo'Adnán, TA.) — Also quasi-pass. of أَحْكَمَهُ (S, Mgh, Msb, K) as signifying أَتَقَنَهُ; (Msb, K;) [It was, or became, firm, stable, strong, solid, compact, firmly and closely joined or knit together, sound, or free from defect or imperfection, by the exercise of skill; firmly, strongly, solidly, compactly, soundly, thoroughly, skilfully, judiciously, or well, made or constructed or constituted or established or settled or arranged or done or performed or executed: and, said of a quality or faculty &c., it was, or became, firm, strong, sound, free from defect or imperfection, established, or confirmed:] and, said of an affair, or a case, it was, or became, in a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing; as also اسْتَحْكَمْ عَلَيْهِ. (TA.) — The thing, or affair, became confused and dubious to him; syn. التَّبَسُّ: so in the A. (TA.) [But this seems to require confirmation.]

حَكْمٌ [inf. n. of 1, q. v.] originally signifies Prevention, or restraint. (Msb.) — And hence, (Msb,) Judgment, or judicial decision: (S, Msb, K, TA:) or judgment respecting a thing, that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing, or not: (TA:) [whence,] in logic, [what our logicians term judgment; i. e.] the judging a thing to stand to another [thing] in the relation of an attribute to its subject, affirmatively or negatively;

or the perception of relation or non-relation: (Kull:) or it properly signifies judgment with equity or justice: (Az, TA:) and حُكْمَةٌ signifies the same; (K, TA:) originally, accord. to As, the restraint of a man from wrongdoing: (TA:) [each, though an inf. n., being used as a simple subst., has its pl.:] the pl. of the former is أَحْكَامٌ, (K,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is حُكُومَاتٌ. (TA.) You say, هُوَ يَتَوَلَّى الْحُكُومَاتِ وَيَفْصِلُ [He presides over the affairs of judgment, and decides litigations]. (TA.) And it is said in a trad., إِنَّ مِنَ الشَّعْرِ لَحَكْمًا, meaning Verily, of poetry, there is that which is true judgment: so says Er-Rághib: or, as others say, profitable discourse, such as restrains from, and forbids, ignorant and silly behaviour; i. e., [what contains] exhortations and proverbs profitable to men: or, the right reading is, as some relate it, لَحْكْمَةٌ [i. e. wisdom, &c.]: (TA:) or حَكْمًا [pl. of حَكْمَةٌ]. (So in a copy of the "Jámi' es-Saḡheer" of Es-Suyootee.) — [The exercise of judicial authority; jurisdiction; rule; dominion; or government. See also حُكْمَةٌ. — An ordinance; a statute; a prescript; an edict; a decree; or a particular law; like قَضَاءٌ. Hence the phrase حُكْمُ الْعَادَةِ According to custom or usage; properly, according to the ordinance of custom or usage. — A rule in grammar &c.; as when one says, حُكْمُ الْفَاعِلِ الرَّفْعُ or أَنْ يُرْفَعَ, i. e. The rule applying to the case of the agent is that it be put in the nom. case; and حُكْمُهُ حُكْمُ كَذَا, or حُكْمُ كَذَا, i. e. The rule applying to it is the same as the rule applying to such a thing, or like the rule applying to such a thing. — It may often be rendered Predicament: (thus the last of the foregoing exs. may be rendered Its predicament is the same as the predicament of such a thing, or like the predicament of such a thing:) and حَكْمًا, or فِي الْحَكْمِ, predicamentally, or in respect of predicament; and virtually; as distinguished from لَفْظًا (literally), and حَقِيقَةً (really), and the like.] — Also Knowledge of the law in matters of religion. (TA.) — See also حَكْمَةٌ, in two places.

It is a more general term than حَكْمَةٌ; for all حَكْمَةٌ is حَكْمٌ, but the reverse is not the case. (Er-Rághib, TA.)

حَكْمٌ: see حَاكِمٌ, in two places; and مُحْكَمٌ.

[Hence,] الْحَكْمُ [The Judge] is one of the names of God. (TA.) — A man advanced in age (K, TA) to the utmost degree. (TA.) — See also حَكْمَةٌ.

حَكْمَةٌ [properly, or primarily,] signifies What prevents, or restrains, from ignorant behaviour: (Mgh:) [in its most usual sense, which is wisdom, agreeably with explanations here following,] it is derived from حَكْمَةٌ, signifying a certain appertenance of a beast, [a kind of curb,] because it prevents its possessor from having bad dispositions: (Msb:) it means knowledge; or science; (S, K;) as also حَكْمٌ: (S, TA:) or [generally] knowledge of the true natures of things, and action according to the requirements thereof; and there-

fore it is divided into intellectual and practical: or a state, or quality, of the intellectual faculty: this is the theological حَكْمَةٌ: in the Kur xxxi. 11, by the حَكْمَةٌ given by God to Luḡmán, is meant the evidence of the intellect in accordance with the statutes of the law: (TA:) in the conventional language of the learned, it means the perfecting of the human mind by the acquisition of the speculative sciences, and of the complete faculty of doing excellent deeds, according to the ability possessed: (Bd on the passage of the Kur above mentioned:) or it means the attainment of that which is true, or right, by knowledge and by deed: so that in God it is the knowledge of things, and the origination thereof in the most perfect manner: and, in man, the knowledge and doing of good things: or it means acquaintance with the most excellent of things by the most excellent kind of knowledge: (TA:) [and in the modern language, philosophy: pl. حَكْمٌ:] see حَكْمٌ. — Also Equity, or justice, (K, TA,) in judgment or judicial decision; and so حَكْمٌ. (TA.) — And i. q. حَمْرٌ; (K, TA;) i. e. [Forbearance, or clemency, or] the management of one's soul and temper on the occasion of excitement of anger: which, if correct, is nearly the same as equity or justice. (TA.) — And Obedience of God: and knowledge in matters of religion, and the acting agreeably therewith: and understanding: and reverential fear; piety; pious fear; or abstinence from unlawful things: and the doing, or saying, that which is right: and reflection upon what God has commanded, and doing according thereto. (TA.) — And [Knowledge of] the interpretation of the Kur-án, and saying that which is right in relation to it: so in the Kur ii. 272. (TA.) — And The gift of prophecy, or the prophetic office; (K, TA;) and apostleship: so in the Kur ii. 252 and iii. 43 and xxxviii. 19: (TA:) or in the [first and] last of these instances it means — The Book of the Psalms [of David]: or, as some say, any saying, or discourse, agreeable with the truth: (Mgh:) and it also means [in other instances] the Book of the Law of Moses: (TA:) and the Gospel: and the Kur-án: (K:) because each of these comprises what is termed الْحَكْمَةُ الْمَنْطُوقُ بِهَا, i. e. the secrets of the sciences of the law and of the course of conduct; and الْحَكْمَةُ الْمَسْكُوتُ عَنْهَا, i. e. the secrets of the science of the Divine Essence. (TA.)

حَكْمَةٌ [A kind of curb for a horse:] a certain appertenance of a beast: so called because it renders him manageable, or submissive, to the rider, and prevents him from being refractory and the like; (Msb;) or because it prevents him from vehement running: (TA:) it is the appertenance of the لُجَامُ [or bridle] that surrounds the حَنْكُ [or part beneath the chin and lower jaw]: the Arabs used to make it of untanned thong or of hemp; because what they aimed at was courage, not finery: (S:) or the appertenance of the لُجَامُ that surrounds the حَنْكَانِ [which word app. here means the two jaws] of the horse, and in which are [attached] the عِذَارَانِ [or two side-pieces of the headstall, that lie against the two cheeks]: (K:) or a ring which surrounds

the مَرَسِن [or part of the nose which is the place of the halter] and the حَنَك [or part beneath the chin and lower jaw], of silver or iron or thong: (IDrd in his Book on the Saddle and Bridle:) or a ring which is upon (فِي) the mouth of the horse: (ISh, TA:) pl. حَكَاثٌ (S, TA) and [coll. gen. n.] حَكَاةٌ. (TA.) Zuleyir says, describing horses,

* قَدْ أُحْكِمَتْ بِحَكَمَاتِ الْقِدِّ وَبَحَكَمَاتِ الْأَبْقِ meaning [That had been curbed with curbs of untanned thong, and with curbs of hemp]: (S, TA:) or, accord. to Abu-l-Hasan, [the meaning is that had been furnished with curbs &c.; for he says that] حَكَمَتْ is here made trans. because it implies the signification of قَلَّدَتْ: (TA:) some relate the hemistich thus:

* مَحْكُومَةٌ بِحَكَمَاتِ الْقِدِّ وَالْأَبْقَا meaning [furnished with curbs of untanned thong, and hemp]. (S, TA.) — † The chin of a sheep (S, K) or goat. (S.) — And, of a man, † The fore part of the face: (K, TA:) or, as some say, the lower part of the face: a metaphorical term from the حَكْمَة of the لِبَاسِ: (TA:) or [in some copies of the K "and"] † his head: [accord. to the CK, or the fore part of the head of a man:] and † his state, or condition: and † rank, and station. (K, TA.) You say, رَفَعَ اللَّهُ حَكْمَتَهُ † God exalted, or may God exalt, his head, or his state, or condition, and his rank, and station: because the stooping of the head is a characteristic of the low, or abject. (TA.) And لَهُ عِنْدَنَا حَكْمَةٌ † He has rank in our estimation. (TA.) And فَلَانٌ عَالِي الْحَكْمَةِ † [Such a one is elevated in respect of rank, or station.] (TA.) = [See also حَاكِمٌ, of which it is a pl.]

حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] possessing حَكْمَةً [as meaning wisdom]; (S, TA; [see also أَحْكَمُ الْحَاكِمِينَ];) [wise; a sage: and in the modern language, a philosopher: and particularly a physician:] one who performs, or executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously, or well; (S, IATH;) so that it is, in this sense, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (IAth, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts: (TA:) [pl. حَكَمَاءُ.] الْحَكِيمُ [as meaning The All-wise] is one of the names of God. (TA.) — الذِّكْرُ الْحَكِيمُ, applied to the KUR-ÁN, means [The admonition] that decides judicially in your favour and against you: or that is rendered free from defect or imperfection; in which is no incongruity, nor any unsoundness. (TA.)

حُكْمَةٌ an inf. n. of حَكَمَ [q. v.]: (K:) [and used as a simple subst.; pl. حُكُومَاتُ:] see حَكَمٌ, in two places. — Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, respecting an affair, or a case:] a subst. from احْكَمْ and تَحْكَمْ; and so أَحْكُومَةٌ. (K, TA.)

حَاكِمٌ One who judges, gives judgment, passes sentence, or decides judicially; a judge; an arbiter, arbitrator, or umpire; (S, * Mgh, K, TA;) between people: (Mgh, TA:) [one who exercises judicial authority, jurisdiction, rule, dominion, or government; a ruler, or governor:] and حَكْمٌ signifies the same: (S, Mgh, Mgh, K:) the حَاكِم between people is so called because he restrains from wrongdoing: (As, TA:) the pl. is حَكَّامٌ (Mgh, K) and حَكَمَةٌ, meaning judges, &c.: (TA,) and حَاكِمُونَ is allowable. (Mgh.) It is said in a prov., فِي بَيْتِهِ يُؤْتَى الْحَكْمُ [In his house the judge is to be come to]. (S. [See Freytag's Arab. Prov. ii. 204.]) الْحَاكِمُ [as meaning The Supreme Judge] is one of the names of God. (TA.) See also the next paragraph. — [The pl.] حَكَمَةٌ also signifies Mockers, scoffers, or deriders. (TA. [The ح in this case seems to be a substitute for ه: see art. هَكَم.])

أَحْكَمُ الْحَاكِمِينَ [The most qualified to judge of those who judge: or] the most knowing and most just [of them]: (Bd and Jel in xi. 47, where it is applied to God:) or it may mean the wisest of those who possess attributes of wisdom; supposing حَاكِمٌ to be [a possessive epithet] from الْحَكْمَة, like دَارِعٌ from الدَّرْع. (Bd.)

حُكُومَةٌ: see أَحْكُومَةٌ.

مُحْكَمٌ [pass. part. n. of أَحْكَمَ:] applied to a building [&c.] Made, or rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces. (KT.) — And hence, A passage, or portion, of the KUR-ÁN of which the meaning is secured (أُحْكِمَ) from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation. (KT.) And سُورَةٌ مُحْكَمَةٌ A chapter of the KUR-ÁN not abrogated. (K.) And الْآيَاتُ الْمُحْكَمَاتُ, [see KUR iii. 5, where it is opposed to آيَاتُ مُتَشَابِهَاتُ] The portion commencing with قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي [KUR vi. 152], to the end of the chapter: or the verses that are rendered free from defect or imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets; (K:) or so that they are preserved from being susceptible of several meanings. (Bd in iii. 5.) And الْمُفْصَلُ The portion of the KUR-ÁN called الْمُفْصَل [q. v.]; because nought thereof has been abrogated: or, as some say, what is unequivocal, or unambiguous; because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.)

مَحْكَمَةٌ A place of judging; a tribunal; a court of justice.]

مُحْكَرٌ فِي نَفْسِهِ [One who is made to judge respecting himself: and particularly] one who is given his choice between denial of God and slaughter, and chooses slaughter. (Mgh.) In a trad., in which it is said, إِنَّ الْجَنَّةَ لِلْمُحْكَمِينَ, [Verily Paradise is for the مُحْكَمُونَ], (S,)

لِلْمُحْكَمِينَ, (S, K,) or, as some read, لِلْمُحْكَمِينَ, (K,) denotes a people of those who are called أَصْحَابُ الْأُخْدُودِ, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (S, K:) or الْمُحْكَمُونَ means those who fall into the hand of the enemy, and are given their choice between [the profession of] belief in a plurality of Gods, and slaughter, and choose slaughter. (IAth, TA.) — الْمُحْكَمُ occurring in a poem of Tarafah, (S,) or this is a mistake, and the right reading is الْمُحْكَمُ, (K,) An old man, tried, or proved, and strengthened by experience in affairs; (S, K;) to whom حِكْمَةٌ [or wisdom, &c.] is attributed: (S:) or both are correct, like مُجَرَّبٌ and مُجَرَّبٌ, as several authors have allowed; the former meaning one whom events have controlled (حَكَمَتْهُ الْحَوَادِثُ), and tried, or proved; and the latter, one who has controlled (حَكَّمَ), and experienced, events. (MF.)

مُحْكَمٌ, and its pl. مُحْكَمُونَ: see مُحْكَمٌ. — الْمُحْكَمَةُ is an appellation applied to the [schismatics called the] خَوَارِج because they disallowed the judgment of the حَكَمَانِ [or two judges], (S,) namely, Abou-Moosa El-Asl'aree and 'Amr Ibn-El-'As, (K, TA,) and said that judgment (الْحُكْمُ) belongs not to any but God. (S.)

فَرَسٌ مُحْكُومَةٌ A horse [furnished with a حَكْمَة; or] having a حَكْمَة upon his head. (Az, TA.) See حَكْمَة.

مُتَحَكِّمٌ A judge who judges without evidence: and one who judges in the way of asking respecting a thing with the desire of bringing perplexity, or doubt, and difficulty, upon the person asked. (Har p. 97.)

حكو

1. حَكْوَتُهُ, (S, Mgh, K,) aor. ٢, (Mgh, K,) i. q. حَكَيْتُهُ; (S, Mgh, K;) mentioned by AO. (S.) See art. حكى.

رَجُلٌ حَكْوِيٌّ A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.)

حكى

1. حَكَيْتُ الْحَدِيثَ, aor. ٢, (K,) inf. n. حَكَايَةٌ; (TA;) and حَكْوَتُهُ, aor. ٢; (K;) [I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.]; both signify the same. (K.) And حَكَيْتُ عَنْهُ الْكَلَامَ, inf. n. as above; (S, K;) and حَكْوَتُهُ; (AO, S;) i. q. نَقَلْتُهُ [meaning I transmitted, quoted, or transcribed, from him, the speech, discourse, saying, sentence, or the like; reported, related, recited, rehearsed, narrated, told, or mentioned, the speech, &c., as from him]. (K.) — حَكَيْتُ الشَّيْءَ, aor. and inf. n. as above, I did the like of the thing; as, for instance, another person's art: I imitated it; or emulated it: as also حَكْوَتُهُ, aor. ٢. (Mgh.) One is related to have said, لَا أُحْكُو كَلَامَ رَبِّي, (S,)

meaning *I will not imitate, or emulate, the words of my Lord.* (ISk, Mgh.) And you say, **حَكَيْتُ** *He imitated such a one;* *I did the deed of such a one:* (K:) or *I said the like of the saying of such a one, exactly;* (K, TA;) not exceeding it: (TA:) and **حَكَيْتُ فَعْلَهُ**, and **حَاكَيْتُهُ**, *I did the like of his deed:* (S:) but in relation to what is bad, foul, or unseemly, the latter verb is most used. (TA.) — And **حَكَيْتُهُ** and **حَاكَيْتُهُ** *I resembled him,* (K,) and *it.* (TA.) You say, **فُلَانٌ يَحْكِي الشَّمْسَ حُسْنًا**; and **يُحَاكِيهَا**, inf. n. as above; *Such a one resembles the sun in beauty.* (S.) — **حَكَى** and **احكى** *He tightened a knot;* (S, K;) and *made it strong:* (IKtt, TA:) dial. vars. of **حَكَا** and **أَحَكَا**. (S.)

3: see 1, in four places.

4: see 1, last sentence. — **احكى عليهم** *He overcame them;* &c. (Sgh, K.)

8. **احتكى أمرى** *My affair was, or became, in a firm, solid, sound, or good, state.* (K.) — **احتكى ذلك فى صدري** *That came into my mind.* (Fr, TA.) [See also **احتكا**; and see **احتك** in the first paragraph of art. **حك**.]

حكي امرأة *A calumnious woman;* (K;) *one who repeats the sayings of others in a calumnious manner.* (TA.)

حكاية inf. n. of 1. (S, Mgh, K.) — [Used as a simple subst., it signifies *A narrative, story, or tale:*] pl. **حكايات**. (TA.) — As a conventional term in grammar, [meaning *Imitation, or conforming, in language,*] it is of two kinds: **حكاية جملة** [*The imitation of a proposition, or phrase*], and **حكاية مفرد** [*The imitation of a single word*]: the former is of two sorts; one of which is termed **حكاية ملفوظ** [*The imitation of a thing uttered*], whereof **قَالُوا الْحَمْدُ لِلَّهِ** [They said, "Praise be to God," (Kur vii. 41.)] is an ex.; and the other, **حكاية مكتوب** [*The imitation of a thing written*], whereof **قَرَأْتُ عَلَى قَبْرِ مُحَمَّدٍ** [I read upon his ring-stone, "Mohammad is the Apostle of God,"] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative **أَيُّ** or **مَنْ**, as when, to one who says, **رَأَيْتُ رَجُلًا** [pronounced **رَجَلًا**, I saw a man], you say, **أَيُّ** [What (man)?], or **مَنْ** [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, **هَاتَانِ تَمْرَتَانِ** [These are two dates], **دَعْنَا مِنْ تَمْرَتَانِ** [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfceyeh of Ibn-Malik.) [**حكاية صوت** signifies *A word imitative of a sound; an onomatopœia:* see **صوت** in art. **سمو**.]

حل

1. **حل**, (S, Mgh, Mgh, K,) aor. 2, inf. n. **حَلَّ**, (S, Mgh, Mgh,) *He untied, or undid,* (K, TA.)

or opened, (S,) a knot: (S, Mgh, Mgh, K:) this is the primary signification. (Er-Raghib, TA.) Hence, **يَا عَاذُ أَذْكَرَ حَلًّا** [*O tyer of a knot, bear in mind the time of untying:* or *O binder, or tyer, of the rope:* (see art. **حبل**:)] (S, TA:) or, as IAAr relates it, **يَا حَامِلُ** [*O loader*]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And **الشُّفْعَةُ كَحَلِّ الْعُقَالِ** [*The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together*]: meaning that it is accomplished as quickly and easily as the **عقال** is untied: the explanation that it passes away quickly, like the camel when his **عقال** is untied, is improbable. (Mgh, Mgh.) And hence the saying [in the Kur xx. 28], **وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي** [*And loose Thou an impediment of, or from, my tongue*]. (Er-Raghib, TA.) The pass. is pronounced by some **حُلِّ**, and by others **حَلَّ**: thus in the saying of El-Farezdak,

فَمَا حَلَّ مِنْ جَبَلٍ حَبِي حُلْمَانَا
وَلَا قَابِلَ الْمَعْرُوفِ فِينَا يُعْتَفُ

[*And the garments of our forbearing men by which they support themselves in sitting by binding them, or making them tight, round the shanks and back are not loosed through ignorance, nor is the acceptor of the benefit, among us, reproached*]; the kesreh of the first **ل** [in the original form **حُلِّ**] being transferred to the **ح**: but Akh heard it pronounced in this instance **حَلَّ**; and some, he says, in this word, and in others like it, as **رَدَّ** and **شَدَّ**, only impart to the dammeah somewhat of the sound of kesreh, by the pronunciation termed **إشباع**. (S.) — [*He, or it, dissolved, melted, or liquefied, a thing; as also* **حَلَّلَ**, inf. n. **تَحْلِيلٌ**, often said of a medicine as meaning *it acted as a dissolvent.*]

حَلَّ, (M, K,) inf. n. as above, (TA,) meaning *It was dissolved, melted, or liquefied*, is said of anything congealed, frozen, or solid. (M, K.) — [*He solved a problem, or riddle, &c.* — *He analyzed a thing; as also* **حَلَّلَ**, inf. n. as above.]

حَلَّ الْأَحْمَالِ عِنْدَ: see 2. — From **التَّوَزُّلِ** [*The untying, unbinding, or loosing, of the loads on the occasion of alighting*], **حَلَّ**, inf. n. **حُلُولٌ**, came to be used alone as meaning **نَزَلَ** [i. e. *He alighted; or descended and stopped or sojourned or abode or lodged or settled; and simply he took up his abode; or he abode, lodged, or settled; in a place.*]. (Er-Raghib, TA.) You say, **حَلَّ الْمَكَانَ**, (S, K,) or **بِالْبَدْوِ**, (Mgh,) aor. 2 (S, Mgh, K) and 3, (K,) both of which forms of the aor. are mentioned by Ibn-Malik, (TA,) inf. n. **حُلُولٌ** (S, Mgh, Mgh, K) and **حَلَّ** (S, K) and **حَلَّلَ**; which is extr., (K,) and **مَحَلَّ** (S, TA) and **مَحَلَّ**; (K;) and **احتلَّ** (S, K) and **احتلَّ**; (TA;) meaning **نَزَلَ بِهِ** [*He alighted, or descended and stopped &c. (as above), in the place or the country*

or town &c.]. (Mgh, K, TA.) And in like manner, **حَلَّ الْقَوْمَ** and **حَلَّ بِالْقَوْمِ** (S, ISd, TA) and **احتلَّ** and **احتلَّ** (ISd, TA) [*He alighted, or descended and stopped &c., at, or in, the abode of the people or party*]; and **حَلَّ إِبْنِي** **حَلَّ الْمَكَانَ** signifies the same. (TA.) And **حَلَّ الْقَوْمَ** [*The place was alighted in, or taken as an abode; (TA;) was inhabited.* (K.)] [Hence, in philosophy, **حُلُولٌ** signifies *Temporary or separable, and permanent or inseparable, indwelling or in-being: and* **حَلَّ بِهِ** or **فِيهِ**, *It had, or became in the condition of having, such indwelling or in-being in it.* And **حَلَّ بِهِ** or **فِيهِ** is often said of joy and grief and the like, meaning *It took up its abode in him.* And **حَلَّ مَحَلًّا كَذَا** *It took, or occupied, the place of such a thing.*] — And hence, (TA,) **حَلَّ الْهَدْيِ**, (S, Mgh, K,) aor. 2, (S, Mgh,) inf. n. **حَلَّةٌ** and **حُلُولٌ**, (S, K,) *The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed,* (S, K, TA,) or *at the place in which they should be sacrificed.* (Mgh.) — **حَلَّ** said of a punishment has for its aor. 2 and 3, and the inf. n. is **حُلُولٌ**: (Mgh:) [but it is said that] **حَلَّ الْعَذَابُ**, aor. 2, means *The punishment alighted, or descended: and* **حَلَّ**, aor. 2, *it was, or became, due, or necessitated by the requirements of justice to take effect:* it is said in the Kur [xx. 83], **فَيَحُلْ عَلَيْكُمْ غَضَبِي**, [*lest my anger alight upon you, or befall you*]; or **فَيَحُلْ** [*lest it become due to you*]; accord. to different readings: (S, O:) or when you say, **حَلَّ بِهِ الْعَذَابُ**, [you mean *The punishment alighted upon them, or befell them; and*] the aor. is 2 only: and when you say, **حَلَّ عَلَيَّ**, or **لَكَ**, [you mean *It became due to me, or to thee; and*] the aor. is 2: **أَنْ يَحُلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ** [in the Kur xx. 89,] means *that anger should alight upon you, or befall you, from your Lord* [accord. to those who read thus instead of **يَحُلْ**; but the latter is the common reading]. (TA.) You say also, **حَلَّ أَمْرُ اللَّهِ عَلَيْهِ**, aor. 2, inf. n. **حُلُولٌ**, meaning *The threatened punishment of God was, or became, due to him, or necessitated by the requirements of justice to take effect upon him.* (K.) And **حَلَّ حَقِّي عَلَيْهِ**, (Mgh, K,) aor. 2, (Mgh, K,) inf. n. **حُلُولٌ**, (Mgh,) or **مَحَلَّ**, (K,) *My right, or due, was, or became, a thing the rendering of which was obligatory, or incumbent, on him.* (Mgh, K, TA.) And **حَلَّ الدَّيْنُ**, (S, Mgh, K,) aor. 2, inf. n. **حُلُولٌ**, (S, Mgh,) *The debt was, or became, or fell, due; (K, TA;) its appointed term, or period, ended,* (Mgh, TA,) *so that the payment of it became due.* (TA.) And **حَلَّ عَلَيْهِ الدَّيْنُ** *The payment of the debt became obligatory on him.* (Mgh.) — **حَلَّ**, aor. 2, inf. n. **حُلُولٌ** (S, Mgh, Mgh, K) and **حَلَّ**, (S,) *It (a thing, S, Mgh, Mgh) was, or became, lawful, allowable, or free; (S, TA;) to thee: (S:) contr. of* **حَرَّمَ**: (Mgh, K:) a metaphorical signification, from **حَلَّ الْعُقْدَةِ** [*the untying of the knot*"]. (TA.) Hence the saying, **أَحَقُّ** **التَّوَزُّعِ** 78

making on exception, or saying *ان شاء الله* in it. (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, *حَلًّا* *أَبَا فَلَانَ*, meaning *Make thou an exception, or say ان شاء الله* O father of such a one, in thine oath; regarding him as a swearer: and in like manner one says, *يا حَالِفْ أَذْكَرُ حَلًّا* *يا حَالِفْ أَذْكَرُ حَلًّا* [O swearer, bear in mind the making an exception, or saying *ان شاء الله*]. (S, TA.) [See a similar saying in the second sentence of this art.] In the saying *كَذَا لَا تُفْعَلَنَّ كَذَا*, [the particle] *لَا* is syn. with *لَنْ*; and the meaning is said to be, *[I will assuredly do such a thing: but] the annulling of the obligation, or the expiation, of [that] my asseveration (قَسْبِي، تَحْلَةٍ، or تَحْلِيلَةٍ) shall be my doing such a thing.* (TA.) One says also, *فَعَلْتُهُ تَحْلَةً*, meaning *I did it only enough to annul the obligation of, or to expiate, the oath; not exceeding therein the ordinary bounds.* (S, Mgh.) It is said in a trad., *لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةٌ أَوْلَادٌ قَتِمَتْهُ النَّارُ إِلَّا تَحْلَةً* *النَّارِ*, meaning *[Three children of the believer shall not die and the fire of Hell touch him], save enough to annul the obligation of, or to expiate, the oath that is implied in the saying in the Kur [xix. 72], "There is not any of you that shall not come to it."* (A' Obeid, S, TA.) Hence *تَحْلِيلُ* came to be applied to anything in which the ordinary bounds were not exceeded. (S, Mgh.) One says, *ضَرَبْتُ تَحْلِيلًا*, (S, TA.) or *ضَرَبْتُ تَحْلِيلًا*, (K,) meaning *I beat him moderately; not exceeding the ordinary bounds.* (K, TA.) And Kaab Ibn-Zuheyir says, speaking of the feet of a she-camel, *وَقَعْنِ الْأَرْضَ تَحْلِيلًا*, meaning *Their falling on the ground is without vehemence.* (S.) [In like manner, also,] *تَحْلَةً* *النَّارِ* is descriptive, by way of comparison, of littleness; as is *تَحْلَةً* *الْيَمِينِ*: (Mgh:) or of anything occupying little time: (TA:) and *تَحْلَةً* *النَّارِ*, in the trad. cited above, means *[slightly, or] with a slight touch.* (Mgh.) A poet says,

أَرَى إِبِلِي عَافَتْ جَدُودَ فَلَمَّ تَذُقْ

بِهَا قَطْرَةٌ إِلَّا تَحْلَةً مُقْسِمِ

[I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly]. (S.) — *تَحْلِيلٌ* *مَا بِهِ مِنَ الدَّاءِ*, inf. n. *تَحْلِيلٌ*, *He, or it, removed what was in him, of disease.* (Har p. 231.) *حَلَّتْهُ الْحَلَّةُ* *He clad him with the حَلَّةُ.* (TA.)

3. *حَلَّتْهُ* *He alighted, or descended and stopped or sojourned or abode or lodged or settled, with him; and simply he took up his abode, lodged, or settled, with him; syn. مَعَهُ.* (K.) You say, *يَحَالُّهُ فِي دَارٍ وَاحِدَةٍ* *[He takes up his abode, lodges, or settles, with him in one house].* (S.) And, of a woman, *تَحَالُّ زَوْجَهَا فِي فِرَاشٍ* *[She takes her place with her husband in a bed].* (Mgh.)

4. *حَلَّتْهُ* *He made him to alight, or descend*

and stop or sojourn or abide or lodge or settle; and simply he made him to take up his abode, to lodge, or to settle; syn. *أَنْزَلَهُ*; (S, K;) as also *حَلَّتْهُ*, and *حَلَّ بِهِ* (K:) said also of a place [as though meaning it invited him to alight, &c.]. (ISd, TA.) So in the phrases *حَلَّتْهُ الْبَنَانُ* and *بِالْبَنَانِ*, and *حَلَّتْهُ الْبَنَانُ*, *He made him to alight, or descend and stop &c., in the place.* (K.) — *أَحَلَّ بِنَفْسِهِ* *[He caused punishment (العقوبة) being understood] to alight, or descend, upon himself; or] he did what necessitated, or he deserved, punishment.* (S, K.) — *أَحَلَّهُ اللَّهُ عَلَيْهِ* *God necessitated it, as suitable to the requirements of justice, to take effect upon him; namely, his threatened punishment (أَمْرُهُ).* (K, TA.) — And *أَحَلَّتْهُ* *He (God, Mgh and K, and a man, S, Mgh) made it lawful, allowable, or free; as also حَلَّتْهُ*, (S, Mgh, K, TA,) inf. n. *تَحْلِيلٌ* and *تَحْلَةً*. (S.) Hence, [in the Kur ii. 276,] *أَحَلَّ اللَّهُ الْبَيْعَ* *God has made selling to be lawful, or allowable, giving the choice to practise it or abstain from it.* (Mgh.) And hence also, *أَحَلَّتْهُ لَهَ الشَّيْءِ* *I made, or have made, lawful, allowable, or free, to him, the thing.* (S.) And *أَحَلَّتْهُ الْمَرْأَةُ لِرَجُلٍ* *I made, or have made, the woman lawful to her husband.* (S.) — And *أَحَلَّتْهُ* and *حَلَّتْهُ* *I made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to what was between me and him.* (Ham p. 446.) And *تَحْلَةً* *He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to himself.* (TA.) — *أَجَلُوا اللَّهَ يَغْفِرُ كَثْرًا*, or *أَجَلُوا*, with ج, accord. to different readings of a trad.: see 4 in art. *أَحَلَّ* as an intrans. verb: see 1, near the end of the paragraph. Also *He entered upon [any of] the profane months.* (S, K.) And *He went forth to the حَلَّ*: (S, K:) or he became in the حَلَّ; which means the region without the حَرَمَ [or sacred territory]: (Mgh:) or he became free from, or quit of, an obligation [of any kind] that was upon him. (S, K.) — It is said in a trad., *أَجَلُ بَنِي أَدَّ*, meaning

Whoso quits the state of إِحْرَامَ, and makes it lawful to attach thee, and fights with thee, do thou so with him, though thou be in the state of إِحْرَامَ: or it means, if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst. (Sgh, TA.) — *أَحَلَّتْ* *She (a ewe or goat) secreted with in her udder without bringing forth:* (S, O:) or *she, (a ewe or goat, K, and a camel, TA,) after her milk had become scanty, or had dried up, yielded her milk abundantly in consequence of her having eaten the [herbage termed] رَبِيعَ: in which case she is said to be مُجَلَّةٌ.* (K.) And *وَدَّعَهَا* *And (a camel) yielded her milk abundantly to her young one.* (ISd, TA.)

5. *تَحَلَّلَ* *It passed away by becoming dissolved, melted, or liquefied.* (KL.) *تَحَلَّلَ إِلَيْهِ* *It became reduced by analysis to it: occurring in*

2. *حَلَّتْهُ*: see 1, in two places: — and see also 4, in four places. — *حَلَّتْهُ الْيَمِينُ*, (S, Mgh, Mgh, K,) inf. n. *تَحْلِيلٌ* (Mgh, K) and *تَحْلَةً*, (S, Mgh, K,) and *تَحْلِيلٌ*, which is anomalous, (K,) or *تَحْلَةً* is a simple subst., (Mgh,) [and] so is *حَلَّ*, (K, TA,) *He expiated the oath:* (K:) or *he freed the oath from obligation by making an exception, or saying ان شاء الله, or by expiation:* (Mgh, Mgh:) or *he did that whereby he became free from violating, or failing of keeping, the oath; [generally meaning he made an exception in the oath, or he expiated it;] as also تَحَلَّلَ* *he made an exception, or said ان شاء الله, in his oath,* (S, Mgh, K,) immediately: (TA:) and *تَحَلَّلَ مِنْهَا* *he became quit of it by expiation,* (Mgh, TA,) or by a violation of it requiring expiation, or by

this sense in the TA, art. **قطع**, in two places.] — **† It** (a disease) *went away by degrees*. (Har p. 231.) — See also 1, near the end of the paragraph. [Hence,] **† He became** **حَلَّالٌ**, meaning *he finished his prayer*. (Har p. 348.) — **تَحَلَّلَ فِي** **تَحَلَّلَ الشَّرُّ**: and **تَحَلَّلَ مِنْهَا**: see 2. — **تَحَلَّلَ الشَّرُّ** **بِالرَّجُلِ** **† [The journey caused the man to fall sick after it; or] the man fell sick after arriving from the journey.** (ISd, K.) — **تَحَلَّلَهُ**: see 4.

7. **انْحَلَّتِ الْعُقْدَةُ** *The knot became untied, or undone*, (K, TA,) or *opened*. (S.) — **† [And انْحَلَّ** *It became dissolved, melted, or liquefied.* — **† It** (a problem, or riddle, &c.) *became solved*. — **† It** (a thing) *became analyzed*. — **† He relaxed; or became free from self-restraint.** — **انْحَلَّتِ الْيَمِينُ** **† The oath became freed from obligation [by an exception made in it, or by expiation].** (Mṣb.)

8. **احتلَّ**: see 1, in four places.

10. **استحلَّ** **† He reckoned it, accounted it, esteemed it, or deemed it, lawful, allowable, or free**: (S, O:) [and consequently, *he profaned, desecrated, or violated, it; i. e., a thing that should be regarded as sacred, or inviolable:*] or *he took it as, or made it, lawful, allowable, or free*: or *he asked him to make it so to him*. (K.)

R. Q. 1. **حَلَحَنَهُ** *He removed them*, (S, K,) or *unsettled them, from their place*, (S,) or *from their places, and put them in motion*. (K.) — **حَلَحَلَ بِالنَّاقَةِ**, (S,) or **بِالْإِبِلِ**, (K,) *He said to the she-camel*, (S,) or *to the camels*, (K,) **حَلَّ**, (S, K,) or **حَلَّ**. (K.)

R. Q. 2. **تَحَلَّلَ عَنْ مَكَانِهِ** *He removed from his place; or quitted it*. (S.) And **تَحَلَّلُوا** *They removed from their places, and became in motion*, (K, TA,) and *went away*. (TA.)

حَلَّ (S, K) and **حَلَّ**, the latter used in the case of connexion with a following word, (S,) or **حَلَّ**, (K,) *A cry by which a she-camel is chidden, like as a male camel is by the cry حَوْبَ*: (S:) or *a cry by which camels are chidden*; (K, TA;) but *only female camels*; as also **حَلَّى**. (TA.)

حَلَّ *Oil of sesame, or sesamum*. (S, K.)

حَلَّ: see 1, near the end of the paragraph.

حَلَّ an inf. n. of 1 [q. v.], in several senses. (S, K, &c.) — [Hence,] **شُهور الحَلِّ**, (S,) or **أَشْهُرُ الحَلِّ**, (K,) [The profane months; i. e. all the months except those termed **الْأَشْهُرُ الْحَرَامُ**: see 2, in four places. — See also **حَلَّالٌ**, in seven places. — [Hence,] **الْحَلَّ** **† The region that is without the حَرَمُ [or sacred territory]**. (S, Mṣb, K.) — See also **حَلَّالٌ**. — Also *A butt; an object of aim, at which one shoots or throns*. (K.)

حَلَّةٌ: see **مَحَلٌّ**. — *A large basket*, (K,) or *a thing of the form of a large basket*, (Sgh, TA,) of reeds, or canes, (Sgh, K, TA,) in which wheat is put: so in the conventional language of the

people of Baghdád: (Sgh, TA:) but in that of Egypt, *a copper cooking-pot*: (TA:) [pl. **حَلَلٌ**.] — **== The direction (جَهَةٌ, and قَصْدُ)** of a thing; as also **حَلَّةٌ**: (K:) as when you say **حَلَّةُ الْغَوَرِ** *in the direction of the Ghomr*; syn. **قَصْدُهُ**. (Sb, TA.) — **== In him is weakness, and languor**; as also **حَلَّةٌ**. (M.)

حَلَّةٌ [A dress consisting of] **إِزَارٌ** [i. e. a waist-wrapper] and a **رِدَاءٌ** [or wrapper for the whole body], (S, M, Mgh, K,) or a **بُرْدٌ** [which is another kind of wrapper for the whole body], or some other garment: (M, K:) only applied to a dress consisting of two garments (S, M, Nh, Mṣb, K) of one kind: (Nh, Mṣb:) or either of the two garments by itself: or a **رِدَاءٌ** and a shirt, completed by a turban; or a good garment; but not so called when upon a man; for in this case it means *two garments, or three: or any good new garment that is worn, thick or coarse, or fine or thin*: (TA:) or *a lined garment*: (K:) but with the Arabs of the desert it means [a dress consisting of] *three garments, i. e. a shirt and an إِزَارٌ and a رِدَاءٌ*: (TA:) pl. **حَلَلٌ** (Mṣb) [and **حَلَّالٌ**, as below]: accord. to A'Obeyd, **حَلَلٌ** means **بُرُودٌ** of El-Yemen, (S, TA,) from various places; and a garment of this kind is asserted to be meant in a trad. in which it is said that the best kind of grave-clothing is the **حَلَّةُ**: it is also said that **حَلَلٌ** is applied to the **قَوْبِيُّ** and **قَرَّ** and **خَزَّ** and **جَبَر** and **وَشْي** and **خَرِير** and **مَرْوِي**. (TA.) — Also **† A weapon, or weapons**: (Sgh, K:) pl. **حَلَلٌ** and **حَلَلٌ**. (K.) You say, **بَسَّ حَلَّتَهُ**, meaning **† He wore, or put on, his weapon, or weapons**. (Sgh, TA.) — Also [like **إِزَارٌ**] **† A wife**. (TA.)

حَلَّةٌ *A mode, or manner, of حُلُولٌ* [i. e. alighting, taking up one's abode, lodging, or settling]. (K.) — See also **حَلَّ**, in three places. — And see **مَحَلٌّ**, in two places. — Also **† A collection of بُيُوت** [i. e. tents, or houses], (Mṣb, K) of men; (K;) as also **مَحَلَّةٌ**: (Har p. 333:) or (K) *a hundred thereof*, (Mṣb, K,) and *more*: pl. **حَلَلٌ**. (Mṣb.) — **† A sitting-place, or the people thereof**; syn. **مَجْلِسٌ**: [or] **† a place of assembly**: pl. as above. (K.) — See also **حَلَّةٌ**, in two places.

حَلَلٌ *A laxness in the legs of a beast: or in the tendons, or sinews*, (K,) and *weakness in the نَسَا [q. v.], (TA,) *with laxness of the hock*: or it is peculiar to camels: (K:) and signifies a *weakness in the عُرْقُوبُ* [i. e. hock, or hock-tendon,] of a camel; (Fr, S, O;) or *in each عُرْقُوبُ of a camel*: (M, TA:) if in the knee, it is termed **طَرَقٌ**. (Fr, S.) — And *Paucity of flesh in the posteriors and thighs; or smallness and closeness of the buttocks; or paucity of flesh in the thighs*; syn. **رَسَخٌ**: (K;) in a woman. (TA.) — And *Pain in the hips, or haunches, and the knees, in a man*. (K.)*

حَلَّالٌ **† Lawful, allowable, or free; contr. of حَرَامٌ**; (S, Mṣb, K;) as also **حَلَّالٌ** (K) and

حَلٌّ (S, Mgh, Mṣb, K) and **حَلِيلٌ**: (K:) a metaphorical signification, from **حَلَّ الْعُقْدَةِ** ["the untying of the knot"]: according to some, meaning *what is not forbidden*; and therefore including *what is disapproved and what is not disapproved*: accord. to others, that *for which one is not punishable*. (TA.) [Hence, **مَالٌ حَلَّالٌ** **† Wealth lawfully acquired**. And **ابْنٌ حَلَّالٌ** **† A legitimate son: and an ingenuous, or honest, person.**] And **الْحَلُّوُ الْحَلَّالُ** **† Language in which is nothing that induces doubt, or suspicion**: (K, TA:) and *the man in whom is nothing that induces doubt, or suspicion*. (TA in art. **حَلُّو**.) And **هُوَ حَلٌّ** **† It is lawful, allowable, or free, to thee**. (TA.) And **هُوَ حَلٌّ** **بَلٌّ**, meaning the same; (S;) or **حَلٌّ** **وَبَلٌّ**: (K;) and **هِيَ** **حَلٌّ** **وَبَلٌّ**: (TA:) see art. **بَل**. — **† A man who has quitted his state of إِحْرَامٌ**; (S, Mṣb, K;) as also **مُحَلٌّ**, (Mṣb,) and **حَلٌّ**, (S, Mṣb,) and **حَلٌّ** **مِنَ الْإِحْرَامِ**; (S, TA;) or this last signifies *one who has not become in that state*: (TA:) by rule one should say **حَلَّ**, which is not used in this sense. (K.) — **† A woman free from any obstacle to marriage, as, for instance, by having accomplished the عِدَّةُ**. (Mṣb.) — See also 5.

حَلَّالٌ: see **حَلَّالٌ**.

حَلِيلٌ: see **حَلَّالٌ**. — Also *A fellow-lodger, or fellow-resident, of another, in one house*: fem. with **ة**. (S.) — And hence, (TA,) *A husband*: (S, Mṣb, K;) and with **ة** *a wife*; (S, Mgh, Mṣb, K;) as also without **ة**: (K:) or they are so called because each occupies a place, in relation to the other, which none beside occupies: (Mṣb:) [but there may be two or more wives to one man:] accord. to some, they are so called because the husband is lawful to the wife, and the wife to the husband: but the word, [or rather each word,] thus applied, is ancient: not a law-term: the pl. is **حَلَلٌ**. (TA.) — Also *A neighbour*: (Mṣb:) fem. with **ة**. (S.) — And *A guest*. (Mṣb.)

حَلَّانٌ **† One who solves astronomical problems**. (TA.)

حَلَّانٌ: see **تَحَلَّلَةٌ**. — **حَلَّانٌ** **† His blood goes for nothing; or is of no account**. (K.)

حَلَّالٌ [The act of chiding a she-camel, or she-camels, by the cry **حَلَّ**: a subst. from **حَلَّ**; like **زَلَّالٌ** from **زَلَّ**: or] a subst. derived from **حَلَّ**, or **حَلَّ**. (TA.)

حَلَّالٌ *A grave, staid, or sedate, chief*: (S:) or *one who is grave, staid, or sedate, in his sitting-place; a chief among his kinsfolk*: (TA:) or *a courageous chief: or a portly man, characterized by much manly virtue: or grave, staid, or sedate, with a forbearing, or clement, disposition: applied to a man*: (K:) never to a woman: (TA:) and **مُحَلَّلٌ** signifies the same: (K:) or the former, *a chief with whom men often alight, or abide*: (Har p. 69:) pl. **حَلَّالٌ**. (S.)

حَلَّ [Untying, undoing, or opening, a knot:]

act. part. n. of **حَلَّ** in the phrase **حَلَّ الْعُقْدَةَ**. (Mgh.) — [And hence, (see 1,)] *Alighting, or descending and stopping or sojourning or abiding or lodging or settling; or simply taking up one's abode; or abiding, lodging, or settling; in a place; syn. نَزَلَ*; (K, TA;) as also **حَلَّ**; occurring in the Kur xc. 2: (TA:) pl. of the former **حُلُولٌ** and **حُلُلٌ** and **حُلٌّ**, (K,) and quasi-pl. n. **حَلَّةٌ**; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of **حَلَّ**];) and the pl. of **حَلَّةٌ** is **حُلُلٌ**. (TA.) You say **حَلَّ حُلُولٌ** *A tribe that is [abiding] in one place.* (Ham p. 171.) And **قَوْمٌ حَلَّةٌ** *A people, or party, alighting, &c.,* (S, Mgh, K,) and comprising a numerous company: and in like manner, **حَلَّةٌ**, (S,) and **حَلَّ حُلُولٌ**, (S, TA,) *a numerous tribe [alighting, &c.].* (TA.) [See also **نَظَرَ**.] — Hence, **الْحَالُّ الْمُرْتَحِلُ** *He who completes the reading, or reciting, of the Kur-ân, and then immediately recommences it; likened to him who travels much, and does not come to his family: or the warrior who does not return from his warriuy.* (TA.) — **دَيْنٌ حَالٌ** *A debt of which the appointed term, or period, is ended;* (Mgh;) *a debt falling due;* (TA;) contr. of **مَوْجَلٌ**. (Mgh.) — See also **مُحَلِّلٌ**.

أَحَلَّ *Having what is termed حَلْلٌ* [q. v.]: fem. **حَلَّاءٌ**: and pl. **حُلٌّ**, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) *a camel having a weakness in the عَرْقُوب [i. e. hoch, or hoch-tendon]:* (Fr, S:) and *having a laxness in his legs: it is discommended in everything, except the wolf.* (S.) — The fem., applied to a woman, signifies *Having little flesh in the posteriors and thighs; or having small and close buttocks; or having little flesh in the thighs.* (TA.)

إِحْلِيلٌ (S, Mgh, K) and **تَحْلِيلٌ** (K) *The orifice through which the urine passes forth* (S, Mgh, K) *from the penis of a man:* (K:) and the orifice through which the milk passes forth from the breast (S, Mgh, K) and from the udder. (S, Mgh.)

تَحَلَّلَ: see 2, near the beginning.

تَحَلَّةٌ: see 2, in nine places: and see also 4. — Also **تَحَلَّةٌ** *A thing with which an oath is expiated;* (K;) [and so **حَلَّانٌ**; as in the saying,] **أَعْطَاهُ حَلَّانَ يَجِيبُهُ** *Give thou to him that with which he may expiate his oath.* (ISd, K.)

تَحْلِيلٌ: see **إِحْلِيلٌ**.

مَحَلٌّ *A place where a person or party alights, or descends and stops or sojourns or abides or lodges or settles; a place of alighting, or descending and stopping &c.; or simply where one takes up his abode, abides, lodges, or settles;* (S, Mgh, TA;) as also **مَحَلٌّ**: (Mgh:) and **مَحَلَّةٌ** (S, Mgh, K) and **مَحَلَّةٌ**, (S,) or **مَحَلَّةٌ**, (K,) signify *a [particular, or special,] place of alighting, or descending and stopping &c.,* (S, Mgh, K,) of a people or party: (S, Mgh:) the pl. of **مَحَلٌّ** is

مَحَالٌّ; and the pl. of **مَحَلَّةٌ** is **مَحَالَّتٌ**. (TA.) You say, **فِي مَحَلَّةٍ صَدِيقٌ**, i. e. **فِي مَحَلَّةٍ صَدِيقٌ**, [He is in a good, or an excellent, place of alighting, &c.]. (S.) — [Hence, **مَحَلٌّ**, in a general sense. Thus in the phrase, **حَلَّ مَحَلٌّ كَذَا**: see 1. And in the phrases, used in grammar, **مَحَلُّه** *Its place in construction is that of the nominative case; and مَحَلُّه مَرْفُوعٌ* *Virtually in the nominative case by reason of the place which it occupies in construction; and the like.* — [Hence, also,] a term applied by Ks to **مَحَلٌّ** *An adverbial noun of place or time.* (T voce **ظَرْفٌ**.) — [Hence, also, **مَحَلٌّ** *A person, considered as one in whom some quality has place.*] You say, **هُوَ مَحَلٌّ** *He is a person fit, or proper, for one's saying of him, Verily he is good, and may-be he will do good.* (A and TA in art. **إِنْ**.) — It is also an inf. n. (S, TA. [See 1.]])

مَحَلٌّ: see **مَحَلٌّ**. — Also *The lawful place of slaughter of a beast for sacrifice;* (S;) accord. to some, *to the pilgrim on the general day of sacrifice, and to the performer of the عُمْرَةَ on the day of his entering Mekkeh;* or, as others say, *to him who is in the state of إِحْرَامٍ*. (TA.) — And *The term, or period, of falling due of a debt.* (S, TA.) — It is also an inf. n. (K, TA. [See 1.]])

مُحَلِّلٌ: see **مَحَلِّلٌ**.

مَحَلٌّ *Making one to alight, or descend and stop &c.].* [Hence,] **الْمُحَلِّلَاتُ** *The cooking-pot and the hand-mill and the bucket and the huife and the axe and the instrument for striking light* (قَدَاحَةٌ, S, or زَنْدٌ, K) *and the wuter-shin* (S, K) *and the bowl:* (K:) *for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof.* (S.) [Hence, also,] **تَلَعَةٌ مَحَلَّةٌ** *A تلعة [q. v.] comprising one بَيْت [or tent], or two.* (O, K.) — **مَحَلٌّ** *Making a debt to fall due.* The Arabs used to say, when they saw the new moon, **لَا مَرَحَبًا بِمَحَلِّ الدَّيْنِ وَمَقَرِّبِ الْإِجَالِ** *No welcome be to that which makes the debt to fall due, and makes near the appointed periods!].* (TA.) — See also **حَلَّالٌ**. — Also **مَحَلٌّ** *One with whom it is lawful to fight:* (S in art. **حَرَمٌ**;) or *whom it is lawful to slay:* (TA:) contr. of **مُحَرَّمٌ**, in the former sense, (S ubi suprâ,) or in the latter sense. (TA.) — **مَحَلٌّ** *One who has no claim, or covenanted right, to protection, or safeguard, or respect;* (S, TA;) contr. of **مُحَرَّمٌ**, in this sense also. (S.) — **مَحَلٌّ** *A man who violates that which is sacred: or who does not hold that there is any sacredness pertaining to the sacred month.* (K.) — See also 4, last sentence but one.

مَحَلَّةٌ: see **مَحَلٌّ**, in two places: — and see also **حَلَّةٌ**.

مُحَلِّلٌ: see **مَحَلِّلٌ**. Also *Any water at which camels have abode, and which they have conse-*

quently rendered turbid. (K.) — **مُحَلِّلٌ لَهُ** *A man whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man;* (Mgh,* TA;) as also **مُحَلِّلٌ لَهُ** (Mgh) and **مُحَلِّلٌ لَهُ** (TA) and **مُحَلِّلٌ لَهُ** (El-Karkhee, Mgh,) or this last signifies [properly] *one whose wife is lawful to him.* (TA.) — **مُحَلِّلٌ** also signifies *A thing little in quantity.* (K.)

مُحَلِّلٌ *A man who marries a woman that has been trebly divorced, (S, Mgh, K, TA,) on the condition of his divorcing her after consummation of the marriage, (TA,) in order that she may become lawful to [be remarried to] the former husband.* (S, Mgh, K, TA.) — In a case of racing, **مُحَلِّلٌ** *He that intervenes between two contending for a stake or stakes, (S,) or the third horse in a contest for a stake or stakes; (K;) if he outstrip, he takes [the stake or stakes]; and if he be outstripped, he is not fined:* (S, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he takes the two stakes, and this is lawful because of the third; but if the **مُحَلِّلٌ** outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed **قِمَارٌ**: and he is also called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Mgh.)

مَحَلَّلٌ *A place, (S,) or a meadow (رَوْضَةٌ), (K,) and a land (أَرْضٌ), (TA,) and a house (دَارٌ), (Mgh and Mgh in art. **أَتَى**;) in which people alight, or descend and stop, or abide, much, or often;* (S, K, TA, and Mgh and Mgh ubi suprâ;) as also **مُحَلِّلٌ** applied to a place: (S, TA:) or *chosen as a place of alighting, &c.:* or, accord. to ISd, *that makes [or invites] people to alight, &c., in it much, or often;* because a word of the measure **مِفْعَالٌ** has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if *abounding with herbage wholesome to the cattle.* (TA.)

مُحَلِّلٌ: see **مُحَلِّلٌ**.

حَلَّالٌ: see **حَلَّالٌ**.

حَلَّ

1. **حَلَّاهُ**, aor. **حَلَّاهُ**; and **أَحَلَّاهُ**; *He applied the collyrium called حَلَّاهُ and حَلَّاهُ to his eyes:* (K:) or, accord. to AZ, **أَحَلَّاهُ**, inf. n. **أَحَلَّاهُ**, signifies, *he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased:* (TA:) and accord. to ISk, **حَلَّاهُ لَهُ حَلَّاهُ** signifies *he rubbed for him a stone upon another stone, then put the powder [thus obtained] upon the palm of his hand, and rubbed off with it the rust of a mirror, [see **صَدَأٌ** and **صَدَأٌ**, the mirror being of bronze, or other metallie substance,] then applied it as a collyrium*

to his eyes. (K, *S.) = حَلَاةٌ, inf. n. حَلَّ, *He flogged him with a whip.* (S.) — And, as also حَلَّاهُ, *He struck him with a sword,* (S, K,) or a staff or stick. (TA.) — حَلَّاهُ بِهِ الْأَرْضَ *He threw him down on the ground, prostrate:* (K:) like حَلَّاهُ بِهِ الْأَرْضَ, which, accord. to Az, is a dial. var. of حَلَّاهُ. (TA.) — حَلَّاهَا † *He lay with her; or compressed her.* (K, TA.) = حَلَّاهُ, (S, K,) and حَلَّاهُ, (K,) and حَلَّاهُ, (TA,) *He gave him money.* (AZ, S, K.) [Hence,] مَا حَلَّيْتُ مِنْهُ بَطَائِلَ [I gained not, or derived not, any great profit from him, or it]. (T.) [See also 1 in art. حَلَّى.] — حَلَّاهُ الْجِلْدَ, aor. -, inf. n. حَلَّ and حَلَّاهُ, *He (a currier) shaved the hide;* (S, K;) i. e., removed what remained of the flesh. (K.) — Hence the prov., حَلَّاهُ عَنْ كَوْعَهَا [A woman shaving a hide grazed the shin of the extremity of the bone of her fore arm next the thumb: see also حَرَّ]: for the dexterous woman sometimes hurries, and so grazes the skin of her wrist-bone. (S.) The prov., however, is differently explained: see حَالِيَّةٌ. (TA.) — حَلَّاهُ الصُّوفَ, inf. n. حَلَّ; as also حَلَّاهُ; *I tore the wool from the sheep.* (Lh, TA in art. حَلَّتْ) = حَلَّاهُ الْإِدِيمَ, inf. n. حَلَّاهُ, *The hide had in it what is called تحليني.* (S.) — حَلَّاهُ *He had pustules (حَلَّاهُ, for which is put in the K تحليني) upon his lips after a fever.* (TA.) And حَلَّاهُ الشَّفَةَ *The lip broke out with pustules after an illness;* (S, K;) as also حَلَّاهُ. (T.)

2: see 1, in two places. = حَلَّاهُ, inf. n. تَحَلَّى, and تَحَلَّاهُ, *He drove away, and debarred, (camels or other animals, S, or people, TA,) from the water.* (S, K.) حَلَّاهُ occurs in a trad. for حَلَّاهُ, like قَرَّاهُ for قَرَّاهُ, contr. to analogy; it being a rule not to change hemzeh into ي unless the next preceding letter is meksoor. (TA.) = حَلَّاهُ السُّوْقَ, inf. n. تَحَلَّاهُ; as also حَلَّاهُ; *He sweetened the سويق [or mess made of the meal of parched barley]:* but hemzeh does not properly belong to this verb; for it is from الحَلَوَاءِ. (Fr, S, K.) [See 2 in art. حَلَو.]

4: see 1, in three places: = and see also 2.

حَلَّاهُ *Pustules breaking out upon the lips after a fever.* (S, K.) [See also حَلَّاهُ, in art. حَلَّى.]

حَلَّاهُ: see حَلَّاهُ.

حَلَّاهُ *A land abounding with trees:* (K:) or the name of a certain place, (K,) intensely cold; (TA;) as also حَلَّاهُ. (K.)

حَلَّاهُ and حَلَّاهُ *What is rubbed between two stones, to be applied as a collyrium (S, K) for a pain in the eyes:* (TA:) [but see the verb, in the explanations of which this collyrium seems to be more correctly described:] or حَلَّاهُ is a stone which a person with diseased eyes uses as a remedy: (K:) or, accord. to ISK, a stone that is rubbed upon, and then used as a collyrium; [i. e., its powder is so used.] (TA.) تَحَلَّى

بِالذَّرَارِيحِ [A powder for the eyes, that is rubbed together with cantharides,] is a prov., applied to him whose words are fair, and whose actions are foul. (TA.) — حَلَّاهُ also signifies *That which a currier shaves off from the inner side of a hide.* (S, K.)

حَلَّاهُ: see the next preceding paragraph.

حَالِيَّةٌ A malignant serpent, (Sh, K,) the action of which, in poisoning him whom it bites, is like that of the oculist who rubs powder [from two stones] for him who has diseased eyes, and applies it to them. (Sh.) [Hence, accord. to some, the prov. above mentioned, as is stated (but without explanation) in the TA.]

تَحَلَّى and تَحَلَّاهُ *The hair on the surface of a hide, and its dirt, and blackness:* (K:) or what is pared off from the back of a hide. (Lh, TA in art. بَشَر.) — Also *What the knife spoils, of a hide, in the process of shaving it.* (S, K.) — رَجُلٌ تَحَلَّاهُ † *A heavy, or dull, or troublesome, man, (TA,) who sticks to another [like dirt], and vexes him.* (K.)

تَحَلَّاهُ: see the next preceding paragraph.

مِخْلَا: see what next follows.

مِخْلَاةٌ A currier's knife, used for shaving the inner surface of the hide: (K:) and مِخْلَاةٌ the iron instrument, or stone, with which one shaves off the تحليني of a hide, and with which one shins. (TA vocc مِخْمَر, q. v.)

حلب

1. حَلَبَ (S, Mgh, Msh, K,) aor. - (S, Msh, K) and -, (K,) inf. n. حَلَبَ (S, A, Msh, K) and حَلَبَ (A, Mgh, Msh, K) and حَلَبَ; (K;) and حَلَبَ; (S, K;) *He milked (TA) a she-camel (S, Mgh, Msh, TA) &c., (Msh,) a ewe, a she-goat, and a cow:* (TA:) *he drew forth the milk in the udder:* (A, K: [see also 10:]) and حَلَبَ اللَّبَنَ [he drew the milk from the udder]. (S and K in art. رَتَا, &c.) حَلَبْتُ بِالسَّاعِدِ الْأَشَدِّ [Thou hast milked with the strongest fore arm] is a prov., meaning thou hast asked aid of him who will perform thine affair, or thy want: (TA:) or, accord. to A'Obeyd, حَلَبْتُهَا إِيَّاهُ *I have milked her &c., meaning I have taken it by force when I could not by gentle means.* (TA in art. شَد.) And حَلَبْتُ صَرَامَ (TA,) or صَرَامَ, (S, and some copies of the K, in art. صَرَم,) *The last milk was, or has been, drawn from the udder, is another prov., used in a case when an evil has attained its crisis:* (TA:) or it means † *the excuse reached, or has reached, its utmost point:* (AO, S and K in art. صَرَم:) or the she-camel that had [little or] no milk was milked, or has been milked; denoting a calamity. (IB, TA in art. صَرَم.) And إِنْ كُنْتُ كَادِبًا فَحَلَبْتُ قَاعِدًا *If thou lie, mayest thou milch sitting; i. e., lose thy camels, and become an owner only of sheep or goats, and thus, after having milked camels standing, milk sheep or goats sitting: this, also, is a proverbial saying,*

like the following: مَا لَهُ حَلَبَ قَاعِدًا وَأَصْطَبَحَ بَارِدًا [What aileth him?] *May he [be reduced to] milch a sheep or goat sitting, and drink cold water, not hot milk.* (TA.) And حَلَبَ الدَّفْعَرُ أَشْطَرُهُ † *He experienced good fortune and evil, is another prov.* (TA. [See this and other exs. in art. شَطَر.]) So, too, حَلَبْتُ حَلِيَّتَهَا † ثَمَّ أَقْلَعْتُ (TA [but not there explained]) [lit. *She performed her act of milking, and then desisted:* but, as explained in Freytag's Arab. Prov. (i. 343 and 281), meaning † *It (a cloud, سَحَابَةٌ) sent forth a fine rain, and then ceased:* and some read حَلَبْتُ حَلِيَّتَهَا, meaning the same: see another reading voce حَلَبَ.] — [Hence, حَلَبَهُ † *He mulcted him:* see an ex. voce فَشَّ: and see حَلَبَ.] — [Hence also,] حَلَبَ (A, K,) aor. -, (A,) inf. n. حَلَبَ (TA,) † *He set himself upon his knees, in the posture of the milker:* (A:) *he sat on his knees;* (K;) or on his knee: *he sat on his knee in eating, or in milking a ewe or she-goat: he kneeled.* (TA.) You say, أَحْلَبْ وَكُلْ [Kneel thou like the milker, and eat]: (A:) it denotes a lowly [and becoming] mode of sitting while eating. (TA.) تَسَى فِي كُلِّ حِينٍ أَحْلَبُ † [Not at every time is it said, kneel thou, and understand] is a prov. applied in the case of anything that is forbidden, or denied: AA says that الحلب signifies the act of kneeling; and the understanding a thing: and one says to a stupid person, أَحْلَبْ ثَمَّ أَشْرَبْ *Kneel thou; then understand:* one says also, لَيْسَ كُلُّ حِينٍ أَحْلَبُ فَاشْرَبْ [in Freytag's Arab. Prov., ii. 437, thus: تَسَى فِي كُلِّ حِينٍ أَحْلَبُ † فَاشْرَبْ, and explained as meaning *Not every time permits to milch and then to drink:* i. e. not every time aids thee in performing a work; therefore thou shouldst act prudently, and not expend thy wealth without rule and measure.] (TA.) = حَلَبَ الرَّجُلَ, aor. -, *He milked for the man.* (S.) — حَلَبَهُ and حَلَبَهُ *He assigned to him, to be milked by him, a ewe or she-goat, and a she-camel: (K:) or the latter, he assigned to him what he should milch.* (S.) = حَلَبُوا, (K,) aor. -, (TA,) inf. n. حَلَبَ and حَلَبُوا, *They assembled, or collected themselves together, from every quarter.* (K, TA.) [See also 4.] = حَلَبَ, aor. -, *It (hair &c.) was, or became, black.* (K.)

3. حَالَبَهُ *He milked with him.* (K.) — See also 4. — حَالَبَتْهَا, inf. n. مَحَالَبَةٌ, *She vied with her in patience during milking.* (L.)

4. إِحْلَبَ (S,) inf. n. إِحْلَابَ (S, K,) and إِحْلَابَةً (S, K,) [which latter see also below,] *He milked for his family, while he was in the place of pasturage, and then sent to them the milk there drawn by him:* (S, K:) or he conveyed to his tribe what had been milked while the camels were in the places of pasturage, and had been collected to the quantity of a camel-load. (TA.) — See also 1, in three places. [In the last of those instances, the verb, as explained in the K, is doubly trans.; and hence,] — حَالَبَهُ is also used as meaning † *He gave him a thing.* (TA.) — Also *He assisted him to milch, or in milking.* (S, A, Mgh, K.) — And hence, (A, Mgh,) as also حَالَبَهُ (S,) by extension, (A,) in a general sense, (Mgh,) † *He*

in each case I think that the ت is a mistake for ه.]) = See also حَالِبٌ. — [Hence,] هَاجِرَةٌ حَلُوبٌ [A summer-midday] that draws forth the sweat. (K.)

حَلِيبٌ: see حَلَبٌ, in two places. — Also † A beverage [of the kind termed نَبِيذٌ] prepared from dates. (K, TA.) — And † Fresh blood. (K.)

حَلَابَةٌ [or perhaps حَلَابَةٌ, like عَصَاةٌ &c., † An exuding fluid]. (AHn, TA vocc نَفْطٌ, q. v.)

حَلُوبَةٌ: see حَلُوبٌ.

حَلِيْبَةٌ: see حَلَبَةٌ: — and see what next follows.

حَلَاتِبٌ used as a pl. of حَلَبَةٌ [q. v.], because the latter has the meaning of حَلِيْبَةٌ. (Msb.) — Also Companies, assemblies, or troops. (K.) — And The sons of the paternal uncle: (K:) or a man's assistants, or auxiliaries, consisting of the sons of the paternal uncle in particular. (TA.)

حَلَبٌ A certain plant, (S, K,) that grows in the hot season, in the plains and on the sides of valleys, cleaving to the ground so as almost to be buried in it, not eaten by the camels, but only by the sheep or goats, (TA,) and by the gazelles: (S, TA:) it increases the milk, and fattens; and gazelles are snared [while pasturing] upon it (تَحْتَلِبُ عَلَيْهِ): (TA:) hence the expressions [a buck-gazelle that feeds upon the حَلَب]: (S:) it is a curling herb, of a dusty colour inclining to green, that spreads upon the ground; when a piece of it is cut off, a milky fluid flows from it: (Aq, S:) AHn says, it is a plant that spreads upon the ground, evergreen, having small leaves, with which they tan: Aboo-Ziyád says, it is included among what are termed الخَلْفَةُ, and is a tree that expands over the ground, cleaving thereto, intensely green, growing most when the heat becomes great: and he adds, on the authority of Arabs of the desert, that it lies upon the ground, having small and bitter leaves, and a root penetrating deep into the earth, and small twigs: it is of the kind of plants termed رِيْحَةٌ. (TA.)

حَلْبِيٌّ A skin for water or milk tanned with [the leaves of] the حَلَب; (S, K;) as also حَلُوبٌ. (K.)

يَوْمٌ حَلَابٌ † A dewy day. (Sh, K.)

حَالِبٌ A milker; (S, K;) as also حَلُوبٌ. (K;) but the latter has an intensive signification: (TA:) pl. حَلَبَةٌ. (S, A.) You say, هُمْ حَلَبَةُ الْإِبِلِ [They are the milkers of the camels]. (A.) And شَتَّى تَوُوبُ الْحَلَبَةِ [Separately the milkers return]: (S, A:) for when they assemble to milk their camels, each occupies himself with milking his own, and then they return, one after another; (S, TA;) or they water them together, and return separately to their abodes, where each one milks: (TA:) a prov., (S, A, TA,) relating to the manners of men in assembling and separating: (TA:) you should not say الْحَلَبَةُ. (S.) IKtt gives it differently, thus: حَتَّى تَوُوبُ الْحَلَبَةِ [Until the milkers return]: but the former reading

is that commonly known. (IB, TA.) لَيْسَ لَهَا رَاعٍ وَلَكِنَّ حَلَبَةً [They (i. e. camels) have not a pastor, but milkers] is another prov., applied to a man who asks thine aid, and whom thou aidest, but on whose part there is no aid. (TA. [That is, You ask aid of one to whom you render no aid. See also Freytag's Arab. Prov. ii. 427.]) — [Hence,] الْحَالِبَانِ † [The two spermat ducts;] two veins, or ducts, which supply the penis with [the spermat] fluid; whence the phrase, ذَرَّ حَالِبَاهُ, meaning † his penis became erect: (A, TA:) † two veins, or ducts, in the kidneys: (Zj in his "Khalk el-Insán:") or † two veins, or ducts, (S, TA,) of a green colour, (TA,) on either side of the navel: (S, TA:) accord. to some, † two veins, or ducts, within the two horns. (TA. [But I think that, in this instance, القرنين is a mistranscription for العَرْنَيْنِ, meaning the nose: see what follows.]) حَوَالِبٌ [is the pl., and] signifies † The sources [whence flows the milk] of the udder: (A, TA:) and † the sources whence flow the tears of the eye: (A, K:) and † the sources of a spring, (A,) or of a well: (K:) and حَوَالِبُ الْأَشْهَرَيْنِ † the veins, or ducts, that excrete the mucus from the nose, and the spermat fluid from the penis. (AA, T. [But see art. سَهْر.])

إِحْلَابٌ: see what next follows.

إِحْلَابَةٌ Milk which a man draws for his family, while he is in the place of pasturing, and then sends to them: (A, K:) or milk that remains over and above what fills the skin: (K:) or what remains over and above the contents of the skin when the pastor brings the skin on the occasion of his conducting his camels to water and it contains milk; this being the إحْلَابَةُ of the tribe: or milk which people collect, to the quantity of a camel-load, while their camels are in the place of pasturing, and convey to the tribe; as also إِحْلَابٌ, pl. أَحَالِبٌ; whence the phrases, قَدْ جَاءَ بِإِحْلَابَيْنِ, and بَثَلَاثَةِ أَحَالِبٍ He has come with two camel-loads of milk collected while the camels were in the pasture, and with three such loads: when, in the case of milking ewes or goats or cows, people do thus, one says of them, جَاءُوا بِثَلَاثَةِ أَمَاحِيضَ, and بِإِمَاحَاضَيْنِ. (TA. [See also 4.])

تَحْلِبَةٌ and تَحْلِبَةٌ and تَحْلِبَةٌ and تَحْلِبَةٌ تَحْلِبَةٌ (K) and تَحْلِبَةٌ (K) (AHn, TA) and تَحْلَابَةٌ (K) A ewe, or she-goat, from whose udder somewhat [of milk] has issued before her being mounted by the ram: (K:) and a she-camel that emits, or yields, milk before conception: (Seer, TA:) or you say, accord. to Ks, عَنَزَ تَحْلِبَةٌ, or تَحْلِبَةٌ, [accord. to different copies of the S.] meaning a she-goat from whose udder some milk has issued before she has been mounted by the ram: and accord. to AZ, عَنَاقُ تَحْلِبَةٍ, or تَحْلِبَةٍ, [accord. to different copies of the S.] and تَحْلِبَةٌ, and تَحْلِبَةٌ, a young she-goat that is milked before she conceives. (S.)

مَحَلَبٌ A place of milking. (Msb.) = [Also

The prunus mahaleb of Linn.; a small kernel of the stone of a wild cherry, much esteemed by the Egyptians, (and by the Arabs in general, E. W. L.,) and employed by them in many diseases, as a bechic and carminative; brought from Europe: (Rouyer, in the "Descr. de l'Égypte," xi. 452 of the 8vo. ed.:) a kind of odoriferous tree: (A:) a certain tree having a grain (حَبٌ [which may mean a kernel]) that is put into perfumes and aromatics; (Msb, TA;) the perfume in which it is incorporated being termed مَحْلِبِيَّةٌ: so say IDrst and others: AHn says that he had not heard of its growing anywhere in the country of the Arabs: accord. to Aboo-Bekr Ibn-Talhah, a tree having a grain (حَبٌ) like that of the رِيْحَان [which is likewise used in medicine, called بِزْرُ الرِّيْحَان, i. e. the seed of the ocimum basilicum, or common sweet basil]: accord. to Aboo-'Obeyd El-Bekree, the [tree called] أَرَاك: (TA:) [J says,] حَبُ الْمَحَلَبِ is an aromatic medicine, the place whereof is الْمَحْلِبِيَّةُ (S,) which is a town (بَلَدٌ) near El-Môsil: (K, TA:) IKh calls it a kind of perfume: some say it is the grain of the خَرْوَع [or castor-oil-plant]: others, that the محلب is the fruit, or produce, of the kind of tree termed الْأُسْرُ, which the Arabs call شَجَرُ الْيُسْرِ: IDrd says that it is the grain with which one perfumes; calling the grain by the name of محلب: (TA:) the best is the white, pearly, and clear. (Ibn-Seenâ, book ii. p. 210.) Accord. to IDrst, this word is originally an inf. n., and حَبُ الْمَحَلَبِ and شَجَرَةُ الْمَحَلَبِ mean حَبُ الْحَلَبِ and شَجَرَةُ الْحَلَبِ. (TA. [IbrD informs me that it is a custom of some of the Arabs, previously to their milking, to chew some محلب, and to anoint with it the teat of the animal.]) = Honey. (K.)

مُحَلِبٌ [One who assists in milking. — And hence, in a general sense,] † An aider, or assistant: (S, K:) or an aider, or assistant, not belonging to the party, or people, whom he aids: if of that party, or people, the aider is not so called, accord. to the T. (TA. [But see 4.])

مَحَلَبٌ (S, A, Msb, K) and حَلَابٌ (A, Msb, K) A milking-vessel; a vessel into which one milks; (S, A, Msb, K;) made of the skin of a camel's side, or of other skin: (MF:) a vessel into which ewes are milked. (Az, TA.)

مَحْلِبِيَّةٌ: see مَحَلَبٌ.

مَحْلُوبٌ Milk drawn from the udder. (S, K, &c.) = See also حَلْبِيٌّ.

حلت

حَلِيتٌ: see what follows.

حَلِيتٌ (S, K;) for which you should not say حَلِيتٌ, with ت; sometimes written حَلِيتٌ; (S; as in one copy; but in another, and in that from which SM quotes, حَلِيتٌ;) and حَلِيتٌ; (K;) [Assa, or asa: of which there are two kinds; حَلِيتٌ طَائِبٌ, or assa foetida; and حَلِيتٌ مُنْتِنٌ, or assa dulcis:] the gum of the أَنْجَدَان (S, K:) 79

ISd says, *حلتيت* is an Arabic or an arabicized word: [and is the name of a certain plant:] I have not heard that it grows in Arabia; but it grows between *Bust* and the country of *El-Keekân*: it is, he says, a plant that lies prone upon the ground, and from the middle of it there comes forth, and rises high, a reed, or cane, at the head whereof is a knob (*كُغْبَرَة*): it is also, he adds, the name of the gum that comes forth at the roots of the leaves of that reed, or cane: the people of the part above mentioned, he says, cook the plant thus called, and eat it; and it is not a plant that remains during the winter. (TA.) In the T, Az states that *حلتيت* is said, on the authority of Lth, to be the same as *انجرد* [app. a mistake for *أنجرة*; or for *أنجود*, from the Persian *أنگود*, signifying *assa foetida*]; but, he adds, the word that I remember to have heard as the same as *انجرد* is *حلتيت*, with *خ*; and I do not think it to be genuine Arabic. (TA, here and in art. *حلت*.)

حَلَج

1. *حَلَجَ الْقُطْنُ*, (S, A, Mgh, K,) aor. *حَلَجَ* (S, Mgh, K) and *حَلَجَ*, (S, K,) inf. n. *حَلَجٌ*, *He separated, or cleared, the cotton from its seeds, with the wooden implement termed مَحْلَجٌ*: (Mgh:) or *he separated and loosened the cotton (نَدَقَهُ) with the مَحْلَج upon the مَحْلَج*, (TA,) or upon the *مَحْلَجَة*. (A.) [Golius describes the operation thus: "e nucibus parum excerptum, inter feramenta duo (quorum superius, axiculo seu specillo simile, ceu torno vertitur, inferius quiescit, simul autem inter sese arcte coherent,) attrahitur et à semine duriore segregatur:" but see *مَحْلَج* and *مَحْلَجَة*.] — [Hence,] *حَلَجٌ* signifies also *He made a cake of bread round (A, K) [by rolling it] with the مَحْلَج*. (A.) — And *He mixed, and stirred about, and beat, what is termed تَلْبِينَة, or هَرَبَة*. (A, TA.) — And *He heat another with a staff, or stick*. (A.) — *He twisted a rope*. (A, TA.)

5. *تَحَلَجَ السَّحَابُ* + *The clouds became in a state of commotion, and lightened*. (K.) — *مَا تَحَلَجَ ذَلِكَ فِي صَدْرِي*; *That [thing, or affair,] did not become agitated to and fro in my mind, so that I should doubt respecting it*. (TA.) And *مَا تَحَلَجَ فِي صَدْرِي مِنْ شَيْءٍ*; *[Nothing of it was doubtful in my mind;] I doubted not respecting aught of it*. (A.) You say, *فِي صَدْرِكَ*, *دَعِ مَا تَحَلَجَ فِي صَدْرِكَ*; *[Leave thou that which has been doubtful in thy mind]*. (Lth, TA.) *تَحَلَجَ فِي صَدْرِي* and *تَحَلَجَ* mean *I doubted respecting it*: (A, TA:) or both mean nearly the same. (Sh, TA.) The saying of 'Adee, (K,) [or,] correctly, the saying of the Prophet to 'Adee Ibn-Zeyd, (TA,) *لَا يَتَحَلَجَنَّ فِي صَدْرِكَ طَعَامٌ ضَارَعَتْ فِيهِ*, (TA,) or *لَا يَحْتَلَجَنَّ*, [accord. to different copies of the K, in the CK *التَّضَارَعَتْ فِيهِ التَّضَارَعَتْ*] means *Let not aught [of doubt] enter thy heart on account of it; [i. e., on account of food in respect of which thou hast resembled those who*

follow the Christian religion;] i. e., it is clean. (Sh, K, TA.) Accord. to IATH, this is from *حَلَجٌ*, signifying *motion, and commotion, or agitation*: and it is also related with *خ* [in the place of *ح*], meaning the same. (TA.)

8: see 5.

حَلَجٌ: see 5, last sentence.

سَحَابٌ حَلُوجٌ + *Lightning clouds*. (K.)

حَلِيجٌ and *مَحْلُوجٌ* Cotton upon which the operation signified by the verb *حَلَجَ* has been performed; (S, K;) cotton separated, or cleared, from its seeds. (Msb.) — For the former, see also *حَلِيجَة*.

حَلَاجَة The art, or business, of performing the operation, upon cotton, signified by the verb *حَلَجَ*. (K.)

حَلِيجَة + *Milk in which are dates*: (K:) milk in which dates have been macerated, steeped, or soaked; (S, TA;) and which is sweet: (TA:) or clarified butter [poured] upon pure milk: or dregs squeezed from a butter-shin (*نَحْي*). *عَصَارَة نَحْي*, and, if so, the meaning is the expressed juice of the species of dates termed *نَحْي*: (S, K:) and the expressed juice of *حَتَا*: and some fresh butter milked upon: (K:) pl. *حَلِيج*: accord. to the T, *حَلِيجٌ* signifies *dates with milk*: (TA:) and accord. to Kr, *حَلِيجٌ*, without *ة*, is a name given to dates milked upon, and then mashed with the hand. (ISd, TA.)

حَلَّاجٌ One whose business is to perform the operation, upon cotton, signified by the verb *حَلَجَ*. (S, K.)

مَحْلَجٌ The thing on which is performed the operation, upon cotton, signified by the verb *حَلَجَ*; (S, K;) as also *مَحْلَجَة*: (S, A, K:) it is of wood or of stone. (TA.) — See also *مَحْلَج*. — Also *مَحْلَجٌ* (مَخُور) of the sheave of a pulley. (K.)

مَحْلَجَة: see *مَحْلَجٌ*.

مَحْلَجٌ The thing with which is performed the operation, upon cotton, signified by the verb *حَلَجَ*: (S, A, K:) or *مَحْلَجٌ* is the name of the wooden implement [with which that operation is performed, or] with which cotton is separated, or cleared, from its seeds. (Msb.) — Also *An implement of wood, (K,) or of stone, (TA,) with which a cake of bread is expanded; (K;) a rolling-pin for dough*: (A, TA:) pl. *مَحْلَجَاتٌ* and *مَحْلَجَاتٌ*. (TA.) — And *A bull's horn*. (A, TA.)

حَلِيجٌ: see *مَحْلُوجٌ*.

حَلَزَن or حَلَز

حَلَزُونٌ [The snail;] a certain creeping thing

(دَابَّة), (K in art. *حَلَز*), or a small creeping thing, (S and K in art. *حَلَزَن*), that is found upon the [hind of tree called] *رُمْت*: (S, K:) or of the hind called *أَصْدَاف* [i. e. of the testaceous kind, or shell-kind: applied in the present day to the snail with its shell, and to any kind of spiral shell]: (K:) it is a kind of worm, having a shell within which it conceals itself: (TA in art. *حَلَزَن*:) its flesh is good for the stomach, and for the wound of the mad dog, and for dissolving hard tumours, and curing ulcers; its shell, burnt, clears the mange, or scab, and the [species of leprosy termed] *بَهَق* [q. v.], and the teeth; and the application of it externally draws forth the *سَلَا* [or perhaps it should be *سَلَاة* (or prickles of the palm-tree)] from within the flesh, and, mixed with vinegar, stops bleeding from the nose: (K in art. *حَلَزَن*:) Az agrees with the author of the K in mentioning this as a trilateral-radical word; but As and J hold the *ن* to be a radical letter, (TA in art. *حَلَز*), and so do Lth and A'Obeyd. (TA in art. *حَلَزَن*.)

حَلَس

1. *حَلَسَ الْبَعِيرُ*, aor. *حَلَسَ* (Sgh, L, K) and *حَلَسَ*, (L,) inf. n. *حَلَسٌ*; (TA;) and *احلَسَ*, (S, K, &c.,) inf. n. *إِحْلَاسٌ*; (TA;) *He clad, or covered, the camel with a حَلَس* [q. v.]; (S, K, &c.) put upon him a *حَلَس*. (Sh.) = *حَلَسَتِ السَّمَاءُ*, (T, K,) inf. n. *حَلَسٌ*, (TA,) *The sky rained continually*; as also *احلَسَتْ*: (K:) or *rained a fine and continual rain*; (T;) and so *the latter*. (T, S, A, K.)

4: see 1, in three places: — and see 10, in two places.

10. *استحَلَسَ* *He made it to be as a حَلَس*. (TA.) — So the verb signifies in the phrase *فُلَانًا الْخَوْفُ فُلَانًا اسْتَحْلَسَ* [in the CK *فُلَانًا الْخَوْفُ فُلَانًا اسْتَحْلَسَ*] (TA) *Such a one relinquished not fear*. (Mgh, K, TA.) — *استحَلَسَ اللَّيْلُ بِالظَّلَامِ* *The night became dense with darkness*. (A, TA.) — *استحَلَسَ التَّبَثُ* *The herbage covered the land with its abundance (As, S, K, TA) and tallness; (Z, TA;) as also احلَسَ*. (K.) And *احلَسَتْ الْأَرْضُ* *The land became altogether green [as though covered with a حَلَس: see the part n. below]: (Sh, TA:) or, as also استحَلَسَتْ, became clad with sprouting herbage: or became green, with erect herbage*. (TA.)

حَلَسٌ A piece of cloth (كَلَاء), (S, A, Mgh, Mgh, K,) of thin texture, (S, TA,) which is put on the back of a camel, (S, A, Mgh, Mgh, K,) beneath the *رُذْعَة*, (S, A, Mgh, K,) or beneath the *رَحْل*; (Mgh;) a piece of hair-cloth used as a covering for a horse or the like: (A:) or anything that is next the back of the camel or other beast, beneath the saddle, in the place of the *مُرْشَحَة*, being beneath the felt cloth: (TA:) and a [piece of cloth of the kind called] *كَسَاء*, (S, A, Mgh, K,) or a piece of hair-cloth, (A,) or the like, (TA,) or a carpet, (IAar, Mgh,) that is spread in a house or tent, (S, A, Mgh, Mgh, K,) beneath the best of the pieces of cloth: (S, Mgh,

ك:) and حلس signifies the same, in both applications: (A'Obeyd, S, K:) pl. [of pauc.] أَحْلَاسٌ (S, Mṣb, K) and [of mult.] حُلُوسٌ (K) and حِلْسَةٌ. (Fr, Sgh, K.)—[Hence,] فَلَانٌ مِنْ أَحْلَاسِ الْخَيْلِ †Such a one is of those who train and manage horses and are constantly upon their backs. (TA.) And نَحْنُ أَحْلَاسُ الْخَيْلِ †We are acquirers of horses and constantly upon their backs. (S.)—هُوَ حِلْسٌ بَيْتِهِ (S, K.)—†The she-ass. (S, K.)—†He is one who does not quit his place [or house or tent]: (K:) said [generally] in dispraise; meaning, that he is not fit for anything but to keep to the house or tent. (Az, TA.) [But it does not always imply dispraise; for] it is said in a trad., (S,) كُنْ حِلْسٌ بَيْتِكَ (S, A,) or كُنْ حِلْسًا مِنْ أَحْلَاسِ بَيْتِكَ (TA.) †Keep thou to thy house or tent; (A:) quit not thou thy house or tent: (S:) meaning, in a case of sedition. (TA.) You say also, فَلَانٌ مِنْ أَحْلَاسِ الْبِلَادِ, and حِلْسٌ †Surh a one does not quit the country, by reason of his love of it: and this is said in praise; meaning, that he is a person of might and strength, and that he does not quit it, not caring for debt nor for dearth or drought, waiting until the country be fruitful. (Az, TA.) And كَالْحِلْسِ فَلَانٌ كَالْحِلْسِ [Surh a one is like the castaway حلس] meaning, †is one who stands in no stead when an event presses heavily upon him, or oppresses him suddenly: and, accord. to El-Marzookec, هُوَ كَالْحِلْسِ, as meaning †He is one who does not sit a horse well; is not a horseman. (Ham p. 143.) And هَذَا مِنْ أَحْلَاسِ فَلَانٍ †This is not of the implements, or apparatus, or the like, of such a one. (Ham ibid.)—حِلْسٌ مِنَ النَّاسِ †A great one of men; syn. كَثِيرٌ (K, TA;) because he keeps to his place of abode, not quitting it: but [SM adds] I have seen, in the Moheet, this expression explained by كَثِيرٌ [a multitude of men]; and Sgh explains it as meaning a company of men. (TA.)—هُوَ حِلْسٌ †[app., †He is the careful and shifful manager of it, constantly attending to it]: accord. to Fr, this expression, and هُوَ آتِنٌ †He is one who does not quit his place, and آتِنٌ بَجْدَتِهِ, and سُرُورُهُ, and بَعُطْبُهُ, and سَفِيرُهُ, all signify the same. (TA.)—رَقِضْتُ فَلَانًا وَنَفَضْتُ أَحْلَاسَهُ †I have forsaken, or abandoned, such a one. (A, TA.)=الْحِلْسُ The fourth of the arrows used in the game called الحيس; (A'Obeyd, S, K;) as also †الحيس: (IF, K:) it has four notches, and four portions assigned to it if it be successful, and the forfeiture of four portions if unsuccessful. (Lh, TA.)

حِلْسٌ: }
حِلْسٌ: } see حِلْسٌ.

أَرْضٌ مُحْلِسَةٌ †Land covered with abundant herbage, as though with a حِلْسٌ: (K, TA:) or altogether green. (Sh, TA.)

حلف

1. حَلَفَ, aor. ى, inf. n. حَلْفٌ and حَلْفٌ (S,

Mṣb, K) and حَلَفَ (K) and مَحْلُوفٌ (S, K,) like مَجْلُودٌ and مَعْقُولٌ and مَعْسُورٌ (S,) and مَحْلُوفَةٌ (Lth, K) [and مَحْلُوفَةٌ, like مَشْغُورَةٌ, as will be seen from what follows], He swore. (S.) You say, حَلَفَ بِاللَّهِ [He swore by God]. (Mṣb.) [And حَلَفَ إِنَّهُ كَذَا He swore it was so. And حَلَفَ لَهُ عَلَى كَذَا He swore to him to do such a thing.] And حَلَفَ يَمِينًا (T in art. ثنى, &c.) and عَلَى يَمِينٍ (El-Jāmi' es-Sagheer voce مَنْ, &c.) [He swore an oath]. And أَتَعَلَّ لَا وَمَحْلُوفَانِهِ لَا أَتَعَلَّ (meaning no, I swear it,) I will not do such a thing. (Ibn-Buzurj, K.)* And أَحْلَفَ مَحْلُوفَةً, meaning مَحْلُوفَةٌ, i. e. [I swear] an oath [by God]. (Lth, K.) Accord. to IATH, the primary signification of حَلَفَ is The act of confederating, or making a compact or confederacy, to aid, or assist; and making an agreement: [but this meaning is afterwards said in the TA to be tropical:] when the object of this, in the time of paganism, was to aid in sedition or the like, and in fighting, and incursions into the territories of enemies, it was forbidden by Moḥammad: when the object was to aid the wronged, and for making close the ties of relationship, and the like, he confirmed it. (TA.)

2: see 4, in three places.

3. حَلَفَهُ عَلَى كَذَا He swore with him respecting, or to do, such a thing. (TA.)—Also, (S, K, TA,) inf. n. مَحَالَفَةٌ and حَلَفٌ (TA,) †He united with him in a confederacy, league, compact, or covenant, (S, K, TA,) [respecting, or to do, surh a thing.]—And حَلَفَهُ †He clave, clung, kept, or held fast, to it: (K, TA:) see a verse of Abou-Dhu-cyb in art. خَلَفَ, voce خَالَفَ (TA.) You say, حَالَفَ بَيْنَهُ, and حَزَنَهُ †He clave to his grief, or sorrow. (TA.)—مَحَالَفَةٌ also signifies †The establishing a brotherhood. (TA.) It is said in a trad., حَالَفَ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ, and †He established a brotherhood between Kureysh and the Assistants. (S, TA.)

4. إِحْلَافٌ (S, Mṣb, K,) inf. n. إِحْلَافٌ; (Mṣb;) and تَحْلِيفٌ (S, Mṣb, K,) inf. n. تَحْلِيفٌ; (Mṣb, K;) and اسْتَحْلَفَهُ; all signify the same; (S, Mṣb, K;) [He made him to swear: and †the last, he asked him, or required him, to swear: and he conjured him, or adjured him; as is shown in the M in art. بَلَوَ; (see 8 in that art. in the present work;) and so †the second; as is shown in the explanation of the phrase أَعْبَرَكَ اللَّهُ أَنْ تَفْعَلَ said [for instance] of a judge. (TA.) You say, اسْتَحْلَفَهُ بِاللَّهِ مَا فَعَلَ, and اسْتَحْلَفَهُ [He made him to swear by God he did not, or had not done, such a thing]. (TA.)—[Hence,] أَحْلَفَ الْغُلَامَ The boy passed the time when he had nearly attained to puberty: (K:) so says Lth; adding that some say, قَدْ أَحْلَفَ and this Z mentions also, and he adds, so that it was doubted whether he had attained to puberty: but Az says that أَحْلَفَ الْغُلَامَ in this sense is a mistake; and that it means only he nearly attained to puberty; so that those who looked at him differed in opinion; one saying and swearing that he had attained to puberty, and another say-

ing and swearing the contrary. (TA.)—And أَحْلَفَتِ الْحِلْفَةُ The حِلْفَةُ attained to maturity. (IAgr, K.) [By الحِلْفَةُ would seem to be here meant the clamorous female slave: for when this word means a kind of grass, the l is not that which denotes the fem. gender, but is a letter of quasi-coordination, if its n. of un. be حِلْفَانَةٌ, as in the Mṣb: but accord. to Sb, it is in this sense aing. and pl.; and as pl., it is fem.; and in a description of it by Abou-Ziyād, cited by AHn, it is made fem.]

6. تَحَالَفُوا عَلَى كَذَا They swore, one to another, respecting, or to do, such a thing; as also †احتلفوا. (TA.)—And تَحَالَفُوا †They confederated; or united in a confederacy, league, compact, or covenant. (S, K, TA.) And تَحَالَفَا †They two united in a confederacy &c. that their case should be one in respect of aiding and defending. (Mṣb.) And تَحَالَفَا بِالْأَيْمَانِ أَنْ يَكُونَ أَمْرُهُمَا وَاحِدًا †They two united in a confederacy &c., by oaths, that their case should be one. (Lth, TA.)

8: see 6.

10: see 4, in three places.

حَلْفٌ †A confederacy, league, compact, or covenant, (S, Mṣb, K,) between persons; (S, K;) as also †حِلْفَةٌ: (Mṣb:) because it is not concluded, or ratified, but by swearing. (ISd, TA.)—†Friendship; or true, or sincere, friendship. (K.)=†A confederate of another; one who unites in a confederacy, league, compact, or covenant; (TA;) as also †حَلِيفٌ: (S, Mṣb, K, TA:) or a friend, or sincere friend, who swears to his companion that he will not act unfaithfully with him: (K:) or a friend, or true friend, is thus called because he so swears; as also †حَلِيفٌ: (TA:) pl. of the former أَحْلَافٌ; (S, K;) and of the latter حِلْفَانَةٌ. (TA.) By the احلاف are meant, in a poem of Zuheyr, Asad and Ghaṭafān; because they united in a confederacy to aid each other; and the same appellation is applied to a party of Thakeef; (S, K;) and to six tribes of Kureysh, namely, 'Abd-ed-Dūr, Kaqb, Jumah, Sahm, Makhzoom, and 'Adee: (K:) and †الحليفان to Benoo-Asad and Teiyi, (S, O, K,) or Asad and Ghaṭafān; (ISd, TA;) and Fezārah and Asad also (S, K) are termed حَلِيفَانٍ. (S.)

حَلْفٌ: see حِلْفَةٌ.

حَلَفَ An oath. (Mṣb, TA.)* You say, حَلَفَ حِلْفَةً (TA,) and مَحْلُوفَةً, i. e. He swore an oath; (Lth, K;) and حَلَفَ أَحْلُوفَةً [which means the same]: (Lh, TA:) this last word is of the measure أُفْعُولَةٌ from الحِلْفِ. (K.)—See also حِلْفٌ.

حِلْفَةٌ: see حَلْفَةٌ.

أَرْضٌ حِلْفَةٌ Land abounding with [the kind of grass called] حِلْفَةٌ; as also †محلفة [app. مَحْلَفَةٌ]: (TA:) or producing حِلْفًا. (AHn, TA.)

حِلْفَانٌ [app. حِلْفَانَةٌ accord. to some, and حِلْفَانٌ accord. to others, (in the CK, erroneously, حِلْفَانٌ), (S, Mṣb, K, &c.) in measure like حَمِيرَانٌ, [and if so, حِلْفَانٌ, but see what follows,] (Mṣb,)

TA.) = حَلَقَهُ (S, K,) aor. ʔ (K) and ʔ, (TA,) *He hit, or hurt, his* حَلَقَ [or *fauces*]; (S, K;) a verb similar to رَأَسَهُ and غَضَدَهُ and صَدَرَهُ, meaning "he struck his head" and "his upper arm" and "his breast:" and *He* (God) *afflicted him with pain in his* حَلَقَ; as explained in a phrase mentioned above. (S.) — And ʔ *He filled it, namely, a watering-trough or tank, (K, TA,) up to its* حَلَقَ [q. v.]; (TA;) as also ʔ *احلقت*. (Sgh, K.) = حَلَقَ الشَّيْءَ i. q. قَدَّرَهُ [He made the thing according to a measure; &c.]; (K;) like خَلَقَهُ [q. v.], with the pointed خ. (TA.) = حَلَقَ الضَّرْعَ, aor. ʔ, [so in the TA, app. a mistranscription for ʔ, since neither the medial nor final radical letter is faucial,] inf. n. حَلَقٌ, † *The udder rose to the belly, and became contracted:* — and also † *The udder contained much milk:* (Kr, ISd, TA:) thus it has two contr. meanings. (TA.) [See the part. n. حَالِقٌ] = حَلَقَ, aor. ʔ, *He* (a man) *suffered pain:* or *had a complaint of his* حَلَقَ [or *fauces*]. (IAqr, TA.)

2. حَلَقَ, inf. n. تَحْلِيقٌ: see 1, first sentence. = حَلَقَهُ حَلَقَهُ *He clad him with a* حَلَقَةٌ [or *coat of mail, &c.*]. (TA.) — حَلَقَ حَلَقَهُ *He turned [or drew] a circle.* (TA.) — [Hence, perhaps,] حَلَقَ عَلَى آسَمٍ فَلَانَ [if, as I suppose, originally meaning *He drew a line round the navel of such a one;* ʔ *he cancelled the stipend, or pay, or allowance, of such a one.* (TA.) — حَلَقَ الْإِبِلَ *He branded the camels with a mark in the form of a ring:* see the pass. part. n. — حَلَقَ بِأَصْبَعِهِ *He bent his finger round like a* حَلَقَةٌ [or *ring*]. (TA.) — حَلَقَ said of the moon, *It had a halo around it;* (K, TA;) as also ʔ *تحلق*. (K.) — Said of a bird, inf. n. as above, † *It soared in its flight,* (S, K, TA,) and *circled in the air.* (TA.) — Said of the نَجْمُ (K,) meaning the Pleiades (النَّجْمُ), (T in art. فُجْرُ,) † *It was, or became, high:* (K;) or *it became overhead.* (T ubi suprā: see فُجْرُ.) It is said that تَحْلِيقُ الشَّمْسِ, in the former part of the day, means † *The sun's rising high from the east:* and in the latter part of the day, *the sun's going down:* but Sh says, I know not التحليق except as meaning *the being, or becoming, high.* (TA.) — حَلَقَ حَلَقَ حَلَقَ *He raised his eyes towards the sky.* (TA.) — حَلَقَ ضَرْعُ النَّاقَةِ, inf. n. as above, † *The she-camel's milk became drawn up [and consequently her udder also] (IDrd, K) to her belly.* (IDrd, TA.) And accord. to ISd, حَلَقَ حَلَقَ حَلَقَ *The milk [became drawn up, or withdrawn, i. e.] went away.* (TA.) And حَلَقَ is said of the water in a drinking-trough, meaning † *It became little in quantity; and went away.* (TA.) — حَلَقَتْ عَيْنُ الْإِبِلِ † *The eyes of the camels sank, or became depressed, in their heads.* (AA, K, TA.) — حَلَقَ الْبُسْرُ, inf. n. as above, † *The ripening dates became ripe [as far as the* حَلَقَ, i. e.,] *to the extent of two thirds:* (AIIn, K;) and ʔ *حَلَقْنَ* signifies the same; or *they began to be ripe* (K in art. حَلَقْنَ) *next the base;* (TA in that art.) as also ʔ *حَلَقَمَ*. (TA in art. حَلَقَمَ) — حَلَقَ بِهِ † *It* (a draught of

[milk and water such as is termed] ضَوَاحٍ caused *his belly to become inflated.* (Ibn-'Abbād, K, TA.) — حَلَقَ بِالشَّيْءِ إِلَيْهِ *He threw the thing to him.* (K.)

4: see 1, near the end.

5. حَلَقُوا *They sat in rings, or circles.* (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.) — See also 2.

7. اِنْحَلَقَ شَعْرَهُ [His hair came off; as though it were shaven]. (K voce مَتَّقِبٌ.)

8: see 1, first sentence.

Q. Q. 1. حَلَقَهُ حَلَقَهُ *He cut, or severed, his* حَلَقُومَ [q. v. voce حَلَقٌ]. (Msb. See also art. حَلَقَمَ.) = حَلَقَمَ and حَلَقَنَ: see 2. = حَوَلَتْ, (TA,) inf. n. حَوَلَةٌ, (S,) *He said* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ [see art. حَوْلَ:] so says ISk: (S;) others say حَوَلٌ. (IAth, TA.)

حَلَقٌ [The fauces: and hence, by a synecdoche, the throat, or gullet, i. e. the œsophagus:] the place of the غَضَمَةُ [or epiglottis]; and the place of slaughter in an animal: (AZ, TA:) or the fure part of the neck: (Zj in his "Khalk el-Insân:") or the passage of, or place by which pass, the food and drink, into the مَرِيءَ [or œsophagus]: (TA:) or i. q. ʔ *حَلَقُومَ*: (S, Msb, K;) [but] the latter is the windpipe; the passage of the breath; (Zj ubi suprā, Az, Msb;) which has branches branching from it into the lungs, [namely, the bronchi, consisting of two main branches, which divide into smaller and smaller,] called the قَضَبُ: (Zj ubi suprā, and Msb:) [this word (حَلَقُومَ), however, as well as the former, is sometimes applied to the throat, or gullet: but the former (حَلَقُ) generally signifies the fauces; and the latter (حَلَقُومَ), the windpipe: (see another explanation of the latter word in art. حَلَقَمَ, from the M:) a morsel of food, or the like, is commonly said to stick in the حَلَقُ, but not in the حَلَقُومَ:] حَلَقٌ is of the masc. gender: (Msb:) and its pl. is حَلَقُونَ, (S, Msb,) and sometimes حَلَقٌ; (Msb;) or حَلَقٌ, which is extr.; and pl. of pauc. أَحْلَاقٌ; (TA;) and أَحْلَقٌ is allowable [as a pl. of pauc.] on the ground of analogy; but it has not been heard from the Arabs: (Msb:) ʔ *حَلَقُومَ* is of the measure نَعْلُومَ, (TA,) the م being augmentative, (Msb,) accord. to Kh; but of the measure نَعْلُومَ accord. to others: (TA:) and its pl. is حَلَقِيمَ, and, by contraction, حَلَقَمَ. (Msb.) — ʔ *The part through which the water runs of a watering-trough or tank, and of a vessel:* pl. حَلَقُونَ. (TA.) — And [the pl.] حَلَقُونَ signifies † *The water-courses, and valleys, of a land; and the narrow, or strait, places, of a land, (K, TA,) and of roads.* (TA.) — حَلَقَ الْجَوَ [app. † *The upper region of the air:* see 2, as said of a bird, &c.]. (Z, TA.) — The حَلَقُ of a date is † *The part at the extremity of two thirds thereof: or a part near to the base thereof.* (TA.) = *Unluckiness [to others].* (IAqr, K.) Hence, [accord. to some,] عَفَرًا حَلَقًا [explained above: see 1]. (TA.)

حَلَقٌ *The state of being bereft of a child by*

death; syn. تُثَلَّ [in the CK, erroneously, تُثَلَّ]. (K, TA.) So in the prov., لَأَمَدَ الْحَلَقِ [May bereavement of her child befall thy mother]: or, accord. to the A, it means *shaving of the head* [on account of such, or a similar, bereavement]. (TA.)

حَلَقٌ † *Numerous cattle:* (S, K;) because the herbage is cropped by them like as hair is shaven or shorn. (K.) You say, جَاءَ فَلَانٌ بِالْحَلَقِ وَالْإِخْرَافِ (S) *Such a one came with, or brought, much cattle.* (AZ, S in art. حَرْفُ.) = The seal-ring (IAqr, S, K) that is on the hand [or finger], or in the hand, (IAqr, TA,) of a king: (IAqr, S, K;) or a seal-ring of silver, without a فَصٌّ [or gem set in it]. (ISd, K.) [Hence,] أَعْطَى فَلَانٌ الْحَلَقَ *Such a one was made prince, or governor, or commander.* (TA.)

حَلَقٌ: see حَلَقَةٌ. — Also Camels branded with the mark termed حَلَقَةٌ; (K;) and so ʔ *مُحَلَقَةٌ*. (S, K.)

حَلَقَةٌ [A single act of shaving]. One says to a beloved child, when he belches, حَلَقَةٌ وَكَبْرَةٌ *May thy head be shaven time after time,* (Ibn-'Abbād, K, TA,) [and acquire fat at the navel:] or *mayest thou be preserved so as to have thy head shaven, and to grow old.* (A, TA.) = As meaning *A ring;* i. e. anything circular; as a حَلَقَةٌ of iron, and of silver, and of gold; (TA;) a حَلَقَةٌ of a coat of mail, &c.; (Mgh;) the حَلَقَةُ of a door; and a حَلَقَةُ of people; (S, K;) in this last instance meaning a ring of people; (Msb, TA;) it is also with fet-h to the ل; i. e. ʔ *حَلَقَةٌ*; (S, Mgh, Msb, K;) mentioned by Yoo, on the authority of Abou-'Amr Ibn-El-'Alà, (S, Msb,) and with kesr; (K;) i. e. ʔ *حَلَقَةٌ*; mentioned by Fr and El-Umawee, as of the dial. of Belhárith Ibn-Kaḥb; accord. to the O; or ʔ *حَلَقَةٌ*, accord. to the L: (TA:) or there is no such word as ʔ *حَلَقَةٌ*, (S, K,) in chaste speech, (TA,) except as pl. of حَالِقٌ; (S, K;) accord. to Abou-'Amr Esh-Sheybānee; (S;) or it is a dial. var. of weak authority; (K;) accord. to Th, allowed by all, though of weak authority; (S;) or it is used by poetic license: (Mgh:) Lh says that the حَلَقَةُ of a door is حَلَقَةٌ and ʔ *حَلَقَةٌ*; Kr says the same of the حَلَقَةُ of a company of men; Lh says that it is the former in this case, but that some say the latter; A'Obeyd prefers the latter in the case of a حَلَقَةُ of iron, but allows the former; and prefers the former in the case of a حَلَقَةُ of people, but allows the latter; and Abu-l-'Abbás prefers the former in both cases, but allows the latter: (L:) the pl. is ʔ *حَلَقٌ*, (S, Msb, K,) which is anomalous in relation to حَلَقَةٌ, (S, Msb,) or [rather] a quasi-pl. n., (TA,) but regular in relation to حَلَقَةٌ, (Msb, TA,) [as a coll. gen. n.,] like قَضَبٌ in relation to قَضَبَةٌ; (Msb;) and, (K,) accord. to Ag, (S,) حَلَقٌ, (S, K,) as pl. of حَلَقَةٌ meaning a حَلَقَةُ of men and of iron, (TA,) like بَدْرٌ (S, K) pl. of بَدْرَةٌ, and قَصْعٌ pl. of قَصْعَةٌ; (S;) or this is a regular pl. of حَلَقَةٌ; (TA;) and حَلَقَاتٌ, (AA,

Yoo, S, K,) which is pl. of حَلَقَةٌ; (TA;) and حَلَقَاتُ (K,) which is pl. of حَلَقَةٌ; (TA;) and حَلَقُ in relation to a company of men. (TA.) You say, انْتَرَعَتْ حَلَقَتَهُ [lit. I pulled off his ring], meaning, (app., Ibn-'Abbād,) † I outwent him, or preceded him. (Ibn-'Abbād, K.) And كَالْحَلَقَةِ الْبُفْرَةِ [Like the solid and continuous ring]: a prov., applied to a company of men united in words and action. (TA.) And ضَرَبُوا حَلَقًا They pitched their tents in one series, (K, TA,) so as to form a ring [or rings]: the last word being a pl. of حَلَقَةٌ or of حَلَقَةٌ.

(TA.) And it is said in a trad., نَهَى عَنِ الْجَلْتِ قَبْلَ الصَّلَاةِ, i. e. Rings of men [sitting in the mosque before prayer are forbidden]. (TA.) — [Hence,] حَلَقَتَا الرَّجْمِ † [The two rings of the womb]: one of these is the mouth of the vulva, at its extremity; [the meatus of the vagina:] and the other is that which closes upon the مَدَّة [or seminal fluid] and opens for the menstrual discharge; [the os uteri:] (K:) or, as some say, the other is that whence the urine is emitted; [the meatus urinarius: but the former is the right explanation: and hence] one says, وَقَعَتْ وَتَقَعَتْ حَلَقَةُ الرَّجْمِ † The seminal fluid fell into the entrance of the womb. (TA.) [Hence also,] حَلَقَةُ الدُّبُرِ † The anus; syn. حَتَارَةٌ and شَرَجَةٌ. (Mgh in art. شَرَجٌ.) [See also حَاتِمٌ, last sentence but two.] — حَلَقَةٌ also signifies A brand upon camels, (K, TA,) of a round form, like the حَلَقَةُ [or ring] of a door. (TA.) — And A coat of mail: [because made of rings:] (K:) or coats of mail: (S, Mgh:) or arms, or weapons, in general, (M, Mgh, Mgh,) and coats of mail, and the like. (M, TA.) It is said in a trad., اِنْتَمَرُوا حَلَقَةً [Verily ye are people of the coat of mail, &c., and of fortresses]. (TA.) — And A rope. (K, TA.) — And, of a vessel, (AZ, K,) and of a watering-trough, (AZ,) † The portion that remains vacant after one has put in it somewhat (AZ, K) of food or beverage, up to the half; the portion that is above the half being thus called: (AZ:) [or] of a watering-trough, † the fulness; or less than that. (Abou-Malik, K.) One says, وَفَيْتُ حَلَقَةَ الْحَوْضِ and اِلْتَمَأَتْ حَلَقَةُ [I filled up the حَلَقَةُ of the watering-trough and of the vessel]. (AZ, TA.)

حَلَقَةٌ: see حَلَقَةٌ.

حَلَقَةٌ: see حَلَقَةٌ, in three places.

حَلَقَةٌ: see حَلَقَةٌ.

حَلَقِي: see 1, in six places.

حَلَقِي [Of, or relating to, the حَلَقِي; faucial; guttural]. الحُرُوفُ الْحَلَقِيَّةُ [The faucial, or guttural, letters] are six; namely, هـ and و, to which are appropriated the furthest part of the حَلَقِي; and ع and ح, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.)

رُطِبَ حَلَقَانِ † Ripening dates that have become

ripe as far as the حَلَقِي; which is said by some to be near the base: (TA:) or that have begun to be ripe (K in art. حَلَقَانِ) next the base; (TA in that art.); and so رُطِبَ مُحَلَقٌ; and a single date in that state is termed رُطْبَةُ حُلُقَامَةٍ (K in art. حَلَقِم): or ripening dates that have become ripe to the extent of two thirds; as also مُحَلَقْنِ, (S, K,) and مُحَلَقٌ, (K, TA,) like مُحَدَّثٌ: (TA:) [in the CK مُحَلَقٌ, like مُعْظَمٌ:] and the last signifies, (K,) accord. to Ibn-'Abbād, (TA,) dates partly ripe (K, TA) and partly unripe: (TA:) n. un. with ة: (S, K:) such dates are also termed حَوَالِي, held by ISd to be a kind of rel. n., [as though pl. of حَالَةٌ,] though the reason of the insertion of the ي in this word, he says, was unknown to him: (TA:) and رُطِبَ حَلَقَانِي: (TA from a trad.): the pl. of مُحَلَقٌ is مُحَلَقَاتُ. (TA.)

حَلَقُومٌ: see حَلَقِي, in two places.

رُطْبَةُ حُلُقَامَةٍ: } see حَلَقَانِ.
رُطِبَ حَلَقَانِي: }

حَلَقِي (S, K,) indecl., with kesr for its termination, because changed from its original form, which is حَالِقَةٌ, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (S;) † Death (S, K, TA) that peels [people] off; (TA;) as also حَلَقِي, (K,) allowed by Ibn-'Abbād; and, accord. to the Tekmilch, حَلَقِي also. (TA.) One says, اِنْتَمَرُوا بِكُأْسِ حَلَقِي † [They were given to drink the cup of death]. (ISd, TA.) [See also جَعَارٌ.]

حَلَقِي Pain in the حَلَقِي [or fauces]. (S, K.)

حَلَقِي: see حَلَقِي.

حَلَقِي رأسٌ حَلَقِي [A shaven head]: (ISd, TA:) and شَعْرٌ حَلَقِي [hair shaven off]: (AZ, S:) and لِحْيَةٌ حَلَقِي [a beard shaven off]; not حَلِيقَةٌ: (AZ, S, K:) and عَنَرٌ مُحَلَقَةٌ [a shorn she-goat]. (AZ, S.) The pl. of حَلَقِي is [حَلَقَاتُ and] حَلَقَاتُ. (TA.)

حَلَقَةٌ Shorn hair of a goat. (S, K.)

حَلَقِي: see what next follows.

حَاتِي [Shaving: and] a shaver; (S, TA;) and a shearer of goats: (T, TA:) pl. حَلَقَةٌ: (T, S, K:) and حَلَقِي is syn. with حَاتِي; (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لَا تَفْعَلْ ذَاكَ أُمَّكَ حَاتِي means [Do not thou that:] may God cause thy mother to be bereft of her child so that she shall shave off her hair. (S.) And حَالِقَةٌ occurs in a trad. as an epithet applied to a woman cursed by Moḥammad; (TA;) meaning One who shaves off her hair in the case of an affliction: (K, TA:) or who shaves her face for the sake of embellishment. (TA.) It is also applied to a wound on the head (شَجَّةٌ) That scrapes off the skin from the flesh. (TA in art. دَمَعٌ.) — † Sharp; applied to a knife: (TA:) and so حَالِقَةٌ; applied to a

sword; and also to a man. (Ibn-'Abbād, K.) [Hence, perhaps,] فَلَانٌ حَالِقٌ إِلَى بَعِيهِ † Such a one is looking at me intently, or sharply; as also مُحَلَقٌ. (T, TA in art. زَنَرٌ.) — † Quick, or swift; and light, active, or agile. (TA.) — † Lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.) — Accord. to A'Obeyd and the K, it means An udder: and accord. to the K, it means also full: (TA:) but it is an epithet applied to an udder; and thus applied, it has this latter meaning, i. e. † full; (T, S, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حَلَقِي: (S, TA:) or big, so that it rubs off the hair of the thighs by reason of its bigness: (TA:) and it has also the contr. meaning; (T, TA;) raised (IAqr, T, Kr, ISd, TA) towards the belly, (Kr, ISd, TA,) and contracted, (T, Kr, ISd, TA,) so that its milk has become scanty, (IAqr, T, TA,) or has gone away: (Kr, ISd, TA:) pl. حَلَقَاتُ and حَوَالِي (S, TA) and حَلَقَةٌ. (TA.) [The last is mentioned as pl. of حَالِقِي in the latter sense.] Accord. to Aqr, حَالِقَةٌ أَصْبَحَتْ ضَرْوَةً نَائِقَةً حَالِقَةً means † The she-camel's udder became nearly full. (TA.) And one says حَالِقَةٌ نَائِقَةٌ meaning A she-camel having much milk: (TA:) or having great abundance of milk, and a large udder: and اِبِلٌ مُحَلَقَةٌ camels having much milk: (En-Nadr, TA:) and the pl. of حَالِقِي is حَوَالِي and حَلَقَاتُ. (TA.) — † A high mountain, (S, K, TA,) rising above what surrounds it, and without vegetable produce: or, as some say, a mountain having no vegetable produce; as though it were shaven, or shorn; of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: but Z says that it is from حَلَقِي, said of a bird: (TA:) and a high, or an overtopping or overlooking, place. (S.) One says also, هَوَى مِنْ حَالِقِي, meaning † He fell from a high to a low place. (Har p. 37.) And its pl. حَلَقَاتُ signifies † The vacant spaces between heaven and earth. (TA.) — † Unlucky (K, TA) to a people; as though peeling them; and so حَالِقَةٌ, accord. to the copies of the K; but correctly حَالِقَةٌ, as in the O and Tekmilch. (TA.) — A tendril, or twining portion, of a grape-vine, (S, K, TA,) and of a colocynth and the like, (TA,) hanging to the shoots: (S, K, TA:) because it has a circular form, like a حَلَقَةٌ [or ring]. (T, TA.)

حَالِقَةٌ [an epithet (being fem. of حَالِقٌ q. v.) in which the quality of a subst. predominates] † A year of drought, barrenness, or dearth: so in the saying, وَقَعَتْ فِيهِمْ حَالِقَةٌ لَا تَدَعُ شَيْئًا إِلَّا أَهْلَكَتَهُ † [A year of drought, &c., happened among them, not leaving anything without its destroying it]. (TA.) — And الحَالِقَةُ † The cutting, or abandoning, or forsaking, of kindred, or relations; syn. قَطِيعَةٌ الرَّجْمِ; (Khālid Ibn-Jenebeh, K, TA;) and mutual wronging, and evil-speaking: (Khālid Ibn-Jenebeh, TA:) or that which destroys, and utterly cuts off, religion; like as the razor utterly cuts off hair: occurring in a trad., in which البَغْضَاءُ [i. e. vehement hatred] and الحَالِقَةُ are termed the disease of the nations (دَاءُ الْأُمَمِ). (TA.) — See also حَالِقِي, last sentence but one.

حَالُوَّةٌ: see حَالِي, fifth sentence, and last sentence but one.

حَوَالِي: see حُلُقَان.

مُحَلِّقٌ *A razor*; (K;) the instrument of shaving. (TA.) — [Hence,] كَسَا مُحَلِّقٌ (S, K) + *A very rough [garment of the kind called] كَسَا*; (K, TA;) as though it shaved off the hair, (S, K,) by reason of its roughness: pl. مَحَالِقُ. (S.)

الْمُحَلِّقُ *The place of the shaving of the head, in [the valley of] Mind.* (Lth, K.) = مُحَلَّقَةٌ, applied to camels: see حَلَقَ.

مُحَلِّقٌ: see حُلُقَان: — and حَالِقٌ, in two places. — Also *A vessel less than full.* (K.) — + *Lean, or emaciated*; applied to sheep or goats. (Ibn-'Abbād, K.) — فَلَاةٌ مُحَلِّقٌ + *A desert in which is no water.* (TA.)

مَحْلُوقٌ: see حَلِيقٌ, in two places.

مُحَلِّقٌ: } see حُلُقَان.
مُحَلِّقٌ: }

حلقم

Q. 1. حَلَقَمَةٌ (S, K,) inf. n. حَلَقَمَةٌ (TA,) *He cut, or severed, his حُلُقُوم [or windpipe]*; (S, K;) accord. to the K, meaning *his حَلَقَ*; but see the explanations of حُلُقُوم below: (TA:) *he slaughtered him in the manner termed ذَبَحَ*. (TA.) [Mentioned in the Mṣb in art. حَلَقَ.] = حَلَقَمَ *The dates began to be ripe next the base*; as also حَلَقَنَ, in which the ن is asserted by Yaḥkoob to be a substitute for م. (TA.)

Q. 3. أَحَلَقَمَ *He left, or forsook, food*; expl. by تَرَكَ الطَّعَامَ. (K.)

حُلُقُومٌ *The windpipe, or passage of the breath*; (T, Mgh, TA;) by the cutting, or severing, of which, and of the مَرِيء [or œsophagus] and وَجَان [or two external jugular veins], the lawful slaughtering of an animal is completed: (T, TA:) accord. to the S and K, [and to the Mṣb, in art. حَلَقَ, though it is there correctly and fully explained as meaning the windpipe,] i. q. حَلَقَ: but in the M it is explained [agreeably with general usage] as the *passage of the breath, and of coughing, from the جَوْف [or chest]*; consisting of a series of successively-superimposed cartilages (أُطْبَاقٌ غَرَضِيَّةٌ), before which, in the exterior of the throat, is nothing but skin; having its lower extremity in the lungs, and its upper extremity at the root of the tongue: from it pass forth the breath and the wind and the saliva and the voice: [see also another explanation voce حَلَقَ, from Zj in his "Khalḥ el-Insān," and the Mṣb:] pl. حَلَقِيمٌ and حَلَقِيمٌ. (TA.) Accord. to some, the م is augmentative: accord. to others, radical. (TA.) — [Hence,] they say, نَزَلْنَا مِثْلَ حُلُقُومٍ, meaning + *We alighted in a strait, or confined, place.* (TA.) And حَلَقِيمُ الْبِلَادِ means

+ *The strait, or confined, parts of the country, or of countries*: (Mgh:) or the lateral, and extreme, parts thereof. (TA.)

حُلُقَامَةٌ: see what follows.

بُسْرٌ مُحَلِّقٌ [or rather مُحَلِّقٌ] + *Dates that have begun to be ripe next the base*; (K;) [or that have become ripe to the extent of two thirds; (see حُلُقَان in art. حَلَقَ);] as also مُحَلِّقٌ: (TA:) and رُبَّةٌ حُلُقَامَةٌ [or rather حُلُقَامَةٌ] (in the CK حُلُقَامَةٌ) is applied to a single date in this sense. (K, TA.)

حلقن

Q., or Q. Q., 1. حَلَقَنَ: see 2 in art. حَلَقَ.

حُلُقَانٌ, n. un. with ة: } see art. حَلَقَ.
حُلُقَانِي: }
مُحَلِّقِنَ: }

حلك

1. حَلَكَ, aor. ٤, inf. n. حَلُوكَةٌ (S, Sgh, TA) and حُلُوكٌ; (Sgh, TA;) and حَلَكَ, aor. ٤, (K, TA,) inf. n. حَلَكٌ; (K, TA;) the former verb strangely overlooked by F; (TA;) *It (a thing, S) was, or became, intensely black*; (S, Sgh, K;) as also أَحَلُوكَ. (S, TA.)

12: see above.

حُلُوكٌ: see حَلَكَةٌ.

حَلَكٌ *Blackness*: (S:) or intense blackness; as also حَلَكَةٌ; (K;) like the colour of the crow, or raven: (TA:) [for] حَلَكُ الْغُرَابِ signifies the blackness of the crow, or raven; as in the saying, أَسْوَدُ مِثْلَ حَلَكِ الْغُرَابِ [black like the blackness of the crow, or raven]: (S:) or it means *its حَلَك* [q. v.]: (K:) or if you say حَلَكُ الْغُرَابِ, you mean its beak; (S;) or the blackness of its feathers: (Er-Rāghib, TA in art. حَلَك:) or they said أَسْوَدُ مِنْ حَلَكِ الْغُرَابِ [blacker than the حَلَك of the crow, or raven]: or حَلَكُ الْغُرَابِ: an Arab of the desert, being asked by Fr whether he said the latter or the former, answered that he never said the former: Umm-El-Heythem, being asked by AHāt the same, answered that she said the former, and never the latter; (TA;) and she explained the former as meaning its *two jaws and the part around them*; adding that [the saying that it means] its beak is nought: and IDrd is related to have disallowed the saying accord. to AZ, حَلَكُ الْغُرَابِ: (TA in art. حَلَك:) accord. to AZ, الحَلَك means the colour; and الحَنَك, the beak: some say that the ن in the latter is a substitute for the ل in the former; but others deny this. (TA.) In the saying of a poet,

مِدَادٌ مِثْلَ حَالِكَةِ الْغُرَابِ

[Inh like the حَالِكَة of the crow, or raven], cited by Th, حَالِكَة may be a dial. var. of حَلَك: or it may mean its feathers; its خَافِيَة or its قَادِمَة or other feathers. (TA.)

حَلَكَةٌ: see حَلَكٌ: — and see also حَلَكَةٌ.

Also i. q. حَلَكَةٌ: (K:) formed from the latter by transposition: so in the saying, فِي لِسَانِهِ جَلَكَةٌ [In his speech is a barbarousness, or a vitiousness, or an impediment, &c.]. (TA.)

حَلَكَةٌ (S, Mṣb,) or حَلَكَةٌ (ISd, K,) and حَلَكَةٌ (S, Mṣb, K) and حَلَكَةٌ (K) and حَلَكَةٌ (IDrd, K,) or حَلَكِي (L,) and حَلَكِي (IDrd, K,) *A species of the [kind of lizard called] عَظْلَة*: (S, Mṣb, K:) [in the CK, erroneously, عَظْلَة:] or (S, K [but in the Mṣb which is]) a small reptile, (S, Mṣb, K,) resembling a fish, of a blue [or greyish] colour, and glistening, (Mṣb,) or smooth, and having a mixture of whiteness and redness, (TA in art. نَقَى,) that dives into the sand, (S, Mṣb, K,) like as the aquatic bird dives into the water; the Arabs call it بَنَاتُ النِّقَا, because it dwells in the sand-hills; (Mṣb;) and شَحْمَةُ النِّقَا; (TA in art. نَقَى;) and they liken to it the fingers (بَنَانُ) of girls, because of their softness, or suppleness: it is also called حَلَكَةٌ, which is app. formed by transposition: (Mṣb:) حَلَكٌ [is the coll. gen. n., or quasi-pl. n.; for it] signifies شَحْمَةُ النِّقَا. (L in art. عَوَج.) — For the first of these words, see also حَالِكٌ, in two places.

حَلَكِي: }
حَلَكَةٌ: } see حَلَكَةٌ.
حَلَكَةٌ: }
حَلَكَةٌ: }
حَلَكِي: }
حَلَكُوكٌ: }
حَلَكُوكٌ: } see حَالِكٌ.
حَلَكُوكٌ: }

حَالِكٌ *Intensely black*; as also مُحَلُّوكٌ (K) and حَلَكُوكٌ and حَلَكُوكٌ and مُحَلَّنَكٌ and مُحَلَّنَكٌ (Ibn-'Abbād, K) and حَالِكٌ and أَسْوَدُ حَالِكٌ (TA.) You say حَالِكٌ and أَسْوَدُ حَالِكٌ; both meaning the same; (S;) i. e. *Black that is intensely black.* (TA in art. حَلَك.) And إِنَّهُ مُحَلَّنَكٌ *Verily he, or it, is intensely black.* (TA.)

حَالِكَةٌ: see حَلَكٌ.

مُحَلَّنَكٌ: }
مُحَلَّنَكٌ: } see حَالِكٌ.
مُسْتَحَلِكٌ: }

حلم

1. حَلَمَ (S, Mṣb, K, [in the CK, erroneously, حَلَمَ]) aor. ٤, inf. n. حَلَمٌ (Mṣb, TA) and حَلَمٌ, of which the former is a contraction, (Mṣb,) [both used also as simple substa.] *He dreamed, or saw a dream or vision* (S, Mṣb, K) *في نَوْمِهِ* (K) in his sleep; (S, Mṣb, K;) as also احْتَلَمَ (S, ISd, Mṣb, K,) and احْتَلَمَ (ISd, K,) and احْتَلَمَ. (K.) You say, حَلَمَ بِهِ (S, K, [in the CK, again, erroneously, حَلَمَ]) and عَنْهُ (K,)

like the head [or nipple, when small,] of a woman's breast: (Mgb:) or a tick in the last stage of its growth; for at first, when small, it is called *فُقَامَةٌ*; then, *حَمَانَةٌ*; then, *قُرَادٌ*; and then, *حَلْمَةٌ*: (Aḡ, TA:) the pl., (S,) or [rather] coll. gen. n., (Mgh, Mgb,) is *حَلَمٌ*. (S, Mgh, Mgb.) — And hence, as being likened thereto, (Mgh,) +The head [or nipple, when small,] of a woman's breast, (T, S, Mgh,) in the middle of the *سَعْدَانَةٌ* [or areola]; (T, TA:) in like manner called *قُرَادٌ*: (Mgh:) the little thing rising from the breast of a woman: (TA:) the *حَبَّة* [or small excrescence like a pimple] upon the head of the breast of a woman: (Mgb:) the *نُؤُول* [or small excrescence] in the middle of the breast of a woman: (K:) and the head [or nipple] of each of the two breasts of a man: (Mgb:) the two together are termed *حَلَمَتَانِ*: (S:) the protuberant piece of flesh is termed *حَلْمَةٌ* as being likened in size to a large tick. (Mgb.) — Also A certain worm, incident to the upper and lower skin of a sheep or goat, (Aḡ, S,) in consequence of which, when the skin is tanned, the place thereof remains thin: (S:) or a certain worm, incident to skin, which it eats, so that, when the skin is tanned, the place of the eating rends: pl. [or rather coll. gen. n.] *حَلَمٌ*. (K.) — And A species of plant; (S, K;) accord. to Aḡ, also called *يَتَمَّة*: (S:) Aḡ is also related to have said that it is a plant of the kind termed *عُشْبٌ*, having a dusty hue, a rough feel, and a red flower: another says that it grows in Nejd, in the sands, has a blossom, and roughish leaves, and thorns resembling the coils of a man; and that the camels suffer adhesion of the spleen to the side, and their young are cast, [for spleen and wool] *وتزل أحيائها* (an evident mistranscription in the TA), I read *وتزل أحيائها*, when they depasture it from the dry branches: accord. to AHn, it is [a plant] less than a cubit [in height], having a thirk, or rough, leaf, and branches, and a flower like that of the anemone, except that it is larger, and thicker, or rougher: accord. to the K, it signifies also the tree [or plant] called *سَعْدَانٌ*; which is one of the most excellent kinds of pasture: but Az says, it has nothing in common with the *سعدان*, which is a herb having round [heads of] prickles; whereas the *حلمة* has no prickles, but is a well-known kind of *جَنَبَةٌ*; and I have seen it: (TA:) [Dmr, accord. to Golius, describes it as "a herb less than the *arnoglossa*" (or *arnoglossum*), "whitening in the leaves, and donny."]

حَلِمٌ Having *حلم* [i. e. forbearance, or element, &c.; forbearing, or clement, &c.]: (Mgh, Mgb, K:) pl. *حَلَمَاتٌ* and *أَحْلَامٌ*. (K.) In the Kur xi. 89, it is said to be used by way of scoffing [or irony]. (TA.) *الحليم* is one of the names of God; meaning [The Forbearing, or Clement, &c.; or] He Whom the disobedience of the disobedient does not flurly, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come. (TA.) — *حَلِيمَةٌ مُغْتَاظَةٌ* [lit. Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;] is an appellation given to a stone cooking-pot. (A and TA in art. غِيظ.) — A fat camel: (S:) or a camel becoming fat.

Bk. I.

(ISd, K.) ISd says, I know not any unaugmented verb belonging to it in this sense. (TA.) — And Coming fut. (ISd, K.) — See also *حَلِمٌ*.

حَلِمٌ originally signifies *مُحْتَلِمٌ* [i. e. Dreaming; and particularly dreaming of copulation; and experiencing an emission of the seminal fluid in dreaming]. (Mgh.) — Hence used in a general sense, (Mgh,) meaning One who has attained to puberty, or virility; (AHeyth, Mgh, Mgb, TA;) as also *مُحْتَلِمٌ*. (Mgb, TA.)

حَالُومٌ A sort of *أَقَطٌ* [q. v.; i. e. a certain preparation of dried curd]: (ISd, K:) or *milh* that is made thick, so that it becomes like fresh cheese; (S, K;) but this it is not: (S:) a word of the dial. of Egypt. (TA.)

أَحْلَامٌ Bodies; syn. *أَجْسَامٌ*. (ISd, K.) ISd says, I know not any sing. of it [in this sense]. (TA.) — It is also pl. of *حَلِمٌ*: — and of *حَلِمٌ*: — and of *حَلِمٌ*. (K.)

تَحْلِمَةٌ: see *حَلِمٌ*.

مُحْتَلِمٌ: see *حَلِمٌ*, in two places.

حلو

1. *حَلَا*, aor. 2; (S, Mgb, K;) and *حَلَى*, aor. 2; and *حَلَوٌ*, aor. 2; (K;) inf. n. *حَلَاوَةٌ* (S, Mgb, K) and *حَلَوَانٌ*; (K;) It (a thing, S, Mgb) was, or became, sweet; (S, K;) as also *أَحْلَوِي*; (S, K;) or this latter signifies it was, or became, very sweet. (TA.) And in like manner, *حَلَا لِي* [It was, or became, sweet to me]. (Mgb.) And *حَلَى بَعْضِي*, aor. 2, inf. n. *حَلَاوَةٌ*, [The fruit was, or became, sweet.] (TA.) — *حَلَى بَعْضِي* (S, Mgb, K) and *فِي عَيْنِي* (S) and *بَصْدَرِي* (S, Mgb) and *بِقَلْبِي* (K,) aor. 2; (S, Mgb, K;) and *حَلَا*, aor. 2; (S, K;) inf. n. *حَلَاوَةٌ* (S, Mgb, K) and *حَلَوَانٌ*; (K;) He, (S,) or it, (Mgb,) pleased me, or excited my admiration; (S, Mgb;) was goodly, or beautiful, in my estimation: (Mgb:) or one says, *حَلَى فِي عَيْنِي* (Lth, Aḡ, S, K*) or *فِي صَدْرِي* (Aḡ, TA,) aor. 2, inf. n. *حَلَوَانٌ*; (Lth, TA;) and *حَلَا فِي قَلْبِي* (Lth, Aḡ, S, K*) aor. 2, inf. n. *حَلَوٌ* (Lth, TA) and *حَلَاوَةٌ*. (TA.) *تَحَلَى بِهِ الْعَيْنُ* is an inverted phrase, used by a poet, for *بِالْعَيْنِ تَحَلَى*. (S.)

It has been said that *حَلَى فِي عَيْنِي* (ISd, and K in art. *حَلَى*) and *فِي صَدْرِي* (ISd) is from *الْحَلَى*, (ISd, K,) meaning the thing that is worn, because it signifies *It was beautiful in my eye, like the حَلَى*; not from *حَلَاوَةٌ*; (ISd, and TA in art. *حَلَى*;) but this saying is not valid, nor approved. (TA in the present art.) Accord. to Lh, one says, *حَلَى بِقَلْبِي* and *فِي عَيْنِي* and *حَلَى الْمَرْأَةُ بَعْضِي* and *حَلَتْ*, aor. 2, inf. n. *حَلَاوَةٌ*; and *حَلَتْ*, aor. 2, inf. n. *حَلَاوَةٌ*; [The woman was pleasing in my eye, and in my mind, or heart.] (TA.) — *مَا أَمْرٌ وَمَا يَحْلُو* He is not bitter at one time, and he is not sweet at another. (IAḡ, K, TA.)

[In some copies of the K, *وَلَا يَحْلُو*.] And *أَمْرٌ وَأَحْلُو* and *أَمْرٌ وَأَحْلُو* I am bitter at one time, and I am sweet at one time. (IAḡ, M in art. [See also 4.] — *حَلَى الشَّيْءُ*, aor. 2, (K,) inf. n. *حَلَاوَةٌ*; (TK;) and *اسْتَحْلَاهُ*, (S, Mgb, K,) from *الْحَلَاوَةُ*, like *اسْتَجَادَهُ* from *الْجَوْدَةُ*, (S,) [the most common form,] and *تَحْلَاهُ*, (K,) and *أَحْلَوَاهُ*, (S, K,) which is the only trans. verb of its measure except one other, in the phrase *إِعْرَورِيَتُ الْفَرَسِ*; (S;) all signify the same; (K;) He esteemed the thing sweet [both properly and metaphorically as is indicated in the TA]: (Mgb in explanation of the second of these verbs, and TK in explanation of all of them;) and [in like manner] *أَحْلَيْتُهُ* I found it to be sweet: (S, K:) or this signifies I made it sweet: (K:) or it has both of these significations: (S:) you say, *أَحْلَيْتُ هَذَا الْمَكَانَ*, meaning *اسْتَحْلَيْتُهُ* [I esteemed, or found, this place to be sweet, or pleasant]. (TA.) And *حَلَيْتُ الْعَيْنَ* [The eye esteemed, or found, him, or it, to be pleasing, or goodly, or beautiful]. (IAḡ, TA in art. *حَلَى*.) — *حَلَى مِنْهُ بَخِيرٌ*, (K,) aor. 2; (TA;) and *حَلَا*, (K,) aor. 2; (TA;) He found, or experienced, or he got, or obtained, from him, or it, good. (K.) [See also 1 in art. *حَلَى*.] — *حَلَاهُ كَذَا*, (Mgb, K,) or *حَلَاهُ الشَّيْءُ*, (S, K,) inf. n. *حَلَوٌ* (S, K [in the CK *حَلَوٌ*]) and *حَلَوَانٌ*, (S,) He gave him (S, Mgb, K) the thing, (K,) or such a piece of property, [as a gratuity,] for something that he had done; not as hire, or pay, or wages. (S.) — You say also *حَلَوْتُ* meaning I bribed another; gave him a bribe. (TA.) — And *لَا حَلَوَانَكَ حَلَوَانَكَ* I will assuredly give thee thy requital. (IAḡ, K.) — *حَلَوَانٌ* also signifies A man's taking for himself a portion of the dowry of his daughter: an act for which the Arabs used to reproach him who did it. (S, Mgb.) You say, *حَلَاهُ*, inf. n. *حَلَوٌ* [in the CK *حَلَوٌ*, and *حَلَوٌ* also,] and *حَلَوَانٌ*, He gave him in marriage his daughter, or his sister, (K, TA,) or any woman, (TA,) for a certain dowry, on the condition that he should assign to him a certain portion of it. (K, TA.) — *حَلَوْتُ* *الْمَرْأَةَ* i. q. *حَلَيْتُهَا*, i. e. I assigned, or gave, to the woman *حَلَى* [or ornaments]. (S.)

2. *حَلَاهُ*, (S, K, [erroneously written in the CK without the sheddeh,]) inf. n. *تَحْلِيَةٌ*, (K,) He made it sweet; (S, K;) namely, food; (S;) or a thing; (K;) as also *أَحْلَاهُ*: (S:) and so *حَلَاهُ*, which is anomalous: (K:) sometimes they said, *حَلَّاتُ السَّوْبِقِ* [I sweetened the meal of parched barley, or the mess made thereof]; pronouncing with hemz that which is not [properly] with hemz: (S:) this is said by Lth to be a mistake on their part. (TA.) — [Hence,] *حَلَيْتُ الشَّيْءَ فِي عَيْنِ صَاحِبِهِ* [I made the thing to seem pleasing, or goodly, or beautiful, in the eye of its possessor]. (S.)

3. *حَالَيْتُهُ*, (inf. n. *مُحَالَاةٌ*, TK,) I jested, or joked, with him. (S, K, TA.)

4: see 2. — Hence, (TA,) *مَا أَمْرٌ وَمَا أَحْلَى*

† *He said not anything*: (S, TA:) or the meaning is similar to that of the phrase next following. (TA.) *مَا يُبْرُ وَمَا يُحْلِي* † *He says not a bitter thing nor a sweet thing*: and *he does not a bitter thing nor a sweet thing*. (K.) [See a similar phrase near the middle of the first paragraph.] — See also another signification in the first paragraph. — *مَا أَحْلَاهُ* [How sweet, &c., is it!] is said by some to be an instance of a verb having a dim. form; so that you say, *مَا أَحْلَاهُ* [How very sweet, &c., is it!]; like *مَا أَمْلَحَهُ* [q. v.]. (TA in art. ملح.)

5. *تَحَلَّاهُ*: see 1.

6. *تَحَلَّتْ* *She* (a woman) *affected, or made a show of, sweetness, and self-conceitedness*. (S.)

8. *اِحْتَلَى لِنَفَقَةِ امْرَأَتِهِ*, and *لِبَهْرِمَا*, *He exercised art, or ingenuity, for [the purpose of procuring] the expenses of his wife, and her dowry*: one says, *اِحْتَلَى قَتْرُوجًا* [Exercise thou art, &c., and marry]. (TA.)

10: see 1, in two places. — *استَحْلَاهُ* also signifies *He sought [to elicit] its, or his, sweetness*. (TA.)

12. *احلولى*: see 1, first sentence. — [Hence,] said of a man, *He was, or became, sweet in disposition*. (IAqr.) — *احلولة*: see 1.

حَلَا A medicine mixed, or moistened, with water or the like. (K.)

حَلْوٌ Sweet; contr. of *مُرٌّ*; (S, K:) i. e., in the mouth: and in like manner, in the eye [meaning pleasing, or goodly, or beautiful: see 1]: (TA:) applied also to a saying, and to an action: (K:) fem. with *ة*. (Msb.) And *الْحَلْوُ الْحَلَالُ* † *Language in which is nothing that induces doubt, or suspicion*: (K and TA in art. حل.) and *the man in whom is nothing that induces doubt, or suspicion*. (TA in the present art.) And *حَلْوٌ*, also, applied to a man, † *One who is excited to briskness, liveliness, or sprightliness, (يُسْتَحَفُّ) and is esteemed pleasing, or goodly, or beautiful, in the eye*; (K, TA:) as also *حَلْوٌ*: (IAqr, K:) the fem. is *حَلْوَةٌ*: the pl. masc. *حَلْوُونَ*, and pl. fem. *حَلْوَاتٌ*: (K:) there is no broken pl., masc. or fem. (TA.)

حَلْوٌ A small *حَفٌّ* [q. v., in the CK, erroneously, *خَفٌّ*,] with which one weaves: (K, TA:) or the wooden thing which the weaver turns round: [app. meaning the yarn-beam, upon which the yarn is rolled; termed *حَفَّةٌ*:] the poet Shemmākh likens the tongue of a braying [wild] ass to a *حَلْوٌ* that has slipped from the back of a loom. (TA.)

حَلْوَى: see *حَلْوَةٌ*.

أَحْلَى: see *حَلْوَى*.

حَلْوَةٌ and *حَلْوَى* (S, Msb, K, &c.) the latter mentioned by Aq, of the fem. gender, (TA,) [Sweetmeat; as also *حَلَاوَةٌ*; (see *حَلَاوَةٌ*, below); this last and *حَلْوَى* used in this sense in the present day;] an eatable, (T, S, M, Msb,) well known, (K,) prepared with sweetness; (T, M,

Msb;) said to be peculiarly applied to such as is prepared with art [as distinguished from such as is naturally sweet]: (TA:) the *حَلْوَةٌ* mentioned in a trad. is said to be that which is termed *مَجِيع* [made of dates kneaded with milk]: (MF, TA:) the pl. of *حَلْوَى* is *حَلَاوَى*, with *fet-h* to the و. (Msb.) — The former is also applied by some to *Fruit*; syn. *فَاكِهَةٌ*: (T, TA:) or both, (K,) or the former, (TA,) to *sweet fruit*. (K, TA.) — See also *حَلَاوَةٌ*.

حَلْوَانٌ is a subst. [as well as an inf. n.], signifying A gift: (Msb:) [a gratuity: so in the present day:] the hire, or pay, of a broker; (Lh, K;) and of a diviner, (Aq, S, Msb, K,) for divination, (Aq,) which is forbidden in a trad.: (S, Msb:) and a requital; see 1. (IAqr, K.) Also The dowry, or nuptial gift, of a woman: (Msb, K:) [or a portion thereof which the father or guardian of the bride used, in some cases, to take for himself; see 1:] or a gift to a woman in consideration of having her as a wife during a certain fixed period; (K;) according to a practice obtaining in Mekkeh: (TA:) or a gift of the nature of a bribe. (K.)

حَلْوٌ: see *حَلْوَةٌ*. — *نَاقَةٌ حَلْوَةٌ*: see the next paragraph.

قَوْلٌ حَلْوِيٌّ A saying sweet in the mouth. (K.) — *نَاقَةٌ حَلْوِيَّةٌ* (Lh, M, K) and *حَلْوِيَّةٌ* (K,) the latter is the original form [but app. obsolete], (Lh, M,) A she-camel eminent, (Lh, M,) or perfect, (K,) in pleasingness, or goodness, or beauty: (Lh, M, K:) or pleasing in appearance and pace. (TA in art. علو.)

حَلَاوَةُ الْقَفَا: see *حَلَاوَةٌ*.

حَلَاوَةٌ Sweetness; contr. of *مَرَارَةٌ*. (TA.) [See 1, of which it is an inf. n.] — See also *حَلْوَةٌ*. — *أَرْضٌ حَلَاوَةٌ* Land that produces herbs, or leguminous plants, of the kind termed *ذُكُورٌ* [q. v.]. (K.) — See also what next follows.

حَلَاوَةُ الْقَفَا (T, S, Msb, K) and *الْقَفَا* (IAth, K,) but this is said by Ks to be unknown, (TA,) and *حَلَاوَةُ الْقَفَا* (IAth) and *حَلَاوَةُ الْقَفَا* (K, TA,) with *damm*, mentioned by Lh, (TA, [in the CK *حَلَاوَةُ الْقَفَا*]) and *حَلَاوَةُ الْقَفَا* (Sgh, K) and *حَلَاوَةُ الْقَفَا* (S, K,) The middle of the back of the neck: (T, S, Msb, K:) or, as some say, the [small protuberance termed] *فَأْسٌ* of [or rather above] the back of the neck. (T.) — *حَلَاوَةٌ* is also said to signify the same as *حَلَاوَةٌ*, i. e. What is rubbed between two stones, to be used as a collyrium. (TA. [See the latter of these two words in art. حَلَا.])

حَلَاوَةُ الْقَفَا: see the next preceding paragraph.

حَلَاوَى A certain plant: (S:) or a certain small tree, (K,) of the kind termed *جَنَّةٌ*, evergreen: (TA:) and, (K,) or, as some say, (TA,) a certain thorny plant, (K,) having a yellow flower, and small round leaves like those of the *سَذَابٌ* [or rue]: (TA:) a species of plant found in the desert: (T, TA:) pl. *حَلَاوَى*, (K,) like the sing., (TA,) and, (K,) or, as some say, (TA,) *حَلَاوِيَّاتٌ*. (K.) It has been said that the

sing. is *حَلَاوِيَّةٌ*, like *رَبَاعِيَّةٌ*: but Az says that this was not known by him: Aq mentions, as of the measure *فُعَالَى*, the words *حُزَامَى* and *رُخَامَى* and *حَلَاوَى*; each the name of a plant. (TA.) — *حَلَاوَةُ الْقَفَا*: see *حَلَاوَةٌ*.

حَلَاوَةُ الْقَفَا: see *حَلَاوَةٌ*.

حَلَاوَةٌ A maker and seller of *حَلَاوَةٌ* [or sweetmeat]. (TA.)

[*أَحْلَى* More, and most, sweet, both properly and metaphorically:] *حَلْوَى* is [its fem.] the contr. of *مُرَى*: you say, *خُذِ الْحَلْوَى وَأَعْطِهِ الْمُرَى* [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S.)

مَا أَحْلَاهُ: see 4, last sentence.

حلى

1. *حَلَيْتُ الْمَرْأَةَ*, aor. -, inf. n. *حَلَيْتُ*, I assigned, or gave, to the woman *حَلِيٌّ* [or ornaments]; and so *حَلَوْتُهَا*. (S.) [See also 2.] — *حَلَيْتُ* (S, Msb, K,) aor. -, (K,) inf. n. as above, (Msb, K,) *She* (a woman) *acquired an ornament, or ornaments*: (K:) or *she wore an ornament, or ornaments*; as also *تَحَلَّتْ*: (Msb, K:) or the former signifies *she had an ornament, or ornaments*: (S, K:) and the latter, *she adorned herself with an ornament, or ornaments*: (S, Mgh, TA:) or *she made for herself an ornament, or ornaments*. (Msb, TA.) — *لَمْ يَحَلَّ* — *He gained not, or derived not, from him, or it, any great profit, advantage, or benefit*: the verb is not used in this sense except in negative phrases; (S, TA;) and is from *الْحَلَى* and *الْحَلِيَّةُ*; because the mind reckons an ornament as an acquisition: not from *حَلْوٌ*. (TA.) [But an affirmative phrase, with the verb *حَلَى* used in a similar sense, is mentioned in the K in art. *حَلْوٌ*: see 1 in that art. See also 1 in art. *حَلَا*.] — See also *حَلِيٌّ*, below. — *حَلَيْتُ الشَّيْءَ*: see *حَلَيْتُ*, in art. *حَلَا*.

2. *تَحَلَيْتُ الْمَرْأَةَ*, (S, Msb, K,) inf. n. *تَحَلَيْتُ*, (K,) *He decked the woman with an ornament, or ornaments*: (S, Msb, K:) [see also 1, first sentence: and in like manner, *السَّيْفُ* the sword:] or *he made for her an ornament, or ornaments*: or *he described her*: (K:) or you say also *حَلَيْتُ الرَّجُلَ* as meaning *I described the جَلِيَّةُ* [i. e. quality, or qualities or attributes, or state or condition,] of the man: (S:) and you say also, *حَلَاهُ عَلَيْهِ* [he described it to him]. (L in art. سلج.) The verb in the first of these senses is doubly trans., as in the saying in the Kur [xviii. 30, &c.], *يَحْلَتُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ* [They shall be decked therein with bracelets of gold]. (TA.) — *حَلَاوَتُهُمْ* for *حَلَاوَتُهُمْ*: see 2 in art. *حَلَا*.

5. *تَحَلَّتْ*: see 1, in two places. — [Hence,] *تَحَلَّى فَلَانٌ بِمَا لَيْسَ فِيهِ* Such a one affected that which was not in him. (TA.) — *تَحَلَّاهُ* *He knew his* [جَلِيَّةُ, i. e.] quality, or qualities or attributes, or state or condition. (TA.)

حَلَا *Pustules breaking out in the mouths of children* [app. after a fever; like **حَلَا**]. (Kr, M.)

حَلَى An ornament (Mgh, Msh, K) of a woman, (S, Mgh, Msh,) of moulded metal, or of stones, (K,) or of gold, or of silver, and some say, or of jewels, or gems: (Mgh:) pl. **حَلَى** (S, Mgh, Msh, K) and **حَلَى**, also, because of the **ي**, like **عَصَى**: (S, TA:) or **حَلَى** is a pl. [or coll. gen. n.], and its sing. [or n. un.] is **حَلِيَّة**: (K:) so says AAF: (TA:) **حَلِيَّة**, also, signifies the same as **حَلَى**; (K; [in the CK **حَلَى**];) and particularly, (K,) the ornament, or ornaments, (**حَلَى**, K, or **زينة**, Mgh and Msh,) of gold or silver, (Mgh,) of a sword, (S, Mgh, Msh, K,) as also **حَلَاة**, (K,) or of a lamp, and of other things: (Mgh:) accord. to Lth, **حَلَى** signifies any **حَلِيَّة** [i. e. ornament, or ornaments,] with which one decks a woman or a sword and the like: but accord. to others, only of a woman; and one says only **حَلِيَّة** in relation to other things, to a sword [for instance], and the like: (TA:) the pl. of **حَلِيَّة** is **حَلَى** and **حَلَى**; (S, K;) or, accord. to IF, it has no pl. (Msh.)

حَلَى A cry by which a she-camel is chidden; as also **حَل** and **حَل**; like as a he-camel is by the cry **حَوْب** and **حَوْب** &c.: (TA voce **حَوْب**;) or by which female camels are chidden; as also **حَل**, and, when in connexion with a following word, **حَل**. (TA voce **حَل**, in art. **حَل**.) One says, in chiding the she-camel, **حَلَى لَا حَلِيَّتَ** [On! mayest thou not gain any great benefit: like as one says, in chiding the he-camel, **حَب لَا مَشِيَّتَ**, &c.]. (TA in the present art.)

حَلَاة: } see **حَلَى**.
حَلِيَّة: }

حَلِيَّة: see **حَلَى**, in two places. — Also The quality, or the aggregate of the attributes or qualities, or the state or condition, (S, Mgh, Msh, K,) and the make, and form, (K,) and the appearance in respect of colour, or complexion, &c., (Mgh,) of a man: (S, Mgh:) pl. **حَلَى** and **حَلَى**. (Mgh, Msh, TA.) A description of the face, or countenance, of a man. (TA.) — **الْحَلِيَّة** in a trad. respecting **الْوُضُوءُ** means [The mode of ablution termed] **التَّحْجِيلُ**. (TA. [See 2 in art. **حَجَل**].)

حَلَى Dry, dried up, or tough. (TA.) — What has become dry (S, K) and white (K [but see **نَصِي**]) of the [plant called] **نَصِي**, (S, K,) and **سَبَط**: Az says, it is one of the best kinds of pasture of the people of the desert for camels and horses; and when its produce appears, it resembles eared corn: accord. to Lth, it is every plant that resembles corn, or seed-produce, in its manner of growth; but this, says Az, is a mistake: (TA:) n. un. with **ة**: (K:) and pl. **أَحْلِيَّة**. (S.) — The pole, or long piece of wood, [app. of a plough,] that is between the two bulls: of the dial. of El-Yemen. (TA.)

حَلِيَّة: see **حَلَى**.

حَلِيَّة A certain plant. (K.) — And A certain food of the Arabs, (Sgh, K,) in which dates are rubbed and pressed [or mashed] with the hand. (Sgh.)

حَال (K) and **حَالِيَّة** (S, K) A woman having an ornament or ornaments; (S, K;) as also **حَلِيَّة**: (S:) or wearing an ornament or ornaments; as also **مُتَحَلِيَّة**: (K:) pl. **حَوَال**. (S.) — And [hence,] **حَالِيَّة** means † Trees having leaves and fruit. (TA.)

مُحَلَّى Ornamented: applied to a sword [&c.]. (S.) — [Described.]

مُتَحَلِيَّة: see **حَال**.

1. **حَمَر**, (S, K,) sec. pers. **حَمِيَّتَ**, aor. **حَمَر**, inf. n. **حَمَر**, (TA,) [or perhaps this should be **حَمَر**, (TA,) It (water) became hot. (S, K, TA.) — **حَمِيَّتَ**, aor. **حَمَر**, (K,) inf. n. **حَمَر**, (S, K,) I was, or became, **أَحْمَر**, signifying black; (S, K; [accord. to the latter of which, and accord. to El-Hejeree, this epithet also signifies white; but it appears from the TA that the former only is here meant; and the verb seems primarily to signify I became rendered black by heat;]) as also **أَحْمَوِيَّتَ** [originally **أَحْمَوِيَّتَ**, or from **أَحْمَى**, q. v.], and **تَحْمِيَّتَ**, (K, [omitted in the TA,]) and **تَحْمِيَّتَ**. (K, TA: the last, in the CK, written **تَحْمِيَّتَ**.) — **حَمَر الْجَمْر**, sec. pers. **حَمِيَّتَ**, aor. **حَمَر**, inf. n. **حَمَر**, The live coals became black, after their flaming had ceased, or after they had become extinguished: (Msh:) or **حَمَتِ الْجَمْرَةُ**, (S, K,) sec. pers. as above, (TA,) aor. **حَمَر**, the live coal became a piece of charcoal, (S, K,) or of ashes. (S.) — **حَمَر**, (S, K,) aor. **حَمَر**, (S,) inf. n. **حَمَر**, (TA,) He heated it, namely, water, (S, K, TA,) with fire; (TA;) as also **أَحْمَر**, (S, K,) and **حَمِيَّة**. (K.) You say, **أَحْمُوا لَنَا الْمَاءَ**, (TA,) or **مِنَ الْمَاءِ**, (S,) Heat ye for us the water, or some of the water. (S, TA.) — He heated it; kindled fire in it; filled it with firewood, to heat it; or heated it fully with fuel; namely, an oven. (K, TA.) — **حَمَرِ الْأَيْتَةِ**, (S,) or **الشَّحْمَةِ**, (K,) aor. **حَمَر**, (S,) inf. n. **حَمَر**, (TA,) He melted [the fat of a sheep's tail, or the piece of fat]. (S, K.) — **حَمَرِ نَفْسِهِ**: see 4. — **حَمَر** He (a man, S) was, or became, fevered, or affected with fever; or he had, or was sick of, a fever: (S, Mgh, Msh, K:) or one says [of himself], **حَمِيَّتَ خَبِي**, (K, TA, [in the CK, erroneously, **حَمِيَّتَ**],) being held by ISd to be an inf. n. like **بَشَرِي** and **رَجَعِي**; (TA;) and the simple subst. [also] is **خَبِي**: (K:) [or the inf. n. is **حَمَر**; for] you say, **حَمِيَّتَ خَمًا**; and the simple snbst. is **خَمِي**. (L.) And **حَمَر عَلَى طَعَامٍ** He had a fever from eating [certain] food. (K, TA.) And **حَمَر**, [app. **حَمَر**,] inf. n. **حَمَام**, said of a camel, He had a fever.

(TA. [See **حَمَام**, below.]) — **حَمَر** said of an affair, an event, or a case: see 4. — **حَمَرِ أَرْحَالِ**, **الْبَجِيرِ**, (Fr, S, K,) aor. **حَمَر**, (S,) He hastened the going, or departure, of the camel. (Fr, S, K.) — **حَمَرَهُ كَذَا**, and **أَحْمَرَهُ**, He (God) decreed, or appointed, to him, or for him, such a thing. (K, TA.) And **حَمَر**, (S, K,) inf. n. **حَمَر**, (K,) or **حَمَوَر**, (Har p. 347,) It (a thing, S, or an event, K) was decreed, or appointed; (S, K;) as also **أَحْمَرَهُ**. (S.) And **حَمَرَهُ ذَلِكَ** That was decreed, or appointed, to him, or for him. (K.) — **حَمَرَهُ**, (S, K,) aor. **حَمَر**, (S,) i. q. **قَصَدَ قَصْدَهُ** [like **أَبَهُ**, q. v.; **حَمَر** in this sense being a dial. var. of **أَمَر**, as also **أَبَهُ**]. (S, K.) — See also 4 as an intrans. v.

2. **حَمِيَّة**: see 1. — Also, (S, Msh, K,*) inf. n. **تَحْمِيَّر**, (Msh,) He blackened (S, Msh, K) his (a man's, S) face, (S, K,) or it, one's face, (Msh,) with charcoal. (S, Msh, K.) [Hence,] **حَمِيَّر وَجْهَهُ** The face of the fornicator, or adulterer, was blackened [with charcoal]. (Mgh. [See 2 in art. **جَبَه**].) — [Using the verb intransitively,] you say also, **حَمَرُ رَأْسِهِ** His head became black after shaving: (S, Mgh, TA:) [i. e.] the hair of his head grew [again] after it had been shaven. (K.) And hence, **حَمَرُ بَالِئَةٍ**, said of the hair, It was rendered black by the water: because the hair, when shaggy, or dishevelled, in consequence of its being seldom dressed or anointed, becomes dusty; and when it is washed with water, its blackness appears. (TA.) And **حَمَرُ الْغُلَامِ** The boy's, or young man's, beard appeared. (K.) And **حَمَرُ الْفَرْخِ** The young bird's plumage came forth: (S, K:) or its down. (TA.) And **حَمِيَّتِ الْأَرْضُ** The herbage of the land appeared, of a green hue inclining to black. (K.) — **حَمَرُ أَمْرَاتِهِ**, (S, K,) inf. n. **تَحْمِيَّر** (Mgh, TA) [and **نَحْمَةٍ**], He gave a present to his wife after divorce: (S, M, K,*) the explanation in the K, **مَتَّعَهَا بِالْطَّلَاقِ**, should be, as in the [S and] M, **بَعْدَ**, **مَتَّعَهَا بِشَيْءٍ**. (TA.) The verb is doubly trans., as meaning **أَعْطَى**: so in the phrase, **حَمَرَهَا خَادِمًا** He gave her, after divorce, a black female slave: or this may be for **حَمَرَهَا بِهَا**. (TA.) [Hence,] **ثِيَابُ التَّحْمِيَّةِ** The clothing with which a man attires his wife when he gives her a gift after divorce. (K, TA.)

3. **حَامَّة**, inf. n. **مُحَامَّة**, i. q. **قَارَبَهُ** [app. as meaning He approached, or drew near to, him, or it]. (K.) And **حَامِيَّتَهُ**, (inf. n. as above, K,) I desired, or sought, to obtain from him, or I demanded of him, something. (El-Umawee, S, K.)

4. **أَحْمَر** as syn. with **حَمَر** and **حَمِيَّة**: see 1, in two places. — Also He washed him (namely, another man,) with **حَمِيَّر** [i. e. hot water]. (S.) And **أَحْمَرُ نَفْسِهِ** He washed himself with cold water, (K,) accord. to IAAr: but accord. to others, with hot water; as also **نَفْسُهُ**: and **حَمَر**: and **حَمَر** [is an inf. n. of **حَمَر**, and] signifies the washing oneself; but is of a vulgar dialect. (TA.)

thereof strengthens the venereal faculty, and increases the seminal fluid and the blood; the putting it, cut open while alive, upon the place stung by a scorpion, is a proved cure; and the blood stops bleeding from the nose: (K:) the n. un. is with *ḥ*; (S, Mgh, K:) which is applied to the male and the female: (S, Mgh, K:) and in like manner, *ḥamā*, because the *ḥ* is added to restrict to unity, not to make fem.: (S:) but to distinguish the masc., you may say, *ḥamā* *ʿalī ḥamā*, i. e. *I saw a male [pigeon] upon a female [pigeon]*: (Zj, Mgh:) accord. to ISd and the K, however, *ḥamā* should not be applied to the [single] male: (TA:) in a verse of Homeyd Ibn-Thowr, cited voce *ḥamā*, by the n. un. is meant a *qumra*: the pl. of *ḥamā* is *ḥamā*, (S,) [or rather this is the coll. gen. n.,] and *ḥamām* (S, K) and *ḥamāmāt*: (S:) and sometimes *ḥamā* is used as a sing.: [so in an ex. above: and] Jirān-el-'Owd says,

* وَذَكَرَنِي الصَّبَا بَعْدَ التَّائِي

* حَمَامَةٌ أَتَيْتُكَ تَدْعُو حَمَامًا

[And a female pigeon of a thicket, calling a male pigeon, reminded me of youth, after estrangement]: a poet also says,

* حَمَامًا قَفَرَةً وَقَعَا نَطَارًا

[Two pigeons of a desert tract alighted and flew away]: and El-Umawee cites, as an ex. of *ḥamā* applied to the domestic [pigeons],

* قَوَاتِنًا مَكَّةَ مِنْ وَرَقِ الْحَمَى

[Inhabiting Mekkeh, of the pigeons of a white colour inclining to black]; by *الحمى* [or rather it should be written *الحما*] meaning *ḥamā*. (S.)

ḥamā The fever (*ḥamī*) of camels; (S;) as also *ḥamā*: (TA:) or of all beasts, (K, TA,) including camels: (TA:) accord. to ISh, when camels eat date-stones, [which are often given to them as food,] they are [sometimes] affected with *ḥamā* and *ḥamā*; the former of which is a heat affecting the skin, until the body is smeared with mud, or clay, in consequence of which they forsake the abundant herbage, and their fat goes away; and it continues in them a month, and then passes away. (Az, TA.) — *ḥamā* *qumra* The disease termed *qumra*, which affects men. (TA.) — See also *ḥamī*. — A noble chief, or lord: (K:) thought by Az to be originally *ḥamā*. (TA.)

ḥamā: see its syn. *ḥamī*; of which it is also a pl. (K.)

ḥamī The *qayṣ* [or summer: or the most vehement heat of summer, from the auroral rising of the Pleiades (at the epoch of the Flight about the 13th of May O.S.) to the auroral rising of Canopus (at the same period about the 4th of August O.S.): or vehemence of heat]: (S, K:) or a period of about twenty nights, commencing at the [auroral] rising of *al-dubān* [at the epoch of the Flight about the 26th of May O.S.]. (AZ, T voce *ḥamī*.) — Live coals with which one fumigates. (IAqr,

Sh.) — Hot water; (T, S, ISd, Mgh, Mgh, K;) as also *ḥamī*: (S, ISd, K:) or so *ḥamī* *ma*: (Mgh:) pl. *ḥamām*; (K;) i. e. pl. of *ḥamī*, accord. to IAqr; but accord. to ISd, of *ḥamī* (TA.) — And Cold water: (K:) or cold, applied to water: so, accord. to IAqr, in the saying of a poet,

* وَسَاغَ لِي الشَّرَابُ وَكُنْتُ قَدَمًا

* أَكَادُ أَغْصُ بِالْمَاءِ الْحَمِيرِ

[And wine has become easy to swallow to me, whereas I used, in old time, nearly to be choked with cold water]: (Az, TA:) thus bearing two contr. significations. (Az, K.) — The ruin that comes in the time of vehement heat; (S;) or after the heat has become vehement, (M, K,) because it is hot; (M;) or in the *ṣayf* [or summer], when the ground is hot. (TA.) — *ḥamī*; (Az, S, A, K;) as also *ḥamī*: (Az, A, K:) and *ḥamā* is said to signify the sweat of horses. (Ham p. 92.) One says, (to a person who has been in the bath, A, TA,) *ḥamā* *ḥamī* and *ḥamā* *ḥamī*, meaning *May thy sweat be good, or pleasant*; (Az, A, K;) and consequently, *may God make thy body sound, or healthy*: (A, TA:) or the former may mean as above, or *may thy bathing be good, or pleasant*: (IB:) one should not say, *ḥamā* *ḥamī*, (K, TA,) though MF defends it. (TA.) — A relation, (Lth, S, K,) for whose case one is anxious or solicitous, (S,) or whom one loves and by whom one is beloved: (Lth, K:) or an affectionate, or a compassionate, relation, who is sharp, or hasty, to protect his kinsfolk: or an object of love; a person beloved: (TA:) or a man's brother; his friend, or true friend; because anxious, or solicitous, for him: (Ham p. 90:) and *ḥamī* signifies the same: the pl. [of *ḥamī*] is *ḥamām*: and sometimes *ḥamī* is used as a pl., and as fem.; (K;) as well as sing. and masc. (TA.) — *ḥamī* *ḥamī* He who devotes himself to obtain the object of want; who is solicitous for it. (TA.) A poet says,

* وَلَا يَذْرُوكُ الْحَاجَاتِ إِلَّا حَمِيمًا

[And none will attain the objects of want but he who devotes himself to obtain them; who is solicitous for them]. (IAqr, TA.)

ḥamā n. un. of *ḥamā* [q. v.]. (S, Mgh.) — [Hence, app.] *ḥamā* *ḥamā* or a beautiful woman. (K, TA. [In the CK, only the latter.]) — The middle of the breast or chest. (K, TA.) The *ḥamā* [or breast, or head of the breast, or pit at the head of the breast, or middle of the breast, or the sternum,] of a horse. (K.) The callous protuberance upon the breast of a camel. (K.) — The sheave of the pulley of a bucket. (K.) — The ring of a door. (K.) — The clean court of a *ḥamā* [or palace, &c.]. (K.) — See also the next paragraph.

ḥamī: see *ḥamī*. — Also Heated milk. (K.) — Also, (S, K,) as well as *ḥamī*, (K, TA, [in the CK, erroneously, *ḥamī*]) sing. of *ḥamām* signifying *Such as are held in high estimation, precious, or excellent, or the choice, or best*, (S,

K, TA,) of cattle or other property, (S,) or of camels: (K:) and accord. to Kr, the sing. is used as a pl. in this sense: (ISd, TA:) *ḥamā*, likewise, signifies the choice, or best, of cattle or other property; and so *ḥamā*, of camels: (K:) or you say *ḥamā* *ḥamā*, meaning excellent, or choice, camels. (S.)

ḥamī; accord. to the K, *ḥamāmāt*, but this is the pl.; (TA;) *A live coal*; syn. *ḥamī*: (K, TA:) or redness; syn. *ḥamī*: (CK, and so in a MS. copy of the K:) [in Freytag's Lex., the pl. is explained as meaning redness of the skin; and so *ḥamī*.]

ḥamī: see what next precedes.

ḥamī One who flies pigeons (*ḥamā*), and sends them [as carriers of letters] to various towns or countries. (TA.)

ḥamī (S, K, &c.) a subst. from *ḥamā*, (Lh, L, K,) imperfectly decl., because of the fem. alif [which terminates it], (Mgh,) *A fever; a disease by which the body becomes hot*: from *ḥamī*: said to be so called because of the excessive heat; whence the trad., *ḥamī* *min fūḥ ḥamī* [Fever is from the exhalation of Hell]: or because of the sweat that occurs in it: or because it is of the signs of *ḥamā* [i. e. the decreed, or predestined, case of death]; for they say, *ḥamī* *ḥamī* [Fever is the messenger that precedes death], or *ḥamī* *ḥamī* [the messenger of death], or *ḥamī* *ḥamī* [the gate of death]: (TA:) and *ḥamī* signifies the same: (K, TA:) pl. of the former *ḥamāmāt*. (Mgh.)

ḥamā: see *ḥamā*.

ḥamā [A hot bath;] a certain structure, (S,) well known; (Mgh;) so called because it occasions sweating, or because of the hot water that is in it; accord. to ISd, derived from *ḥamī*; (TA;) i. q. *ḥamī*: (K:) of the masc. gender, (Mgh, K,) and fem. also, (Mgh,) generally the latter; (Mgh;) but some say that it is a mistake to make it fem., (MF, TA,) though IB cites a verse in which a fem. pronoun is asserted to refer to a *ḥamā*: (TA:) pl. *ḥamāmāt*; (S, Mgh, K;) accord. to Sb, [not because the sing. is fem., but] because, though masc., it has no broken pl. (TA.) See also *ḥamī*.

ḥamī The owner [or keeper] of a *ḥamā* [or hot bath]. (Mgh.)

ḥamī: see *ḥamī*.

ḥamī: see *ḥamī*, in two places.

ḥamā The *ḥamā* [or particular, or special, friends, or familiars], (S, K,) consisting of the family and children (K) and relations, (TA,) of a man. (K.) You say, *ḥamā* *ḥamā* [How are the particular, or special, friends, &c., and the common people?]. (S.) And *ḥamā* *ḥamā* [These are the relations of the man. (Lth, S.)] [See *ḥamī*, and *ḥamī*.] — See also *ḥamī*. — Also

i. q. **عَامَّة**. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the **وَالْحَامَّةُ الْخَاصَّةُ يُقَالُ كَيْفَ الْحَامَّةُ وَالْعَامَّةُ**; but accord. to the TK, one says, **جَاؤُوا حَامَّةً**, meaning **عَامَّةً**, i. e. *They came generally, or universally*.]

آل حَامِر and **ذَوَات حَامِر** (K,) or **آل حَمَر** and **ذَوَات حَمَر** (S,) **آل** being prefixed in this case in like manner as in **آل فَلَان** (Fr, S,) *Certain chapters of the Kur-ân* (S, K) *commencing with حَامِر* [or **حَمَر**], (K,) [namely, the fortieth and six following chapters,] called by *Ibn-Mes'ood* : **وَيَبَاحُ الْقُرْآن** (S:) one should not say **حَوَامِر** : (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) — Also, (K,) accord. to I'Ab, **حَمَر** is *One of the names of God*; (Mgh;) or it is *the most great name of God*; (K;) occurring in a trad., in which it is said, **إِنْ يَبْتِمِرْ فَقُولُوا حَمَرٌ لَا**, meaning *If ye be attacked by night, say ye حَمَر*; and when ye say this, *they shall not be made victorious*: (Mgh:) or the meaning is, [say ye] *O God, they shall not be made victorious*; not being an imprecation; for were it so, it would be **لَا يَنْصُرُوا**: (Iath, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] *By God, they shall not be made victorious*: but **حَمَر** is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-ân commencing therewith: (Mgh:) or it is an abbreviation of **الرَّحْمَن**, wanting the letters **الر** to complete it: (Zj, K:) or, as some say, it means **قُضِيَ مَا هُوَ**, i. e. *What is taking place has been decreed*. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like **قَابِيل** and **هَابِيل** (Ksh, Bq,) and determinate. (Ksh.)

أَحْمَر *Black*; (S, K;) applied to anything; as also **يَحْمُور** (K,) and **حَمِير** (As, K,) or this signifies *intensely black*, (S,) and **خَمِير** (K,) which IB explains as *a black hue of dye*: (TA:) [the fem. of the first is **حَمَاء**: and the pl. **حَمَر**: and] the pl. of **حَمِير** the second is **يَحَامِير**, and by poetic license **يَحَامِر**. (Sb, TA.) You say, **رَجُلٌ أَحْمَرٌ** *A black man*. (S.) And **رَجُلٌ أَحْمَرُ الْبُقَاتَيْنِ** *A man having black eyes*. (TA.) And **كُمَيْتٌ أَحْمَرٌ** [*A blackish bay horse*]: pl. **كُمَيْتٌ حَمَرٌ**; which are the strongest of horses in skin and hoofs. (S.) And **شَاةٌ حَمِيرٌ** *A black sheep or goat*. (TA.) And **لَيْلٌ أَحْمَرٌ** *Black night*. (TA.) — [Hence,] **الْحَمَاءُ** The anus (**سَافِلَةٌ**, S, or **أَسْتُ**, K) of a human being: (S:) pl. **حَمَر**. (S, K.) — And **أَحْمَرٌ** *An arrow before it has been furnished with feathers and a head*; syn. **فِنْجَحٌ**. (K.) — **حَمَاءٌ** applied to a lip (**شَفَةٌ**) and to a gum (**لُثَّةٌ**) means *Of a colour between دُهْمَةٌ and كُمَيْتَةٌ*. (M, TA. [See **حَمَاءٌ**].) — Accord. to some, (TA,) **أَحْمَرٌ** also signifies *White*: thus having two contr. mean-

ings. (K, TA.) — Also *A more, or most, particular, or special, and beloved, friend or the like*.

(Az, TA. [See **حَمَاءٌ**, and **حَمِيرٌ**, and **حَامَّةٌ**].)

حَمِيرٌ: see **حَمَاءٌ**: — and see also **حَمِيرٌ**.

مُحَمَّرٌ i. q. **قُمُومَةٌ**; (Mgh, Mshb;) i. e. *A vessel of copper [or brass], in which water is heated*, (KL, and Mshb in art. **قَمَرٌ**), *having a long and narrow neck*: (KL:) or *a small قُمُومٌ* [here meaning the same as **قُمُومَةٌ**], *in which water is heated*. (S.)

مَحْمَةٌ, applied to food [&c.], (TA,) *Any cause of fever; or a thing from the eating of which one is affected with fever*: (K,* TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And **أَرْضٌ مَحْمَةٌ** (S, M, K) and **مَحْمَةٌ** (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy. [see its verb, 4.] (M, TA,) *A land in which is fever*: (S, K:) or *in which is much fever*. (K.)

مَحْمُورٌ *Fevered, or affected with fever, or sick of a fever*. (S, Mgh, Mshb, K.) — Applied to water, like **مُمُودٌ** [q. v.]. (Az, TA.) — *Decreed, or appointed*. (S, TA.)

مُحَامِرٌ *Keeping constantly, firmly, steadily, steadfastly, or fixedly, عَلَى أَمْرٍ to an affair*. (AZ, K.)*

مُسْتَحَمٌّ, (TA,) or **مُسْتَحَمَّةٌ**, (Mgh,) *A place in which one washes with hot water*. (Mgh,* TA.)

يَحْمُورٌ: see **أَحْمَرٌ**, in two places. — Also *Smoke*: (S, M, K:) or *black smoke*: (Bd in lvi. 42:) or *intensely black smoke*. (Jcl ibid. and TA.) — *A black mountain*: (K:) or *a certain black mountain in Hell*. (TA.) — *The canopy, or awning, that is extended over the people of Hell*: so, as some say, in the Kur lvi. 42. (TA.) — *A certain bird*: (K:) so called because of the blackness of its wings. (TA.) — **نَبْتٌ يَحْمُورٌ** *A plant, or herbage, green, full of moisture, and black*. (TA.)

ح ا

1. **حَمْرٌ**, (S, K,) aor. **حَمَرٌ**, (K,) inf. n. **حَمَرٌ**, (S,) *He cleansed the well of its حَمَاءُ [or black, fetid mud]*. (S, K.) In the T, this signification is assigned to **حَامِرٌ**; and the signification assigned below to the latter is given to **حَمَرٌ**: but As says that he does not find this authorized by usage. (TA.) — **حَمْرٌ**, aor. **حَمَرٌ**, inf. n. **حَمْرٌ**, *It (water) was, or became, mixed with black, fetid mud, and so rendered turbid*, (K, TA,) and altered in odour. (TA.) And **حَمْرٌ**, inf. n. **حَمْرٌ**, *The well had in it black [fetid] mud* (S, Mshb) in abundance: (S:) and the like is also said of a spring. (TA.) — **حَمْرٌ عَلَيْهِ** *He was angry with him*; (El-Umawee, S, K;) as also **حَمْرِي**. (Lh, TA.)

4. **إِحْمَاءٌ**, (ISk, S, K,) inf. n. **إِحْمَاءٌ**, (ISk, S,) *He threw حَمَاءٌ [or black, fetid mud] into the well*. (ISk, S, K.) — See also 1.

حَمْرٌ and **حَمَرٌ** and **حَمُو** [only used as a prefixed

n. governing the gen. case (see **حَمْرٌ** in art. **حَمُو**)]

and **حَمَا** (S, Mshb, K) and **حَمَاءٌ** (K) *A woman's husband's father*; (IF, Mshb, K;) and *a man's wife's father*: (IF, Mshb:) or *a man's wife's father or wife's brother or wife's paternal uncle*: (M, Mshb:) or *any one of a woman's husband's [male] relations*, (S, O, K,) as the brother and the father (S, O) and the paternal uncle; (O, TA;) and of a man's wife's relations: (K:) pl. **أَحْمَاءٌ**: (S, K:) the fem. is **حَمَاءَةٌ**. (TA.) — See also **حَمَاءَةٌ**.

حَمْرٌ: see **حَمْرٌ**: — and see also what next follows.

حَمْرٌ (S, Mshb, K) and **حَمْرٌ** (S, K,) but accord. to some, the latter is the pl. [or rather quasi-pl. n.] of the former; and sometimes, by poetic license, it is written **حَمْرٌ**; (TA;) *Black mud*: (S, Mshb:) or *black fetid mud*. (K.) — Also, the former, *A certain plant*, (K,) that grows in *Nejd*, in the sands, and in plain, or soft, land. (TA.)

حَمْرٌ *A man of an evil eye*, (Fr, K,) who injures with his eye him whom he sees and admires: no verb belonging to it has been heard. (Fr, TA.) — **حَمْرَةٌ** *A well (بئر) or a spring (عين) foul with black, fetid mud*. (TA.)

ح د

1. **حَمْدٌ**, aor. **حَمَدَ**, inf. n. **حَمْدٌ** (S, L, Mshb, K) and **مَحْمَدٌ** and **مَحْمَدٌ** (L, K) and **مَحْمَدَةٌ** (S, L, K) and **مَحْمَدَةٌ** (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fcnáree, MF;) or the last may be a simple subst.; (Har p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation*; (Akh, S, L, Mshb;) **عَلَى كَذَا** *for such a thing*; (L, Mshb;) contr. of **دَمْدَمَ**: (S, L:) accord. to I'Amb, formed by transposition from **مَدَحَ**: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Mshb in art. **مَدَحَ**;) signifying *he praised him, &c., for something depending on his (the latter's) own will*: thus, the describing a pearl as clear is not **حَمْدٌ**, but it is **مَدَحٌ**: (Kull p. 150:) or i. q. **شَكَرَهُ** (Lh, K:) but it differs [sometimes] from this; (Mshb;) for **شَكَرَ** is only on account of favour received; whereas **حَمْدٌ** is sometimes because of favour received, (Th, Az, Mshb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, **شَكَرْتُهُ** *حمدته على شجاعته*; but you say, **حمدته على شجاعته** *I praised him, &c., for his courage*. (Mshb.) **حَمْدٌ** also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, **الحمد لله** *Praise be to God*; since in this case there is no worldly blessing, favour, or

benefit. (Msb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it **الْحَمْدُ**, putting the former word in the accus. case as the absolute complement of the verb **أَحْمَدُ** understood: and others, **الْحَمْدُ**; assimilating the final vowel of the former word to the vowel immediately following it: and others, **الْحَمْدُ**; assimilating the first vowel in **الله** to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, **بَدَأْتُ بِالْحَمْدِ**, meaning *I began with the saying Praise be to God*. (L.) [See also **حَمْدٌ** below.] You say, **أَحْمَدُ إِلَهَكَ اللهُ** *I praise God* (Az, A, * L, K) *to thee, or in thy presence*: (L:) or *with thee*: (Kb, Az:) or *I praise to thee God's benefits, and his blessings, or favours; or I praise to thee God's blessings, or favours, and discourse to thee of them*. (L.) And **أَمَرًا** *He approved of a thing for him*. (L, K, *) And **أَمَرًا** *He approved of a thing for him, and commanded, or enjoined, him to do it*. (L.) And **جَاوَرَهُ** *[I became his neighbour, and did not approve of being so]*. (A.) See also 4. — Also, (aor. and inf. n. as above in the beginning of this art, K,) *He recompensed, or requited, him: he gave him, or paid him, his due*. (L, K, *) **حَمْدٌ عَلَيْهِ**, aor. -, (L, K, *) inf. n. **حَمْدٌ**, (TA,) *He was angry with him*. (L, K.)

2. **حَمْدٌ**, inf. n. **تَحْمِيدٌ**, has a more intensive signification than **حَمْدٌ**; (S;) [*He declared the praises of God: or he praised God much, with good forms of praise* (بِالْحَمَائِدِ الْحَسَنَةِ): (T, L:) or *repeatedly; or time after time*. (L, K.) **تَحْمِيدٌ** [used as a simple subst.] has a pl., namely, **تَحْمِيدٌ**. (A.) [See an ex. voce **خَاتَمٌ**, in the latter part of the paragraph.]

4. **أَحْمَدُ** (a man, S) *came to a state, or result, such as was praised, or commended, or approved; properly, his affair, or case, came to such a state or result*: (S, L, K:) or (so in the K, but in the L "and") *he did, or said, that for which he should be praised, or commended; or that which was praiseworthy, or commendable*; (A, L, K, *) *contr. of أَذَمُّ*. (A.) And **أَحْمَدُ أَمْرَهُ** *His affair, or case, was, or became, praiseworthy, or approvable, in his estimation*: (K:) or **أَحْمَدُ أَمْرَهُ** (as in the L) *he esteemed his affair, or case, praiseworthy, or approvable*. (L [agreeably with what next follows].) **أَحْمَدُهُ** *He found him (a man, A, L) [or it] to be such as is praised, commended, or approved; or praiseworthy, commendable, or approvable*; (S, A, L, Msb;) *contr. of أَذَمُّهُ*: (TA in art. ذَمُّ) *he made it manifest that he was worthy of praise, eulogy, commendation, or approbation*: (L:) *he approved of his action, and his course of conduct, or his tenet or tenets, and did not expose it, or them, to others*. (K.) And **أَحْمَدْتُ صَنِيعَهُ** *[I found his action to be praiseworthy, or commendable, or approvable]*. (A.) And **أَحْمَدُ الْأَرْضَ** *He approved the land as a dwelling-place*: (A:) or *he found*

the land to be such as is praised, commended, or approved; as also حَمْدَهَا; (L, K;) but the former verb is the more chaste in this sense. (L.) And **أَحْمَدُ مَوْضِعًا** *He found a place to be such as is praised, commended, or approved, and convenient, or suitable, so that he approved it as a dwelling-place, or for its pasture*. (S, L.)

5. **تَحْمَدُ** *He affected, or made a show of, (تَكَلَّفَ) praise*. (A.) You say, **وَجَدْتُهُ مُتَحَمِّدًا** *[I found him affecting, or making a show of, praise and thanks]*. (A.) — *He praised himself*. (KL.) [Golius assigns this meaning to **أَحْمَدُ**, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — **فَلَانٌ يَتَحَمَّدُ النَّاسَ** [app. a slight mis-transcription, for لِلنَّاسِ, i. q. إِلَى النَّاسِ, as in an ex. in the next sentence but one,] *Such a one pretends to men, or shows them, that he is praiseworthy, بِجُودِهِ for his liberality*. (L.) — **تَحَمَّدَ** *He reproached him for a favour, or benefit, which he (the former) had bestowed, or conferred; or recounted his gifts, or actions, to him; syn. مَن أَنْفَقَ مَالَهُ عَلَى. (S, L, K.) One says, **أَمْتَنَ** *[Whoso expends his property upon himself, he shall not reproach men therewith as for favours, or benefits, bestowed]*: (S, A:) or **فَلَا يَتَحَمَّدُ بِهِ إِلَى النَّاسِ** *[he shall not pretend to men that he is praiseworthy on account of it]*: a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.)*

6. **تَحَامَدُوا** *[They praised, or commended, a thing, one to another]*. You say, **الرُّعَاةُ يَتَحَامَدُونَ** *[The pastors praise, or commend, one to another, the herbage]*. (A.)

8. **أَحْتَمَدُ**: see 5. — Said of heat, *[It burned, or burned fiercely; or was, or became, vehement:]* formed by transposition from **أَحْتَمَرُ**. (S.)

10. **اسْتَحْمَدَ اللهُ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وَإِنْعَامِهِ عَلَيْهِمْ** *[so I find it written, as though meaning Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them: but I think that we should read اسْتَحْمَدَ اللهُ, and that the meaning is, God hath demanded praise of his creatures by his beneficence, &c.]*. (A.)

حَمْدٌ *Praise, eulogy, or commendation; &c.* (S, &c. [For further explanations of this word, and respecting the phrase **الْحَمْدُ لِلَّهِ** and its variations, see 1: and see also **تَكْرَرُ**].) **نُبِّحَانُكَ اللَّهُمَّ** (تَكْرَرُ) *said by a person praying, means [I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. سَبَّحَ)] and I begin with praising Thee; أَتَبَدَّى being understood*: (Az, L, Msb:) or by **بِحَمْدِكَ** is meant **الْحَمْدُ لَكَ** *praise be to Thee*: and nearly the same is said in explanation of the phrase in the Kūr [ii. 28], **حَامِدِينَ بِحَمْدِكَ**, that by **بِحَمْدِكَ** is meant **حَامِدِينَ** *[see, again, art. سَبَّحَ]*: or by the expression

وَبِحَمْدِكَ is meant, accord. to Aboo-'Othmán El-Mázinees, *and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.*; **سَهْنَتُكَ** being understood: or the **و** is redundant, as it is in the phrase, **رَبَّنَا وَلَكَ الْحَمْدُ** [*O our Lord, praise be to Thee*], in which the **و** is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the **و** is corroborative, as in the phrase, **فَوَلِّكَ**, for **وَلَوْ لَكَ**. (Msb.) **لَوْ أَنَّ الْحَمْدَ** *[The standard of praise shall be in my hand on the day of resurrection (said by Moháminad)]* means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — See **حَمَادُكَ**: — and **حَمَادَاكَ**. — See also **حَمِيدٌ**. — It is also said to signify *The young one of the kind of bird called قَطَا*: so in the prov.,

حَمْدٌ قَطَا يَسْتَبِي الْأَرَانِبَ

A young one of a katà desires to make the hare its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) — See also what next follows.

حَمْدَةٌ *The sound of the flaming, or blazing, of fire*; (S, K;) as also **حَدْمَةٌ** [from which it is formed by transposition: see 8: and **حَمْدٌ** app. signifies the same: see **حَدَمٌ**]. (TA.)

حَمَادٌ: see **حَمْدَةٌ**.

حَمَادٌ *Praise, and thanks, be to him*: (S, L, K:) i. e., to such a one: (S, L:) *contr. of حَمَادٌ* [q. v.]. (S and A in art. حَمْدٌ) **حَمَادٌ** is indecl., with **kear** for its termination, because it deviates from its original, which is the inf. n. [**الْحَمْدُ**]: (S, L:) [i. e.,] it is [a quasi-inf. n., (see **أَسْمَرُ مَصْدَرٌ** in art. صَدَرَ) being] a proper name for **الْمَحْمَدَةُ** [as syn. with **الْحَمْدُ**]. (Sharh Shudhoor edh-Dhabab.)

حَمُودٌ: see what next follows.

حَمُودٌ and **مَحْمُودٌ** (S, A, L, K) and **حَمِيدٌ** (as in copies of the K, but this seems to be an intensive epithet,) *Praised, eulogized, or commended; spoken well of; mentioned with approbation; approved; such as is praised, &c.; praiseworthy, laudable; commendable, or approvable*: (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin "laudatus," which means both "praised" and "praiseworthy:"]) the fem. of the first is with **ة**, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, **هِيَ حَمِيدَةٌ** *She is praised, &c.*; and **أَفْعَالُهُ** *[His actions are praised, &c.]*. (A.) **حَمْدٌ**, also, [originally an inf. n., like its contr. **ذَمٌّ**], used as an epithet applied to a man, is syn. with **مَحْمُودٌ**; (K;) and as an epithet applied to a woman, syn. with **مَحْمُودَةٌ**, (TA,) as is also **حَمْدَةٌ**: (K, TA:) and you likewise say **مَنْزِلٌ حَمْدٌ** (Lb) *† A place where one alights, sojourns, or abides, such as is praised, or approved*, (K, TA,) and *convenient, or suitable*.

(TA.) **الْحَمِيدُ**, meaning *He who is praised*, or *praiseworthy*, in every case, is an epithet applied to God; one of the names termed **الْأَسْمَاءُ الْحُسْنَى** (L.) **الْمَقَامُ الْمَحْمُودُ** [mentioned in the Kur xviii. 81] means *the station in which its occupant shall be praised by all creatures [on the day of resurrection] because of his being quickly reckoned with, and relieved from long standing: or it is the station of the intercessor.* (L.)

حَمْدُكَ (S, L, K*) and **حَمْدُكَ أَنْ تَفْعَلَ كَذَا** (L) *The utmost of thy power, or of thine ability, [or the utmost of thy praiseworthy actions, (see an ex. of the pl. in what follows,) will be] thy doing such a thing; syn. مَبْلَغُ جَهْدِكَ* (L,) or **قُصَارَاكَ** (S, L,) and **غَايَتُكَ** (S, L, K:) and in like manner **حَمَادِي** *The utmost of my power, &c.* (K.) **حَمَادِيَاتُ النِّسَاءِ غَضُّ الْكُرْبِ**, said by Umm-Selemeh, means *The utmost of the praiseworthy qualities of women is the lowering of the eye.* (L.)

حَمَادٍ (TA) and **حَمْدَةٌ** (A, K) *A man (TA) who praises things much; a great, or frequent, praiser: (A, K, TA:) or the latter, a man who praises things much and extravagantly.* (S.) You say, **إِنَّهُ لَحَمَادٌ لِلَّهِ** *Verily he is one who praises God much, or repeatedly, or time after time.* (L, K.)

الْعَوْدُ أَحْمَدُ is a prov., (S,) meaning *Repetition is more attributive of praise (أَكْثَرُ حَمْدًا)*: (S, A, K:) for generally you do not desire to return to a thing save after experience, or knowledge, [and approbation,] thereof: [the act of returning, therefore, implies praise:] or the meaning is, when one begins a kind act, he attracts praise to himself; and when one repeats, he gains more praise for himself: or **أَحْمَدُ** is from the pass. part n., and the meaning is, the beginning is praised, or praiseworthy; and repetition is more deserving of being praised. (K.) [See Freytag's Arab. Prov. ii. 130.]

مَحْمَدَةٌ (S, Mgh) and **مَحْمَدَةٌ** (Mgh) + [A cause of praise, commendation, or approval; a praiseworthy, commendable, or approvable, quality or action;] a thing for which one is, or is to be, praised, commended, or approved: (Mgh:) [see 1, first sentence:] *contr. of مَذْمُومَةٌ*: (S:) [pl. مَحَامِدُ.] You say, **هَذَا طَعَامٌ لَيْسَتْ عَنْدَهُ** *[This is food in which is no approvable quality;] the eating of which is not approved.* (A.) — [The pl.] **مَحَامِدُ** signifies [also] *Forms of praise.* (Mgh in art. جمع; &c.) [See 2.]

مُحَمَّدٌ *A man praised much, or repeatedly, or time after time: (L, K:) endowed with many praiseworthy qualities.* (S, L.)

مَحْمُودٌ: see **حَمِيدٌ**, in two places.

يَوْمٌ مُحْتَمِدٌ *A day intensely, or vehemently, hot: (K:) as also مُحْتَمِدٌ [from which it is formed by transposition: see 8].* (TA.)

مُتَحَمِدٌ: see 5.

حمير

Q. 1. **حَمِيرٌ**, (Mgh and TA in art. بِسْمِلِ) inf. n. **حَمِيرَةٌ**, (K,) *He said لِلَّهِ*: (K, and Mgh and TA ubi suprâ:) a word of the kind termed **مُنْحَوْتُ**. (TA.)

حمر

1. **حَمَرَ**, (S, K,) aor. **حَمَرْتُ**, (S,) inf. n. **حَمْرٌ**, (TA,) *He pared a thong; stripped it of its superficial part: (S, K:) or he (a sewer of leather or of skins) pared a thong by removing its inner superficial part, and then oiled it, previously to sewing with it, so that it became easy [to sew with; app. because this operation makes it to appear of a red, or reddish, colour].* (Yaqkoob, S.) — And [hence,] *He pared, or peeled, anything; directed or stripped it of its superficial part, peel, bark, coat, covering, crust, or the like: and حَمَرٌ*, inf. n. **تَحْمِيرٌ**, signifies the same in an intensive degree, or as applying to many objects; syn. **قَشَرٌ**. (TA.) — Also, (S, K,) aor. and inf. n. as above, (S,) *He shinned a sheep [and thus made it to appear red].* (S, K.) — *He shaved the head [and thus made it to appear red, or of a reddish-brown colour, the common hue of the Arab skin].* (K.) And **حَمَرَتِ الْمَرْأَةُ جِلْدَهَا** [The woman removed the hair of her skin]. (TA.) The term **حَمَرٌ** is [also] used in relation to soft hair, or fur, (**وَبَرٌ**) and wool. (TA.) — **حَمَرَهُ بِالْوَطِ** *He excoriated him (قَشَرَهُ) with the whip.* (TA.) — **حَمَرَ الْأَرْضَ**, aor. and inf. n. as above, *It (rain) removed the superficial part of of the ground.* (TA.) — **حَمَرَهُ بِاللِّسَانِ** *He galled him (قَشَرَهُ) with the tongue.* (TA.) — **حَمَرَ**, aor. **حَمَرْتُ**, (Lth, S, K,) inf. n. **حَمْرٌ**, (Lth, S,) *He (a horse) suffered indigestion from eating barley: or the odour of his mouth became altered, or stinking, (K, TA,) by reason thereof: (TA:) or he became diseased from eating much barley, (Lth,) or he suffered indigestion from eating barley, (S,) so that his mouth stank: (Lth, S:) and in like manner one says of a domestic animal [of any kind]: part. n. **حَمِيرٌ**. (TA.) — **حَمَرَ عَلَى**, (Sh, K,*) aor. and inf. n. as above, (Sh,) *He (a man) burned with anger and rage against me.* (Sh, K,*) — **حَمَرَتِ الدَّابَّةُ**, (K,) aor. and inf. n. as above, (TA,) *[The horse] became like an ass in stupidity, dulness, or want of vigour, by reason of fatness.* (K.)*

2. **حَمَرَ**, inf. n. **تَحْمِيرٌ**: see 1. — Also *He cut [a thing] like pieces, or lumps, of flesh-meat.* (K.) — *He dyed a thing red.* (Mgh.) — *[He wrote with red ink. — See also تَحْمِيرٌ, below.]* — *He called another an ass; saying, O ass.* (K.) — *He rode a مَحْمَرٌ; i. e. a horse got by a stallion of generous race out of a mare not of such race; or a jade.* (A, TA.) — *He spoke the language, or dialect, of Himyer; (S, K;) as also تَحْمِيرٌ.* (K.)

4. **أَحْمَرُ** *He (a man, TA) had a white child (وَلَدٌ أَحْمَرٌ) born to him.* (K.) — *He fed a beast so as to cause its mouth to become altered in odour, or stinking, (K, TA,) from much barley.* (TA.)

5. **تَحَمَّرَ** *He asserted himself to be related to*

[the race of] *Himyer: or he imagined himself as though he were one of the Kings of Himyer: thus explained by IAgar.* (TA.)

7. **أَنْحَمَرَ مَا عَلَى الْجِلْدِ** [What was upon the skin became removed]: said of hair and of wool. (TA.)

8. **أَحْمَرٌ**, (S, Mgh, K,) inf. n. **أَحْمَرَارٌ**, (K,) *It became أَحْمَرٌ [or red]; (Mgh, K;) as also أَحْمَارٌ: (K:) both these verbs signify the same: (S:) or the former signifies it was red, constantly, not changing from one state to another: and the latter, it became red, accidentally, not remaining so; as when you say, جَعَلَ يَحْمَرُ مَرَّةً وَيَصْفَرُ أُخْرَى* *He, or it, began to become red one time and yellow another.* (TA.) [It is also said that] every verb of the measure **أَفْعَلٌ** is contracted from **أَفْعَلَالٌ**; and that the former measure is the more common because [more] easy to be pronounced. (TA.) — **أَحْمَرُ الْبَأْسِ** *War, or the war, became vehement, or fierce: (S, A, Iath, Mgh, K:) or the fire of war burned fiercely.* (TA.)

11: see 9, in two places.

Q. Q. 2. **تَحْمِيرٌ**: see 2. — Also *He (a man, TA) became evil in disposition.* (K.)

حَمِيرٌ, applied to a horse &c.: see **خَمِيرٌ**. — Also *A man burning with anger and rage: pl. حَمِيرُونَ.* (Sh.)

حَمْرٌ (incorrectly written, by some physicians and others, **حَمَرٌ**, with teshdeed, MF) and **حَوْمَرٌ** (which is of the dial. of the people of 'Omán, a form disallowed by MF, but his disallowal requires consideration, TA) *The tamarind-fruit: (K:) it abounds in the Saráh (السَّرَاحُ) and in the country of 'Omán, and was seen by AHn in the tract between the two mosques [of Melikeh and El-Medeeneh]: its leaves are like those of the tree called الْبَلْحَنِيُّ: AHn says, people cook with it: its tree is large, like the walnut-tree; and its fruit is in the form of pods, like the fruit of the قَرْظُ.* (TA.) — Also, the former word, *Asphaltum, or Jews' pitch; bitumen Judaicum; syn. قَفَرٌ يَهُودِيٌّ.* (Ibn-Beytár: see De Sacy's "Abd-allatif," p. 274.) — See also **حَمْرٌ**.

حُمْرَةٌ [Redness;] *a well-known colour; (Mgh, K;) the colour of that which is termed أَحْمَرٌ: (S, A:) it is in animals, and in garments &c.; and, accord. to IAgar, in water [when muddy; for it signifies brownness, and the like: but when relating to complexion, whiteness: see أَحْمَرٌ].* (TA.) — **الْحُمْرَةُ** [Erysipelas: to this disease the term is evidently applied by Ibn-Seenà, in vol. ii. pp. 63 and 64 of the printed Arabic text of his قانون; and so it is applied by the Arabian physicians in the present day:] *a certain disease which attacks human beings, in consequence of which the place thereof becomes red; (ISk, TA;) a certain swelling, of the pestilential kind; (T, K;) differing from phlegmone.* (Ibn-Seenà ubi suprâ.) — **ذُو حُمْرَةٍ** *Sweet: applied to fresh ripe dates.* (K.) — See also **جَمِيرٌ**.

حَمَارَةٌ: see **حَمِيرٌ**.

حَمْرَاءُ [originally fem. of أَحْمَرُ, q. v.]: see حَمَارَةٌ.

حَمْرٌ Violent rain, (S,) such as removes the superficial part of the ground. (S, K.) — A severe night-journey to water. (TA.) — The most copious portion of rain; and violence thereof. (TA.) — † The violence, vehemence, or intenseness of anything; as also حَمْرَةٌ and حَمْرَةٌ (TA.) — See also حَمَارَةٌ, in two places. — Also The evil, or mischief, of a man. (K.)

حَمْرَةٌ: see the next preceding paragraph.

حِمَارٌ [The ass:] the well-known braying quadruped; (TA;) i. q. عَيْرٌ; (Az, S;) applied to the male; (Msb;) both domestic and wild: (Az, K:) the former is also called حِمَارٌ أَفْلَى; (Msb;) and the latter, حِمَارٌ وَخْشِي, (K,) and حِمَارٌ الْوَحْشِ, and حَمْرٌ (S, K:) أَتَانٌ is the appellation applied to the female; and sometimes حَمَارَةٌ: (S, Msb, K:*) pl. [of pauc.] أَحْمَرَةٌ and [of mult.] حَمِيرٌ [more properly termed a quasi-pl. n.] and حَمْرٌ (S, Msb, K) and حَمْرٌ (S) and حَمْرٌ and حَمْرَةٌ (K,) the last [a quasi-pl. n.] of a very rare form [of which see instances voce شَيْخ], (TA,) and حَمْرَاتٌ (S, K,) which is said to be a pl. of حَمْرٌ. (TA.) — [Hence,] مُقَيَّدَةُ الْحِمَارِ † A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ: because the wild ass is impeded in it, and is as though he were shackled. (TA.) — And [hence,] بَنُو مُقَيَّدَةِ الْحِمَارِ † Scorpions: because they are generally found in a حَرَّةٌ. (TA. [See an ex. in verses cited voce رَمَحٌ.]) — A piece of wood in the fore part of the [saddle called] رَحْلٌ (K, TA,) upon which a woman [when riding] lays hold: and in the fore part of the [saddle called] إِكْفَافٌ: and, accord. to Abou-Sa'eed, the stick upon which [the saddles called] أَقْتَابٌ [pl. of قَتَبٌ] are carried. (TA.) — The wooden implement of the polisher, upon which he polishes iron [weapons &c.]. (Lth, K:*) — Three pieces of wood, (T, K,) or four, (T,) across which is placed another piece of wood; with which one makes fast a captive. (T, K.) [The last words of the explanation are بِهَا يُؤْتَرُ.] — حِمَارُ الطَّنْبُورِ [The bridge of the mandoline:] a thing well-known. (TA.) — حِمَارٌ قَبَانٌ [The wood-louse; so called in the present day:] a certain insect; (S, K;) a certain small insect, (Msb, TA,) that cleaves to the ground, (TA,) resembling the beetle, but smaller, (Msb,) and having many legs: (Msb, TA:) when any one touches it, it contracts itself like a thing folded. (Msb.) The حِمَارُ الْقَبَانِ is also called حِمَارُ الْقَبَانِ; app. because its back resembles a قَبَّة. (TA in art. قَب, q. v.) — Two stones, (S, K,) which are set up, (S,) and upon which is placed another stone, (S, K,) which is thin, (TA,) and is called عِلَازَةٌ (S,) whereon [the preparation of curd called] أَفْطٌ is dried. (S, K.) — الْحِمَارَانِ The two bright stars [α and δ] in Cancer. (Kzw.)

حَمِيرٌ Anything pared, or peeled; divested, or Bk. I.

stripped, of its superficial part, peel, bark, coat, covering, crust, or the like; as also حَمِيرٌ. (TA.) [See 1.] — Also, and حَمِيرَةٌ, i. q. أَشْتَرُ, i. e. A thong, or strap, (S, K,) white, and having its outside pared, (S,) in a horse's saddle, (K,) or with which horses' saddles are bound, or made fast: (S:) so called because it is pared. (TA.) — See also حِمَارٌ.

حَمَارَةٌ: see حَمَارَةٌ.

حَمَارَةٌ: see حِمَارٌ. — Also A great, (K,) or great and wide, (TA,) mass of stone, or rock: (K:) and stones set up around a watering-trough or tank, to prevent its water from flowing forth: (S:) and a stone, (K,) or stones, (S,) set up around the booth in which a hunter lurks: (S, K:) but J should have said that حَمَائِرٌ signifies stones: that حَمَارَةٌ is the sing.: that this latter signifies any wide stone: and the pl., stones that are set round a watering-trough or tank, to prevent the water from overflowing: (IB:) and حَمَائِرُ الْمَاءِ signifies four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands. (TA in art. حَلَقٌ.) Also, the sing., A wide stone that is put upon a trench or an oblong excavation, in the side of a grave, in which the corpse is placed: (K:) or upon a grave: (TA:) pl. as above. (K.) — A piece of wood in the [woman's vehicle called] حُودَجٌ (K.) — Three sticks, or pieces of palm-branches, having their [upper] ends bound together and their feet set apart, upon which the [vessel of skin called] إِدَاوَةٌ is hung, in order that the water may become cool. (TA.) And its pl., حَمَائِرٌ, Three pieces of wood bound together [in like manner], upon which is put the وَطْبُ [or milh-shin], in order that the [insect called] حَرْقُوقٌ may not eat it. (TA.) — حَمَارَةُ الْقَدَمِ (K,) or حَمَارَةُ الْقَدَمِ [thus, without any vowel-sign written], with tesheed to the ر, (IAth,) The elevated, or protuberant, part of the foot, above the toes (K, TA) and their joints, where the foot of the thief is directed, in a trad., to be cut off. (TA.)

حِمَارِيٌّ Of, or relating to, asses; asinine.]

حِمَارِيَّةٌ [Asinineness]. (A in art. حُطَبٌ.)

حَمِيرَةٌ: see حَمِيرٌ.

حَمِيرَةٌ dim. of حَمْرَاءُ, fem. of أَحْمَرُ, q. v.

حَمِيرِيَّةٌ The language, or dialect, of [the race of] Himyer, who had words and idioms different from those of the rest of the Arabs. (TA.)

حِمَارٌ: see what next follows.

حَمَارَةٌ (S, K, &c.) a word of a rare form, of which the only other instances are said to be حَمَارَةٌ and حَمَارَةٌ and حَمَارَةٌ and حَمَارَةٌ (TA,) and sometimes حَمَارَةٌ, without tesheed, in poetry, (S, K,) and in prose also, as is said by Lh and others, (TA,) † The intenseness of heat (Lth, Ks, S, A, K) of summer; (Lth, Ks, S, A;) and so حَمَارَةٌ; (TA;) which also signifies the same in relation to the noon, or summer-noon; (K;) and حَمْرِيٌّ (Az, TA in art. بَيْضٌ) and

حَمِيرٌ: (TA:) or the most intense heat of summer; (TA;) as also حَمِيرٌ: (K, TA:) and sometimes, though rarely, used in relation to winter [as signifying the intenseness of cold; like حَمَارَةٌ]: (TA:) pl. [or rather coll. gen. n.] حَمَارٌ. (S.) — See also حَمَارَةٌ, last sentence.

حَمْرٌ and حَمْرٌ (S, Msb, K,) the former of which is the more common, (S, Msb,) [coll. gen. n.] A kind of bird, (S, Msb, K,) like the sparrow: (S, Msb:) accord. to Es-Sakháwee, the lark; syn. قَبْرٌ [q. v.]: and حَمْرَةٌ is said in the Mujarrad to be an appellation applied by the people of El-Medeeneh to the [bird commonly called] بَيْتَلٌ; as also حَمْرَةٌ: (Msb:) حَمْرَةٌ and حَمْرَةٌ are the ns. of un.: (S, Msb, K:) pl. حَمْرَاتٌ (S, TA) [and حَمْرَاتٌ]. — See also حَمْرٌ.

حَمَارٌ: see حَمَارَةٌ. — Also A seller of asses. (TA.)

حَمَارَةٌ [a coll. gen. n.,] Owners, or attendants, of asses (S, K, TA) in a journey; (S, TA;) as also حَمَارَةٌ: (K:) n. un. حَمَارٌ (S, TA) and حَمِيرٌ. (TA.) — See also حَمِيرٌ, in two places.

حَمِيرٌ: see حَمَارَةٌ.

حَمِيرٌ: see حَمِيرٌ.

حَمَارَةٌ: see حَمَارَةٌ.

أَحْمَرٌ [Red: and also brown, or the like:] a thing of the colour termed حَمْرَةٌ: (Msb, K:) it is in animals, and in garments &c.; and, accord. to IAqr, in water [when muddy]: and so حَمِيرٌ: (K:) fem. of the former حَمْرَاءُ: (Msb:) pl. حَمْرٌ and حَمْرَانٌ: (K:) or when it means dyed with the colour termed حَمْرَةٌ, the pl. is حَمِيرٌ (S, Msb) and حَمْرَانٌ; for you say ثِيَابٌ حَمِيرٌ and حَمْرَانٌ [red garments]: (TA:) but if you apply it as an epithet to a man, [in which case it has other meanings than those explained above, as will be shown in what follows,] the pl. is أَحْمَارٌ (S) and حَمْرٌ: (TA:) or if it means a thing having the colour termed حَمْرَةٌ, the pl. is أَحْمَارٌ, because, in this case, it is a subst., not an epithet. (Msb.) — أَحْمَرٌ also signifies the same as أَحْمَرٌ: (Hain p. 379:) or, as some say, it has an intensive sense. (TA voce كُرْبُوتُون.) It is said in the S, in art. دَك, that حَمْرَاوَاتٌ is a pl. of حَمْرَاءُ, like as دَكَاوَاتٌ is of دَكَاةٌ; but it is not so. (IB in that art.) — Applied to a camel, Of a colour like that of saffron when a garment is dyed with it so that it stands up by reason of [the thickness of] the dye: (TA:) or of an unmixed red colour; (As, S in art. كَمَتْ, and TA;) and so the fem. when applied to a she-goat. (TA.) It is said that, of she-camels, the حَمْرَاءُ is the most able to endure the summer midday-heat; and the وَرْقَاءُ, to endure night-journeying; and that the صَبَاءُ is the most notable and the most beautiful to look at: so said Abou-Naqr En-Na'amee: and the Arabs say that the best of camels are the حَمْرٌ and the صَبَب. (TA.) [Hence,] حَمْرُ النَّعِيرِ signifies † The high-bred, or excellent, of camels: and is proverbially applied to

anything highly prized, precious, valuable, or excellent. (Mgh, Mghb.) — Applied to a man, (AA, Sh, Az,) *White* (AA, Sh, Az, K) in complexion; (Az;) because أَبْيَض might be considered as of evil omen [implying the meaning of leprosy]: (AA, Sh;) or, accord. to Th, because the latter epithet, applied to a man, was only used by the Arabs as signifying "pure," or "free from faults:" but they sometimes used this latter epithet in the sense of "white in complexion," applied to a man &c.: (IAth:) fem., in the same sense, حَمْرَاء: the dim. of which, حَمْرَاءَة, occurs in a trad., applied to 'Aishah. (K, TA.) So, accord. to some, in the trad., بَعِثْتُ إِلَى الْأَخْمَرِ, (TA,) i. e. *I have been sent to the white and the black*; because these two epithets comprise all mankind: (Az, TA:) [therefore, by the former we should understand the white and the red races; and by the latter, the negroes: but some hold that by the former are meant the foreigners, and] by the latter are meant the Arabs. (TA.) One says also, [when speaking of Arabs and more northern races,] أَتَانِي كُلُّ أَسْوَدٍ, meaning *Every Arab of them, and a foreigner, came to me*: and one should not say, in this sense, أَبْيَض. (AA, Aq, S.) الحَمْرَاءَة, also, is applied to *The foreigners* (العجم) [collectively]; (S, A, K;) because a reddish white is the prevailing hue of their complexion: (S:) or *the Persians and Greeks*: or *those foreigners mostly characterized by whiteness of complexion*; as *the Greeks and Persians*. (TA.) You say, لَيْسَ فِي هَذِهِ الْحَمْرَاءَةِ مِثْلُهُ *There is not among the foreigners (العجم) the like of him*. (A.) And accord. to some, الأَخْمَرُ وَالْأَبْيَضُ means *The Arabs and the foreigners*. (TA.) الحَمْرَاءَة [so in the TA, but correctly ابْنَاءُ الْحَمْرَاءَةِ] is an appellation applied to *Emancipated slaves*: and ابْنُ خَمْرَاءِ الْعَبْدَانِ, meaning *Son of the female slave*, is an appellation used in reviling and blaming. (TA.) — Also *A man having no weapons with him*: pl. حَمْرَاء (A, K) and حَمْرَان (K). — الحُسْنُ أَحْمَرٌ means *Beauty is in the fairness of complexion*; i. e. *beauty is fair-complexioned*: (TA:) or *beauty is attended by difficulty*; i. e. *he who loves beauty must bear difficulty, or distress*: (IAth:) or *the lover experiences from beauty what is experienced from war*. (ISd, K.) — الأَخْمَرُ *A sort of dates*: (K:) so called because of their colour. (TA.) — الأَخْمَرُ وَالْأَبْيَضُ *Gold and silver*. (TA.) And الأَخْمَرَانِ *Flesh-meat and wine*; (S, A, K;) said to destroy men: (S:) so in the saying, نَحْنُ مِنْ أَهْلِ الْأَسْوَدَيْنِ لَا الْأَخْمَرَيْنِ, *We are of the people of dates and water, not of flesh-meat and wine*: (A:) or *the beverage called نَبِيذ and flesh-meat*. (IAq.) Also *Wine and [garments of the hind called] بُرُود*. (Sh.) And *Gold and saffron*; (Az, ISd, K;) said to destroy women; i. e. *the love of ornaments and perfumes destroys them*: (Az:) or these are called الأَصْفَرَانِ; (AO, TA;) and milk and water, الأَبْيَضَانِ; (TA;) and dates and water, الأَسْوَدَانِ. (A, TA.) And الأَخْمَرَةُ *Flesh-meat and wine and*

[the perfume called] الخَلْقُ (S, K:) or *gold and flesh-meat and wine*; as also الأَخْمَرُ (TA in art. خضر:) or *gold and saffron and الخَلْقُ*. (ISd, TA.) — المَوْتُ الْأَخْمَرُ + *Slaughter*; (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K "or"] violent death: (S, A, L, K:) or *death in which the sight of the man becomes dim by reason of terror, so that the world appears red and black before his eyes*: (A'Obeyd:) or it may mean *recent, fresh, death*; from the phrase next following. (Aq.) — وَطْأَةُ حَمْرَاءَة: *A new, or recent, footstep, or footprint*: opposed to دَهْمَاءَة. (Aq, S, A.) — سَنَةٌ حَمْرَاءَة: *A severe year*; (S, K;) because it is a mean between the سَوْدَاء and the بَيْضَاء: or *a year of severe drought*; because, in such a year, the tracts of the horizon are red: (TA:) when الْجَنَّةُ [the tenth Mansion of the Moon (see مَنَازِلُ الْقَمَرِ in art. نزل)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — See also حَمْرَاءَة voce حَمَارَةٌ. — جَاءَ بِغَنِيهِ حَمْرٌ الْكَلْبَى, and, in like manner, سَوَدَ الْبَطُونِ, *He brought his sheep, or goats, in a lean, or an emaciated, state*. (A, TA.)

أَحْمَرُ: see أَحْمَرُ.

تَحْمِيرٌ [an inf. n. (of حَمَر) used as a subst.] *A bad hind of tanning*. (K.) [For دَبِغ in the CK, I read دَبِغ, as in other copies of the K.]

مِخْلًا i. q. مِخْلًا (K; in the CK مِخْلًا); i. e. *The iron instrument, or stone, with which one shaves off the hair and dirt on the surface of a hide, and with which one skins*. (L, TA.) [But for the last words of the explanation in those two lexicons, يَنْشَفُ بِهِ, I read يَنْشَقُ بِهِ.] — Also, (S, TA,) in the K, [and in a copy of the A,] مَحْمَرٌ, which is a mistake, (TA.) *A horse got by a stallion of generous, or Arabian, race, out of a mare not of such a race; or not of generous birth; or a jade*; syn. هَجِينٌ; (S, A, K;) in Persian, بِلَانِي; (S, K;) as also حَمَارَةٌ (K:) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. مَحَامِرُ (S, A, TA) and مَحَامِيرُ (TA:) and accord. to the T, حَمَارَةٌ signifies [not as it is explained above, as a sing., but] i. q. مَحَامِرُ; and Z explains it as an epithet applied to horses, signifying *that run like asses*. (TA.) — Also *An ignoble, or a mean, man*: (K, TA:) and a man who will not give unless pressed and importuned. (K, TA.)

الْمُحَمَّرَةُ *A sect of the خُرْمِيَّة, who opposed the مَبِيعَةُ* (S, K) and the مَسْوَدَةُ (TA:) a single person thereof was called مُحَمَّرٌ (S, K:) they made their ensigns red, in opposition to the مَسْوَدَةُ of the Benoo-Hushim; and hence they were thus called, like as the خُرُورِيَّة were called الْمَبِيعَةُ because their ensigns in war were white. (T.)

حَمِيرٌ: see مَحْمُورٌ.

حَمَارٌ: see حَمَارٌ.

يَحْمُورُ The wild ass: see حَمَارٌ: (S, Mgh, K:) or a certain kind of wild animal: (Mgh:) [the oryx; to which the name is generally applied; and so in Hebrew: see also بَقَرُ الْوَحْشِ, in art. بقر:] a certain beast (K, TA) resembling the sh-goat. (TA.) — And A certain bird. (K.) — See also أَحْمَرُ.

حَمَز

1. حَمَز, aor. َ, inf. n. حَمَزٌ, *It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حَمَز, inf. n. حَمَازَةٌ; (see حَمَز, below); or] in a less degree than such as is termed حَازِرٌ*. (TA.) — [Hence, app., حَمَز, inf. n. حَمَازَةٌ, + *He (a man) was, or became, strong, robust, sturdy, or hardy*. (S, K, TA.) — حَمَزُ اللَّبَنِ, aor. َ, *It (beverage, or wine,) stung, or bit, the tongue*: (S, K:) or *it (milk, and نَبِيذ,) burned the tongue by its strength and sharpness*. (Mgh.) — And حَمَزَةٌ, aor. َ, (TA,) inf. n. حَمَزٌ, (K,) *He took it, seized or grasped it, contracted it, or drew it together*; syn. قَبَضَهُ (K, TA,) and ضَمَّهُ (TA.) See حَمُوز. You say, حَمَزَتِ الْكَلِمَةُ فَوَادَهُ, *The saying contracted his heart*, (Lh, A, TA,) and *grieved him*, (Lh, TA,) or *pained him*. (TA.) — Also, (A, TA,) aor. as above, (TA,) and so the inf. n., (K:) *He sharpened it*; (A, K, TA;) namely, an iron instrument, (TA,) an arrow-head or the like. (A.) So in the dial. of Hudheyl. (TA.)

حَمَزٌ *Acritude of a thing; a quality, or property, like that of burning, or biting*, (S, K, TA,) such as the taste of mustard: (TA:) and [in like manner] حَمَازَةٌ signifies the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and حَمَزَةٌ a sourness in milk, with a biting of the tongue; (A;) or a sourness in milk, less than that of milk which is termed حَازِرٌ. (TA.)

حَمَزَةٌ: see what next precedes.

حَمُوزٌ, applied to the beverage termed نَبِيذ, [app. when it is in a state of fermentation,] Digestive. (Fr, TA.) — إِنَّهُ لَحَمُوزٌ لَهَا حَمَزَةٌ, means *Verily he is one who keeps, or guards, or takes care of, prudently, or effectually, what he has collected together*. (K.) [To the explanation in the K (ضَابِطٌ لَهَا ضَمَّهُ) is added in the TA, وَمُسْتَقْبِلٌ بِهِ, app. a mistranscription for وَمُسْتَقْبِلٌ لَهُ and one who manages it well.]

حَامِزٌ, and حَامِزَةٌ, and رَجُلٌ حَمِيزٌ الْفَوَادِ *A strong-hearted man*: (S, TA:) or a man who is active, sharp or quick in intellect, clever, ingenious, or acute in mind, (K, TA,) and strong-hearted. (TA.) — And the latter, + *A man contracted in heart*. (TA.)

حَمَازَةٌ: see حَمَزٌ.

حَامِزٌ *Sour*, (TA,) and burning, or biting, to the tongue, or acrid; (A, TA;) applied to beverage, or wine: (A:) and milk that bites the tongue: (A:) or milk, and نَبِيذ, that burns the tongue by its strength and sharpness. (Mgh.)

You say also *رَمَانَةٌ حَامِزَةٌ* A pomegranate in which is sourness. (A, K.) — *فَرَّ حَامِزٌ* † Intense, or severe, anxiety. (TA.) And *حَزَّازٌ حَامِزٌ* (S, TA) † A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c. (TA.) — See also *حَمِيزٌ*, in two places.

أَفْضَلُ الْأَعْمَالِ أَحْمِيزُ † The most excellent of deeds is the strongest, or most powerful: (S, K, TA:) or the most painful (A, Mgh, TA) and distressing: (Mgh, TA:) from *حَامِزٌ*, applied to milk and to *نَبِيذٌ*, signifying "that burns the tongue by reason of its strength:" (Mgh:) a trad., related by I'Ab; (S, TA;) said by Mo-hammad. (TA.) You say also, *فُلَانٌ أَحْمِزٌ أَمْرًا* † *Such a one is in harder, or more difficult, circumstances (أَشَدُّ أَمْرًا) than such a one:* (TA:) or [more] contracted in circumstances. (ISk, TA.)

رَجُلٌ مَحْمُوزُ الْبَنَانِ A man strong in the tips, or ends, of the fingers: (S, K, TA:) occurring in a verse of Abou-Khiraish: (S:) but [SM says,] what I read in a poem of that author is *مَحْمُوزُ الْقِطَاعِ*, meaning, *hurd and pointed in the arrow-heads.* (TA.)

حمص

1. *حَمِيسٌ*, nor. ٢, (S, A, K,) inf. n. *حَمَسٌ* (S) and *حَمَاسَةٌ* (Hain p. 2.) *He was, or became, hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, A, K,) and in courage, (TA,) and in an affair.* (Hain p. 2.) [See also 5.] — *It (an affair, or a case, TA) was, or became, severe, rigorous, distressful, or afflictive:* (K, TA:) and *it (war, or the clamour thereof, الوَغَى) was, or became, hot, (A, TA,) or vehement.* (TA.) — *حَمِيسٌ*, nor. ٢, inf. n. *حَمَسٌ*, *He (a man) was, or became, courageous.* (Sb, TA.)

5. *حَمَسَ* *He acted, or behaved, with forced hardness, firmness, strictness, or rigour, (S, A, Mgh,) in his religion.* (A, Mgh, K.) — *He (a man) feigned disobedience; syn. تَعَاَصَى.* (S, TA.) — *He protected, or defended, himself, (syn. تَحَرَّمَ بِهِ) by means of him.* (Sh, TA.)

6. *تَحَامَسُوا* *They vied with, strove to surpass, or contended for superiority with, one another in strength, (تَشَادَوْا) and fought one another.* (TA.)

حَمِيسٌ: see *أَحْمِيسٌ*, in three places.

حَمَاسٌ *Hardness; firmness; strength: defence: conflict.* (TA.) [See also *حَمَاسَةٌ*.]

حَمِيسٌ *Vehement.* (TS, K.) So in the saying of Ru-b'el,

* لَاقَيْنِ مِنْهُ حَمَسًا حَمِيسًا *
[They experienced from it vehement strength]: (TS, TA:) or, as Az says, *strength and courage.* (TA.) — See also *أَحْمِيسٌ*, in two places.

حَمَاسَةٌ *Courage:* (S, K, TA:) *defence: conflict.* [See also *حَمِيسٌ*.]

أَحْمِيسٌ *Hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, K,) and in courage; (TA;) as also* † *حَمِيسٌ*: (S, K:) pl. of the former, *حَمِيسٌ*. (K.) — Hence, *A pious man, who carefully abstains from unlawful things: because he exceeds the usual bounds in matters of religion, and is hard to himself; as also* † *مُتَحَمِّسٌ*. (TA.) — Sing. of *الْحَمِيسُ*, (Mgh,) which latter is an epithet applied to *The tribes of Kureysh (S, A, K) and Kināneh (S, K) and Jeddēleh, (K,) i. e. Jeddēleh of Keys, consisting of [the tribes of] Fahm and and 'Adran the two sons of 'Amr the son of Keys the son of 'Eylān, and the Benoo-'Amir Ibn-Saqa'a'h, (AHeyth, TA,) and their followers in the Time of Ignorance; (K;) or to Kureysh and their coreligionists; (Mgh;) because of the hardships which they imposed upon themselves in matters of religion, (S, A, Mgh, K,) as well as in courage, (TA,) for they used not to enjoy the shade in the days of Minè, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of إحرام, (TA,) nor to clarify butter, nor to pick up [dung such as is called] جَلَّةٌ, (S, L,) or بَغَرٌ, (TA,) [for fuel,] and they dwelt in the Haram, (AHeyth, TA,) and did not go forth in the days of the مُوسِمِ to 'Arafāt, but halted at El-Muzdelifeh, (AHeyth, Mgh, TA,) saying, "We are the people of God, and we go not forth from the Haram:" (AHeyth, TA:) or they were thus called because they made their abode in the Haram: (Sgh, TA:) or because they betook themselves for refuge to the حَمَسَةُ (الْحَمَاسَةُ), which is the Ka'bah, so called because its stones are white inclining to blackness: (K:) the Benoo-'Amir were of the حَمِيسُ, though not of the inhabitants of the Haram, because their mother was of the tribe of Kureysh: the term *الأَحْمَاسُ* also, [pl. of *حَمِيسٌ* or of *حَمِيسٌ*,] is applied to those of the Arabs whose mothers were of the tribe of Kureysh. (TA.) — Also *Courageous; (Sb, S, K;) and so* † *حَمِيسٌ* and *حَمِيسٌ*: (K:) pl. [of the first, masc. only,] *أَحْمَاسٌ* and [masc. and fem.] *أَحْمَاسٌ* and [of the second or third] *أَحْمَاسٌ*. (TA.) *أَحْمَاسٌ* is also said to be applied to *The tribe of Kureysh: or, accord. to some, to the Benoo-'Amir, because descendants of Kureysh: the former is said by I'Agar. (TA.) — Hence, (A, TA,) وَقَعَ فِي هِنْدِ الْأَحْمَاسِ, (A, TS, K,) or لَقِيَ هِنْدَ هِنْدِ الْأَحْمَاسِ, (L,) *He fell into distress (A, L) and trial: (A:) or into calamity: (K:) or he died: (K:) or the latter phrase has this last meaning.* (ISd, A, and TA in art. هِنْدٌ) *هِنْدٌ* was the name of a courageous people of the Arabs. (A, TA.) — *سَنَةٌ حَمَسَاءٌ*, (S, A, K,) and *سَنَةٌ حَمِيسَاءٌ*, (K,) *A severe year.* (S, A, K.) They say also *سَنُونَ أَحْمَاسٌ* † *Severe years: (K:) the masc. form [of the epithet] being used because by سَنُونَ is meant أَعْوَامٌ; or the epithet being used after the manner of a subst.: (ISd, TA:) and سَنُونَ حَمِيسٌ signifies the same: (K:) or the latter, years of hunger. (Az, TA.) — نَجْدَةٌ حَمَسَاءٌ † Vehement [courage, or fight, &c.]. (TA.) — *مَكَانٌ أَحْمِيسٌ* † *A hard place: (S, K:) or a rugged****

and hard place: (A:) pl. أَمْنَةٌ حَمِيسٌ. (K.) You say also أَرْضٌ أَحْمِيسٌ, with the pl., meaning, † A sterile, barren, or unfruitful, and narrow, land: (A:) or a land in which is no herbage nor pasturage nor rain nor anything. (TA.) And أَرْضُونَ أَحْمِيسٌ † Sterile, barren, or unfruitful, lands. (S, L.)

مُتَحَمِّسٌ: see *أَحْمِيسٌ*, second signification.

حمش

1. *حَمِشٌ*, (A, K,) aor. ٢, inf. n. *حَمَشٌ* and *حَمَشٌ*, (K,) *He (a man) became slender in the shanks.* (A, K.) — *حَمِشٌ عَظِيمٌ سَاقَهُ*, aor. ٢; (Mgh;) and *حَمِشَتْ قَوَائِمُهُ*, or *حَمِشَتْ*; (accord. to different copies of the S;) and *حَمِشَتْ السَّاقُ*, inf. n. *حَمَشٌ*; (so in a copy of the A;) or *حَمِشَتْ*, aor. ٢; (K;) and *حَمِشَتْ*, (Lh, A, K,) aor. ٢, inf. n. *حَمُوشَةٌ* (A, K) and *حَمَاشَةٌ*, (TA,) *The small bone of his shank, (Mgh,) and his legs, (S,) and the shank (A, K) of a woman, (A,) became slender.* (S, A, Mgh, K.) And the like is said, metaphorically, of the whole body. (TA.) You say also, *الْوَتَرُ اسْتَحْمَشَ* † *The bow-string became slender: and its being so is better.* (TA.)

10: see the last sentence above.

حَمِشٌ:
حَمِشٌ:
حَمِشٌ: } see the next paragraph, throughout.

أَحْمِشُ السَّاقَيْنِ *Slender in the shanks, applied to a man; (S, K;) as also السَّاقَيْنِ* † *حَمِشٌ*, (S, Mgh, Mgh, K,) and *حَمِشُهُمَا*: (TA:) and so *حَمِشَةُ* † *حَمِشَةُ*, applied to a woman. (A.) And *حَمِشٌ خَلْقَةٌ* † *Slender in make, applied to a man.* (TA.) *أَحْمِشُ* also signifies *Slender*, applied to the small bone of the shank: (Mgh:) and so *حَمِشَةٌ* [the fem.], and *حَمِشَةٌ*, and *حَمِشَةٌ*, applied to the shank (سَاقُ), and to the fore arm (ذِرَاعُ), and to the legs (قَوَائِمُ): and [the pls.] *حَمِشٌ* (TA) and *حَمَاشٌ*, (K,) applied to shanks *حَمِشٌ* (K, TA:) and *حَمِشٌ*, and *حَمِشٌ*, and *حَمِشٌ*, applied to a bow-string; (K, TA;) the last on the authority of Ibrāheem El-Harbee; (TA;) and each of the last three epithets with ة added, applied to bow-strings. (K, TA.) You say also *لِئْتَةٌ حَمِشَةٌ* † *A gum having little flesh: (K:) or a thin gum.* (TA.)

أَحْمِشُ: see *أَحْمِشُ*.

حمص

حَمِصٌ and *حَمِصٌ*, (S, Mgh, K;) the former preferred by Th, (S, TA,) and by the Koofees, (Mgh, TA,) and the only word of that form except *قَتَبٌ* and *قَتَبٌ* and *قَتَبٌ*; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Baḡrees, (Mgh, TA,) and said by Mbr to

be the only word of this form except *جَلَز*, meaning "short," and *جَلَق*, the name of a place in Syria, (S, TA,) but IĀqr did not know this latter form of the word; (Az, TA;) [The *cicer arietinum*; or chick-peas;] a certain grain, (S, Mgh, K,) well known, (Mgh, K,) of the description termed *القطناني*: (AHn:) n. un. *حَمَضَة* and *حَمِضَة*: (TA:) it is white, and red, and black, and of a sort called *كِرْبَنِي* [or *كِرْبَنِي*?]; and is also wild, and cultivated in gardens: the wild sort is the hotter, and the more contracted; the nutriment of the garden-sort is the better; and the black is the most powerful in its operations: (the Minhāj, TA:) it is flatulent, lenitive, diuretic, having the property of increasing the seminal fluid and the carnal appetite and the blood: (K:) Hippocrates says that it has in it two substances, which quit it by cooking; one of them salt, or saline, which is lenitive; and the other sweet, which is diuretic; and it clears away spots in the shin, and beautifies the complexion, and is serviceable for the ringworm, or tetter; and its meal, for the fluid of foul ulcers; and the infusion thereof, for toothache, and for smelling of the lip; and it clears the voice: (TA:) it also strengthens the body and the penis; (K;) wherefore it is given as fodder to the stallions of horses and the like, and of camels; (TA;) on the condition of its being eaten not before [other] food nor after it, but in the midst thereof; (K;) or, correctly, as in the Minhāj, it should be eaten between two meals. (TA.)

حمض

1. *حَمِض*, aor. ٢; and *حَمَضَ*, (S, A, Mgh, K,) aor. ٢, (S,) or ٢, (K,) or both; (TA;) and *حَمِضَ*, aor. ٢; (K;) inf. n. [of the first] *حَمِضَة* (S, Mgh, K) and [of the second or third] *حَمِضَ*, (as in some copies of the S and of the K,) or *حَمِضَ*; (as in other copies of the S and of the K;) said of a thing, (S, A, Mgh,) or the third is said particularly of milk, (K,) *It was, or became, حامض* [i. e. acid, sour, sharp or biting to the taste, pungent, or in taste like vinegar or like sour milk: see *حَمِضَة* below]; (S, Mgh, K;) as also *حَمِضَ*, inf. n. *حَمِضَ*. (TA.) You say, *جَاءَنَا حَمِضًا*, (accord. to different copies of the S,) *He brought us some thick and very sour milk, not to be endured by reason of sourness.* (S.) = [Hence, or from *حَمِضَ*, q. v. infra,] *حَمِضَ* *الإبل*, (A, S, A, K,) aor. ٢, (A, S, TA,) inf. n. *حَمِضَ* (A, S, K) and *حَمِضَ*; (K;) and *حَمِضَ*; (A, TS, K;) *The camels pastured upon حَمِضَ* [q. v.]; (A, S, A;) or ate it. (K.) — [And hence, because camels become weary of eating *حَمِضَ*,] *حَمِضَ* *عنه* *I disliked him, or it.* (Sgh, K.) — And [because camels are eager for eating long of *حَمِضَ*,] *حَمِضَ* *عنه* *I eagerly desired him, or it.* (Sgh, K.)

2. *حَمِضَ*, inf. n. *حَمِضَ*: see 1, first signification. — [It seems to be also syn. with *حَمِضَ*, q. v.: for, —] said of a man, it signifies *أتى*

المرأة في دبرها, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also *حَمِضَ*: opposed to *أَحْلَ* [q. v.]. (TA in art. *أَحْلَ*.) — *حَمِضَ* also signifies *تَفْخِيزَ*. (S, TA) in *جَمَاعَ*. (TA.) — Also *حَمِضَ* *لنا* *Such a one gave, or did, little to us in entertaining.* (S.) = *حَمِضَ* *الإبل*: see 4. — *حَمِضَ* *عنه*: see 4.

4. *حَمِضَ* *الأرض* *The land became abundant* in *حَمِضَ* [q. v.]. (S.) — *حَمِضَ* *القَوْمَ* *The people, or company of men, lighted on, or found, حَمِضَ*. (TA.) — *حَمِضَ* *الإبل* *i. q. حَمِضَ*, q. v. (A, TS, K.) — [And hence,] *حَمِضَ* *القَوْمَ* *The people, or company of men, launched into, or entered upon, cheering discourse.* (A, TA.) I 'Ab used to say to his companions, *أَحْمِضُوا* [Launch ye forth, or enter upon, cheering discourse]; (A, TA;) whereupon they would begin to recite poetry, and to relate the memorable conflicts of the Arabs; (A;) because they then entered into traditions and stories of the Arabs, being weary of the interpretation of the Kur-án, [like camels betaking themselves to the pasture termed *حَمِضَ* when weary of that termed *خَلَّةَ*.] (TA.) [And in like manner,] *حَمِضَ* also means *حَمِضَ* *إحماضَ* *The changing from seriousness to jesting or joking.* (Har p. 10.) — See also 2. [And see 5.] = *حَمِضَ* *الإبل*; (S, K,) or *حَمِضَ*, inf. n. *حَمِضَ*; (ISK;) *I pastured the camels upon حَمِضَ*. (ISK, S, K.) — [And hence, as camels are pastured upon *حَمِضَ* after they have pastured for a time upon *خَلَّةَ*,] *حَمِضَ* *عنه* *He shifted him from it [to another thing].* (TA.)

5. *حَمِضَ* [app. signifies, in its primary acceptance, *He (a camel) betook himself to the pasture termed حَمِضَ after eating for a time of that termed خَلَّةَ*. (See also 1 and 4 and 2.) — And hence,] *حَمِضَ* *عنه* *He shifted from one thing to another thing.* (TA.) — [Hence also,] one says to a man when he comes threatening, *أَنْتَ مُخْتَلٌ* [Thou art disordered in temper, therefore sooth thyself]: (S, A:) from *خَلَّةَ* and *حَمِضَ*. (S.) [See also *خَلَّى*, in art. *خَلَّ*.]

حَمِضَ [a coll. gen. n.] *A kind of plant in which is saltiness, (A, Mgh,) which camels eat as though it were fruit, and after which they drink:* (A:) other plants are termed *خَلَّةَ*: (Mgh:) or *what is salt and bitter, of plants;* (S, K;) *such as the رَمَثَ and the أُنْلَ and the طَرْقَا and the لِهَ:* (S:) *what is sweet is called خَلَّةَ*: (S, K:) or *any kind of plant that is salt, or sour, rising upon [several] stems, and having no [single] أَصْلَ [or stock]:* (M [as cited in the L, but I doubt whether the passage be correctly transcribed]:) or *any salt, or sour, kind of trees; having a juicy and quivering leaf, which, when squeezed, bursts forth with water; and having a pungent, or strong, odour; that cleanses the garment and the hand when they are washed with it;*

such as the نَجِيلَ and the خَذْرَافَ and the أَخْرِيطَ and the رَمَثَ and the قَصَّةَ and the قَلَامَ and the طَرْقَا and the خَرْصَ and the رُغْلَ and the قَرْقَا and the لِهَ: (Lh:) or *any plant that does not dry up in the رَبِيعَ [or spring], but endures the hot season, having in it saltiness; when camels eat it, they drink upon it; and when they do not find it, they become thin and weak:* (Lth, T:) the Arabs say that the *خَلَّةَ* is the bread of camels, and the *حَمِضَ* is their fruit, (S, A, Mgh, K,*) or, as some say, their flesh-meat; (S;) or their *حَمِضَ*: (TA in art. *خَلَّ*.) and they say that flesh-meat is the *حَمِضَ* of men: (TA:) the n. un. is with *ة*: (Mgh:) and the pl. is *حَمِضَ*. (S, K.) [In Isaia xxx. 24, the word rendered "clean" in our authorized version is thought by some to mean "salt" or "sour." — Hence the saying,

جَاءُوا مُبْخِلِينَ فَلَاقُوا حَمِضًا

They came eagerly desiring evil, or mischief, and found him who cured them of that which affected them: which is like the saying of Ru-beh,

وَنُورِدُ الْمُسْتَوْدِينَ حَمِضًا

And him who cometh to us seeking to do evil, or mischief, we cure of his disease: for camels, when they are satiated with خَلَّةَ, eagerly desire حَمِضَ [to cure them of the effect of the former]. (TA. [See also *خَلَّى*, in art. *خَلَّ*].) — Hence, also, by way of comparison, *حَمِضَ* is applied to *Evil, and war: and خَلَّةَ*, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and amplexness of circumstances: (T and TA in art. *خَلَّ*.) and the former, to death: and the latter, to life. (Ham p. 315.) — *نَفْسٌ حَمِضَةٌ* and *فَوَازٌ حَمِضٌ* mean *A mind that takes fright at a thing, and shrinks from it, at first hearing it.* (TA.)

حَمِضَةٌ *Eager desire for a thing.* (S, K.) It is said in a trad., *وَلْتَفْسُ حَمِضَةٌ* (S, TA;) and in another, *وَلْتَفْسُ حَمِضَةٌ* (S, TA;) and in another, *وَلْتَفْسُ حَمِضَةٌ* (S, TA;) [both meaning the same;] *The ear is wont to reject what it hears, not retaining it, when one is exhorted to do a thing, or forbidden to do it, while the mind has eager desire to hear:* (IAth:) or *the ear retains not all that that it hears, while having eager desire for what it deems elegant, of extraordinary matters of discourse and speech.* (Az.) This usage of the word is taken from the eager desire of camels for *حَمِضَ* when they have become weary of *خَلَّةَ*. (S.)

حَمِضِيَّةَ and *إِبِلٌ حَمِضِيَّةَ*, and *بَعِيرٌ حَمِضِيٌّ*: see *حَمِضِيَّةَ*. — *أَرْضٌ حَمِضِيَّةَ*: see *حَمِضِيَّةَ*.

حَمِضِيَّةَ [Acidity; sourness; the quality of being sharp or biting to the taste; pungency;] the taste of that which is termed *حامضَ*. (S, K.) [See 1.] *الْحَمِضِيَّةَ* is also explained as signifying *That which bites the tongue; as the taste of vinegar, and of milk such as is termed حَايِرَ: which is extr., [if it be meant thereby that the word is thus used as an epithet to qualify a subst., or as an epithet in which the quality of a subst.*

is predominant, but I rather think that it is a loose way of explaining it as an inf. n. used as a simple subst., for [the measure] فَعُولَةٌ does not belong [save] to inf. ns. (TA: [in which the word *فَعُولٌ* is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.]

أَرْضٌ حَمِضَةٌ Land abounding with حمض; (ISh, K;) as also أَرْضٌ مُحَمِضَةٌ; (S;) and أَرْضٌ حَمِضَةٌ: (TA:) pl. of the first, أَرْضُونَ حَمِضٌ, (as in some copies of the K,) or حَمِضٌ: (as in other copies of the same, and in the TA:) and حَمُوضٌ [which seems to be another pl. of the first of these epithets] is explained as signifying land possessing حمض. (TA.)

حَمَاض [Sorrel; or particularly the rose-flowered sorrel; more commonly called in the present day حميض;] a certain plant having a red flower; (S;) a herb, or leguminous plant, of the kind termed دُكُور, having a produce, or fruit, red like blood; (Ham p. 823;) a certain herb (K, TA) growing in the mountains, of herbs of the [season called] ربيع, (TA,) the leaves of which are like those of the هَنْدِيَّة, (K, TA,) large and broad; (TA;) it is acid, (K, TA,) intensely so: its flower is red, and its leaves are green: (TA: [in which is here added مثله مثل الرمان ويتناول في ثمره مثل الرمان, app. for ويتناول في ثمره الرمان, meaning that it waves much to and fro when blown by the wind, and describing its fruit as containing what resemble the grains of the pomegranate:]) it is pleasant to the taste; (K, TA;) and is eaten by men, but in small quantity: AHn and Aboo-Ziyad say, it grows very tall, and has a wide leaf, and a red flower, which, when it is near to drying up, becomes white: and Aboo-Ziyad says, in our mountain-country it is abundant; and is of two species; one of these two is acid, [but] pleasant to the taste; (TA;) and one species thereof is bitter; (K, TA;) in the lower parts of each, when they are full grown, is a redness; and the seeds and leaves of the acid species are used medicinally: Az says, it is a wild herb, or leguminous plant, that grows in the days of the [season called] ربيع, in the channels of water, and has a red flower, and is of the herbs, or leguminous plants, which are termed دُكُور: IB says, the places of its growth are the small channels of water, and the places to which valleys take their courses; and in it is acidity: sometimes, also, the people of settled habitations make it to grow in their gardens, and water it and sustain it so that it does not dry up in the time when the wild herbs, or leguminous plants, dry up: it is also said in the Minhaj that it is both wild and growing in gardens; that the wild is called سلق, [but this name is commonly applied to bete,] and in all of this there is not acidity: the garden-kind resembles the هَنْدِيَّة, and in this is acidity, and an excessive viscous moisture: the best is the acid, garden-kind: here ends the quotation from the Minhaj: (TA:) each species, (K, TA,) the bitter and the pleasant, or the garden-kind and the wild, (TA,) is good for thirst, and for inflammation arising from yellow bile; and strengthens the bowels; and allays heaving of the stomach, and hot palpi-

tation, and tooth-ache; and is good for the black [or livid] jaundice; (K,*TA;) and, when cooked, and applied externally, for the leprosy; and for the ringworm (قُوْبَة); and for glandular swellings in the neck, so much so that it is said to do good to him who has these even when hung upon the neck: with vinegar, also, it is good for the mange, or scab; and it is astringent; and puts a stop to malacia [so I render شَهْوَةُ الطَّيْنِ, lit. "the longing for clay"]: its seeds are cold in the first degree, and have an astringent property, particularly when fried: (TA:) they say that if these be hung, in a purse, upon a woman's left upper arm, she will not become pregnant as long as they remain upon her: (K,*TA:) they are also good for the sting of scorpions; and if some of the seeds be swallowed before the scorpion's stinging, its stinging will not hurt. (TA.) — Also What is in the interior of the [kind of citron called] اُتْرُج: (A, K:) n. un. with ة: (A:) it is cold and dry in the third degree; used as a liniment, it removes freckles and the like, and clears the complexion; and it suppresses (يَقْمَعُ) the yellow bile; and gives appetite for food; and is good for hot palpitation; and made into a beverage, it sweetens the odour of the mouth; and is good for looseness arising from yellow bile; and is suitable for those who are fevered. (TA.) [In the present day, in Egypt, this name is applied to A species of citron, itself, with a conical apex, and very acid pulp.]

حَمِضِي A certain plant: not from حَمُوضَة. (TA.)

حَمَاضِيَّة A confection composed of حَمَاض of the اُتْرُج. (TA.)

حَامِض [Acid; sour; sharp or biting to the taste; pungent; having a taste like that of vinegar or like that of sour milk; see حَمُوضَة;] (S, Mgh, K;) applied to milk (TA) and other things; (Mgh;) and مَحْمِضٌ signifies the same, applied to a grape. (TA.) — [Hence,] رَجُلٌ حَامِضُ الْفُؤَادِ A man whose heart, or mind, is altered and bad, (O, K,) فِي الْغَضَبِ in anger. (O.) And فَلَانٌ حَامِضُ الرِّئْتَيْنِ Such a one is in a loathing state of mind; syn. مُرُّ النَّفْسِ. (S.) — اِبِلٌ حَامِضَةٌ Camels pasturing upon حمض; (S;) or eating it; (K;) or pasturing upon حمض after pasturing upon خَلَّة: (ISk:) pl. حَمَاضٌ: (S, K;) and اِبِلٌ حَمِضِيَّةٌ Camels staying among حمض; (As, S, K;) as also حَمِضِيَّة, contr. to rule: (TA:) and بَعِيرٌ حَمِضِيٌّ a camel eating حمض. (TA.)

مَحْمِضٌ and مَحْمِضٌ, (S, K,) the latter on the authority of A'Obeyd, (S,) A place in which camels pasture upon حمض. (S, K,*)

حَمِضِيَّة see أَرْضٌ مُحَمِضَةٌ.

حَامِضٌ see مَحْمِضٌ.

مِلْكٌ مُسْتَحْمِضٌ Milk slow in thickening. (Ibn-Abbád, K.)

حمق

1. حَمَقٌ, aor. ٤; and حَمِيقٌ, aor. ٤; (T, S, Mgh, Mgh, K, &c. :) inf. n. (of the former, S) حَمَاقَةٌ, (S, K,) or this is a simple subst., (Mgh,) and (of the latter, S) حَمِيقٌ (S, Mgh,* Mgh,* K) and حَمَقٌ; (S, K;) He was, or became, foolish, or stupid; i. e., unsound in intellect or understanding; (T, Mgh, Mgh;) and stagnant, or dull, therein, (T, Mgh;) or deficient, or defective, therein; (IF, Mgh;) or he had little, or no, intellect or understanding; (S, K;) as also اِنْحَمَقَ and اِسْتَحَمَقَ (K) and اِنْحَمَقَ. (TA.) [See حَمِيقٌ, below.] One says to a man, تَبَيَّسَ, and اِحْمَقِيَ, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA voce تَبَيَّسَ.) — حَمَقَتِ السُّوقُ, (S, M, K,) with damm; (so in two copies of the S;) or, as in [some copies of] the S, حَمِقت; (TA;) and اِنْحَمَقَت; (S, Mgh, K;) † The market was, or became, stagnant, or dull, with respect to traffic. (S, M, Mgh, K, TA.) And حَمِقتُ تِجَارَتَهُ † His merchandise was, or became, unsaleable, or difficult of sale, or in little demand. (TA.) — حَمِقٌ, aor. ٤, inf. n. حَمَقٌ, † His beard became light, or scanty. (Mgh.) — حَمِيقٌ He had the disease termed حَمَاق. (TA.)

2. حَمِيقَةٌ, inf. n. اِنْحَمِيقٌ, He ascribed to him حَمِقٌ [i. e. foolishness, or stupidity, &c.]. (S, K.) — حَمِيقَتُهُ الْبَهْجَةُ The light sleep in the first part of the night rendered him like the اَحْمَقُ [i. e. foolish, or stupid, &c.]: so says IKh; and he cites, from a poet, the phrase بَهْجَتُهُ الْبَهْجَةُ; in which the ب is redundant, and the noun occupies the place of one in the nom. case. (TA.) — [And hence, if correct,] حَمِقٌ He drank wine: (K:) or he became intoxicated, so that his reason departed: thus explained by IAMB; but disallowed by Ez-Zejjajee. (IB, TA.)

3. حَمَقَةٌ He aided him in his حَمِقٌ [i. e. foolishness, or stupidity, &c.]. (S.)

4. اِحْمَقَةٌ He found him to be اَحْمَقٌ [i. e. foolish, or stupid, &c.]. (S, K.) [See also 10.] — اِحْمَقَ بِهِ He mentioned him, or spoke of him, as characterized by حَمِقٌ [i. e. foolishness, or stupidity, &c.]. (TA.) — اِحْمَقَتْ She (a woman) brought forth a child that was اَحْمَقٌ [i. e. foolish, &c.]; (S;) or brought forth حَمِيقٌ [i. e. foolish children]. (K.) — مَا اِحْمَقَهُ [How foolish, or stupid, &c., is he!] an expression of wonder. (TA.)

5: see 1.

6. حَمَاقَةٌ He affected حَمَاقَةٌ [i. e. foolishness, or stupidity, &c.; meaning he feigned it]. (S.)

7. اِنْحَمَقَ: see 1. — Also He acted in the manner of the حَمِيقِي [i. e. foolish, or stupid, &c.]; (K;) and so اِسْتَحَمَقَ. (Lth, T, Mgh, K.) — He (a man, TA) was, or became, abject, humble, or submissive, (K, TA,) and impotent to do, or accomplish, a thing. (TA.) — † It (a garment) became old, and worn out. (S, Mgh, K, TA.) —

† It (food, or wheat,) became cheap. (Az, TA.) — انجمت السوق : see 1.

10. استحقيق : see 1: — and 7. = استحقيقه *أَحْمَقُ* He counted, accounted, or esteemed, him *أَحْمَقُ* [i. e. foolish, or stupid, &c.]: (S, Mgh, TA:) or he found him to be so; like *أَحْمَقُهُ*. (TA.)

أَحْمَقُ Foolishness, or stupidity; i. e. unsoundness in the intellect or understanding; (T, Mgh, Māb;) and stagnancy, or dullness, therein; (T, Mgh;) or deficiency, or defectiveness, therein; (IF, Mgh;) or paucity, or want, thereof; and *أَحْمَقُ* and *أَحْمَقَةٌ* signify the same: (S, K:) [all are said to be inf. n.; but the last, accord. to the Māb, is a simple subst.: (see 1:)] the proper and primary signification of *أَحْمَقُ* is [said to be] the putting a thing in a wrong place, with knowledge of its being bad [to do so]. (TA.) [Hence,] *نَوْمَةُ الْحَمِقِ* The sleep after [the period of the afternoon called] the *عَصْرُ*; when no one sleeps except one who is intoxicated, or one who is insane, or unsound in mind. (Har p. 223. [See also *خُرْقُ* and *خُلُقُ*].) — And Deceit; or a deception. (TA.) — [It is said that] *الْحَمِقُ* also signifies Wine: (Z, K:) as being a cause of *أَحْمَقُ*; like as wine is called *إِثْرُ* as being a cause of *إِثْرُ*: (Z, TA:) but Ez-Zejjājee disallows this: and [it is also said that] *أَحْمَقَةٌ* signifies the same, because wine occasions *أَحْمَقُ* to its drinker. (TA.)

أَحْمَقُ : see *أَحْمَقُ*. — Also † Having a scanty beard. (IDrd, K.)

أَحْمَقُ : see *أَحْمَقُ*.

أَحْمَقُ : see *أَحْمَقُ*.

أَحْمَقُ (S, K) and *أَحْمَقُ* (ISd, K) and *أَحْمَقُ* (AZ, K) and *أَحْمَقُ* (IDrd, K) The *جَدْرِي* [or small-pox]: (K:) or the like thereof, (S, K,) which attacks a human being. (S,) and spreads in a scattered manner upon the body, or person: (K:) accord. to Lh, a certain thing that comes forth upon children. (TA.)

أَحْمَقُ a contracted dim. of *أَحْمَقُ*; or dim. of *أَحْمَقُ*: [the dim. form being app. used in this case to denote enhancement of the signification: (see also *أَحْمَقُ* :)] so in the prov., (TA,) *عَرَفَ حَمِقُ جَمَلُهُ* [A very foolish, or stupid, man knew his camel]; i. e. he knew thus much, although *أَحْمَقُ*: or, as some relate it, *عَرَفَ حَمِقًا جَمَلُهُ*, i. e. his camel knew him, [namely, a very foolish, or stupid, man,] and emboldened himself against him; or it means that he knew his quality: (K, TA:) it is applied to the case of excessive familiarity with men: (TA:) or to him who deems a man weak, and is therefore fond of annoying, or molesting, him, (K, TA,) and ceases not to act wrongfully towards him: or, as some say, [*أَحْمَقُ* is here a proper name; and] this person had a camel with which he was familiar, and he made an attack upon him. (TA.) [See Freytag's Arab. Prov. ii. 85.]

أَحْمَقُ : see *أَحْمَقُ*.

أَحْمَقُ : see *أَحْمَقُ*.

أَحْمَقُ : see *أَحْمَقُ*.

أَحْمَقُ : see *أَحْمَقُ* = and *أَحْمَقُ*.

أَحْمَقُ : } see what next follows.
أَحْمَقُ : }

أَحْمَقُ (K,) but in the Tekmileh with teshdeed to the *ي*, and with *kesr* to the same, [app. *أَحْمَقُ*] (TA,) and *أَحْمَقُ* (K,) Foolish, or stupid, (*أَحْمَقُ*) in the utmost degree. (Ibn-'Abbād, K, TA.) [It seems to be implied in the K that *أَحْمَقُ* signifies the same: but see this word below.]

أَحْمَقُ (S, Mgh, Māb, K, &c.) and *أَحْمَقُ* (S, Māb) and *أَحْمَقُ* [whether with or without tenween is not shown] (Sb, TA) Foolish, or stupid; i. e. unsound in intellect or understanding; (T, Mgh, Māb;) and stagnant, or dull, therein; (T, Mgh;) or deficient, or defective, therein; (IF, Mgh;) or having little, or no, intellect or understanding: (S, K:) fem. of the first *أَحْمَقَةٌ*; (S, Māb;) and of the second *أَحْمَقَةٌ*: (TA:) pl. of the first, applied to men and to women, (S, K,) *أَحْمَقُ*, (so in two copies of the S,) or *أَحْمَقُ* and *أَحْمَقُ* (K,) and *أَحْمَقُ* and *أَحْمَقُ* (S, K) and *أَحْمَقُ* (Sgh, K) and *أَحْمَقُ* (Ibn-'Abbād, K.) Accord. to some, *أَحْمَقُ* is from the phrase *انْجَمَتِ السُّوقُ*: and accord. to some, from the phrase *لَيَالٍ مُحَمَّقَاتٍ*, because the *أَحْمَقُ* deceives one at first by what he says. (TA.) The sounds of wailing for the dead, and trilling, or quavering, in playing, are termed *أَحْمَقَانِ* because of the *أَحْمَقُ* of the person from whom they proceed. (Mgh.) — *الْبَقْلَةُ الْحَمَقَاءُ* (S, K) and *بَقْلَةُ الْحَمَقَاءُ* (K,) the latter for *بَقْلَةُ الْحَمَقَاءُ*, i. q. *الْبَقْلَةُ* [Garden purslane]; (S, ISd, K;) which is the name applied to it by the vulgar; (ISd, TA;) the chief of herbs, or leguminous plants: called by those names because exuding mucilage (*مُلْعَبَةٌ*), so that it is likened to the *أَحْمَقُ* whose slaver is flowing: IDrd says, they assert that it is so called because it grows in the tracks of men, so that it is trodden upon; and in water-courses, so that the water uproots it: IF says that it is so called because of its weakness: and it is said that some persons, hating 'Aishch, called it *بَقْلَةُ عَائِشَةَ*; but this is one of their fanciful assertions; for such was its name in the time of utter paganism: so says Sgh. (TA.) — [*أَحْمَقُ* also signifies More, and most, foolish, or stupid, &c. Hence,] it is said in a prov., *أَحْمَقُ مِنْ رَجُلَةٍ* [More foolish, or stupid, than a plant of garden-purslane: explained by what precedes]. (TA.) [See also another prov. voce *ثِيَابُونَ*.] And in a trad., *أَحْمَقُ الْحَمِقِ الْفُجُورُ* [The most foolish of foolishness, or the most stupid of stupidity, is vice, or immorality, or unrighteousness]. (A in art. كَيْس.)

أَحْمَقُ is from *أَحْمَقُ*, like *أَحْمَقُ* from *أَحْمَقُ*, and *أَحْمَقُ* from *أَحْمَقُ*: (TA:) it signifies An action, or a deed, of those that are done by the *أَحْمَقُ* [i. e. foolish, or stupid, persons];

(Mgh;) [a foolish, or stupid, action or deed:] it is like *أَحْمَقُ*, which means an action, a practice, or a habit, in which is *أَحْمَقُ* [i. e. foolishness, or stupidity, &c.]. (TA.) One says, *وَقَعَ فُلَانٌ فِي أَحْمَقَةٍ* [Such a one fell into the commission of a foolish, or stupid, action, &c.]. (TA.) [See *أَحْمَقَةُ*.]

أَحْمَقُ and *أَحْمَقُ* (S, K) A woman who brings forth a child that is *أَحْمَقُ* [i. e. foolish, &c.]; (S;) or who brings forth *أَحْمَقُ* [i. e. foolish children]: (K:) or, accord. to IDrd, the latter has this signification; but the former signifies a man who begets *أَحْمَقُ*; and he does not allow its application to a woman. (TA.) — *الْمُحَمَّقَاتُ* [The nights [that make a fool of one; i. e.] during the whole of which the moon is above the horizon but intercepted by clouds; so that one imagines that he has arrived at the time of morning; (A, O, K, TA;) because he sees light, but sees not the moon: derived from *الْحَمِقُ*. (TA.) One says, *إِغْرَى غُرُورُ الْمُحَمَّقَاتِ* [He, or it, deceived me with the deceiving of the nights thus called]. (TA.) And you say, *سَرْنَا فِي لَيَالٍ مُحَمَّقَاتٍ* [We journeyed during such nights]; because the rider therein thinks that he has arrived at the time of morning until he becomes weary. (TA.)

أَحْمَقُ A woman who is accustomed to bring forth *أَحْمَقُ* [i. e. foolish children]. (S, K.)

أَحْمَقُ A man [or child] affected with *أَحْمَقُ* [q. v.]. (A 'Obeyd, S.)

حمل

1. *حَمَلَهُ*, aor. *حَمَلَ*, inf. n. *حَمَلٌ* (S, Mgh, Māb, K, &c., in some copies of the S *حَمَلٌ*) and *حَمَلَانٌ* (Mgh, K,) He bore it, carried it, took it up and carried it, conveyed it, or carried it off or away, (MA,) *عَلَى ظَهْرِهِ* (S, MA,) upon his back, or *عَلَى رَأْسِهِ* upon his head; (MA;) and *أَحْمَلَهُ* signifies the same: (Māb, K:) or the latter is used in relation to an object inconsiderable and small in comparison with that in relation to which the former is used; as in the saying of En-Nābighah, (TA.)

* إِنَّا أَقْسَمْنَا خُطَّتَيْنَا بَيْنَنَا *
* نَحْمَلَتْ بَرَّةً وَأَحْمَلَتْ فَجَارَ *

[Verily we have divided our two qualities between us, and thou hast borne as thy share goodness, and I have borne as my share wickedness]. (TA* in the present art., and S and TA &c. in arts. *بَر* and *فَجَر*.) Hence, in the Kur [xx. 100], *يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا* [He shall bear, on the day of resurrection, a heavy burden]. (TA.) Hence also, in the Kur [vii. 189], *حَمَلَتْ حَمْلًا خَفِيفًا* [She bore a light burden]; (S, TA;) i. e., [as some say,] the seminal fluid. (TA.) Hence also, in the Kur [xxix. 60], *وَكَايَيْنَ مِنْ دَابَّةٍ لَا تَحْمِلُ* [And how many a beast is there that does not bear its sustenance!], meaning, † does not provide its sustenance, but is sustained by God. (TA.) *يَحْمِلُ الْحَطَبَ* [lit. He carries firewood],

(A in art. حطب,) or الحَطَبُ الرُّطْبُ [juicy, or fresh, firewood], (Er-Rághib, TA,) means †he goes about with calumny, or slander. (A in art. حَمَلَةٌ عَلَى, and Er-Rághib* and TA.)* — حَمَلَةٌ عَلَى, (Mṣb, TA,) aor. : , (TA,) inf. n. حَمَلٌ, (Mṣb, TA,) [He carried him, or mounted him, (namely, a man, Mṣb) upon the beast; as also †احمله.] And حَمَلَهُ [alone] He gave him a beast upon which to ride. (T, TA. [See Kḥr ix. 93.]) حَمَلَهُ is not used in this sense. (T, TA.) — See also 4. — حَمَلَتِ الْمَرْأَةُ, aor. : , (K,) inf. n. حَمَلٌ, (TA,) ; The woman became pregnant, or conceived: (K, TA:) and حَمَلَتْ وَتَدَمَّا She became pregnant with, or conceived, her child: (Mṣb:) one should not say, حَمَلَتْ بِهِ; or this is rare; (K;) or one should not say this, but it is frequently said; (IJ, TA;) [for] as حَمَلَتْ is syn. with عَلَقَتْ, (Mṣb, TA,) and the latter is trans. by means of ب, the former is thus made trans., (TA,) therefore one says, حَمَلَتْ بِهِ فِي لَيْلَةٍ, meaning She became pregnant with him, or conceived him, in such a night, and in such a place. (Mṣb.) حَمَلَتْ is also said of a ewe or she-goat, and of a female beast of prey, [and app. of any female,] accord. to IʿAq; meaning †She was, or became, in the first stage of pregnancy. (TA.) — حَمَلَتِ الشَّجَرَةُ, inf. n. حَمَلٌ, †The tree [bore, or] produced, or put forth, its fruit. (Mṣb.) — حَمَلٌ بَدِينٌ, and حَمَلَةٌ, inf. n. حَمَالَةٌ, †[He bore, or took upon himself, the responsibility, or he was, or became, responsible, for a debt, and a bloodwit:] (Mṣb:) [for] حَمَلٌ, aor. : , inf. n. حَمَالَةٌ, signifies كَفَلَ. (S, *K.) And حَمَلٌ الْحَمَالَةَ and †حَمَلَهَا †[He was, or became, responsible for the bloodwit, or debt or the like]: both signify the same: (S, TA:) and †He took it upon himself, or became responsible, or answerable, for it: (Mṣb in art. كَفَلَ:) and †حَمَلَهُ مُعْظَمُهُ †He took, or imposed, upon himself, or undertook, the main part of it: (Jel in xxiv. 11:) and †احمل الأمر †He took, or imposed, upon himself, or undertook, the thing, or affair; he bore, or took upon himself, the burden thereof. (L in art. قَلَد.) You say, حَمَلٌ قَوْمٌ عَنْ قَوْمٍ دِيَةً, (K, TA,) or غَرَامَةً, (TA,) †[A party bore, or took upon itself, for a party, the responsibility for a bloodwit, or a debt or the like;] as also †حَمَلٌ. (S.) [And حَمَلٌ حَمَلٌ †He bore, or took upon himself, the responsibility, to such a one, for such a thing.] And حَمَلٌ حَمَلَةً بَيْنَ قَوْمٍ †He bore, or took upon himself, the responsibility for the bloodwits between people, in order to make peace between them, when war had occurred between them, and men's blood had been shed. (TA, from a trad.) — حَمَلٌ ظُلْمًا †[He made himself chargeable with wrongdoing]. (Kḥr xx. 110.) — حَمَلٌ الْأَمَانَةَ: accord. to some, it means †He took upon himself, or accepted, the trust: accord. to others, he was unfaithful to it: and †احتملها means the same.] — حَمَلَتْ إِذْلَانَهُ: see 8. — حَمَلٌ عَنْهُ: see 8. — حَمَلٌ فَلَانٌ الْحَقْدَ عَلَى فَلَانٍ

or] concealed in his mind rancour, malevolence, malice, or spite, against such a one. (TA.) And حَمَلٌ لَا يَحْمِلُ, i. e. †يُظْهِرُ غَضَبَهُ [which may be meant as the explanation of لا يَحْمِلُ, i. e. †Such a one shows (or will not conceal) his anger; and thus SM understood it; or as the explanation of حَمَلٌ alone, i. e. such a one will not show his anger]: (Az, TA:) [for] حَمَلٌ الْغَضَبِ, (K,) aor. : , inf. n. حَمَلٌ, (TA,) means †he showed, or manifested, anger. (K, TA.) And hence, it is said, is the saying, in a trad., إِذَا بَلَغَ الْمَاءُ قُلْتَيْنِ, i. e. †[When the water amounts to the quantity of two vessels of the kind called قُلَّة,] impurity does not appear in it: (O, K, *TA:) or the meaning is, †it does not admit the bearing of impurity: for one says, فَلَانٌ لَا يَحْمِلُ, i. e. †such a one refuses to bear, or submit to, and repels from himself, injury. (Mṣb.) You say also, حَمَلٌ مِنْ ذَلِكَ أَنَا †He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA in art. انف, from a trad.) — حَمَلٌ الْحَدِيثِ †[He bore in his memory, knowing by heart, the tradition, or narrative, or story; and in like manner, the القرآن]. (Mṣb in art. رَوَى.) — حَمَلٌ فَلَانًا, and †عَلَيْهِ, †He relied upon such a one in intercession, and in a case of need. (TA.) — حَمَلٌ عَلَى النَّاقَةِ †The she-camel was covered by a stallion. (M in art. صَد.) — حَمَلٌ عَلَيْهِ [as syn. with حَمَلَهُ]: see 2, in three places. — حَمَلٌ †[He tasked his beast beyond its power in journeying, or marching, or in respect of pace]. (S in art. جَهَد.) And حَمَلٌ عَلَى نَفْسِهِ فِي السَّيْرِ †He jaded, or fatigued, himself, or tasked himself beyond his power, in journeying, or marching. (S, TA.) [See also 6.] — حَمَلَةٌ, inf. n. حَمَلَةٌ [which is properly an inf. n. of un.], (T, S,) †He charged, or made an assault or attack, upon him in war, or battle. (TA.) — حَمَلْتُ عَلَى بَنِي فَلَانٍ †I made mischief, or I excited disorder, disagreement, dissension, or strife, between, or among, the sons of such a one. (AZ, S.) — حَمَلَةٌ عَلَى الْأَمْرِ, aor. : , †He incited, excited, urged, instigated, induced, or made, him to do the thing, or affair. (ISd, K.) — حَمَلٌ لَفْظًا عَلَى لَفْظٍ آخَرَ, aor. : , inf. n. حَمَلٌ, a phrase often used in lexicology and grammar, †He made, or held, a word, or an expression, to accord in form, or in meaning, or syntactically, with another word, or expression. One says, حَمَلٌ عَلَى الْأَكْثَرِ †It (a word) is made to accord in form with those words with which it may be compared that constitute the greater number: thus one says of رَحْمَانٌ, which is made to accord in form with words of the measure فَعْلَانٌ, though it has not a fem. of the measure فَعْلَى, in preference to فَعْلَانٌ, because words of the measure فَعْلَانٌ are more numerous than those of the measure فَعْلَى. And حَمَلٌ †It (a word) is made to accord in form with its contrary in meaning: thus عَجَافٌ, an anomalous pl. of أَعْفَفٌ, is made to accord, in form with سَمَانٌ, a regular pl. of سَمِينٌ. And

حَمَلٌ عَلَى الْمَعْنَى †It (a word) is made to accord syntactically with its meaning: and حَمَلٌ عَلَى اللَّفْظِ †It is made to accord syntactically with its grammatical character: the former is said when, in a sentence, we make a masc. word fem., and the contrary, because the meaning allows us to substitute a fem. syn. for the masc. word, and a masc. syn. for the fem. word: for ex., it is said in the Kḥr vi. 78, فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي رَبِّي And when he saw the sun rising, he said, This is my Lord: here (by saying بَارِغَةً) the الشمس is first made to accord syntactically with its grammatical character (حَمَلٌ عَلَى اللَّفْظِ); and then (by saying هَذَا instead of هَذِهِ) it is made to accord syntactically with its meaning (حَمَلٌ عَلَى الْمَعْنَى), which is الْجَرْمُ or the like: this is allowable; but the reverse in respect of order is of weak authority; because the meaning is of more importance than the grammatical character of the word. (Collected from the Kull pp. 156 and 157, and other works.) — حَمَلَةٌ أَحْسَنَ مَحْمُولٍ †[He put the best construction upon it; namely, a saying: محمول being here an inf. n.]. (TA in art. حَمَلٌ) — حَمَلَةٌ عَلَى النَّاسِخِ †He attributed it to, or charged it upon, the copyist; namely, a mistake. حَمَلٌ عَلَى النَّاسِخِ, said of a mistake, occurs in the K in art. رِبَخ. — حَمَلٌ شَيْئًا عَلَى آخَرَ, in logic, means †He predicated a thing of another thing.] — See also حَمَلَانٌ.

2. حَمَلَةُ الشَّيْءِ, (Mṣb,) and الرِّسَالَةُ, (S, TA,) inf. n. تَحْمِيلٌ, (TA,) He made him, or constrained him, to bear or carry [the thing, and the message; and in like manner, حَمَلٌ عَلَيْهِ الشَّيْءُ]. (S, Mṣb, *TA.) [And حَمَلَهُ, alone, He loaded him; namely, a camel, &c.] You say also, حَمَلَةُ الْأَمْرِ, inf. n. of the former تَحْمِيلٌ and حَمَالٌ, like كَذَابٌ, [which is of the dial. of El-Yemen], and of the latter verb تَحْمِيلٌ and تَحْمَالٌ [like تَكْلَامٌ &c.], (K,) †He imposed upon him the affair, as a task, or in spite of difficulty or trouble or inconvenience, and he undertook it, as a task, &c. (Mṣb in art. كَلَف.) And حَمَلَتْهُ أَمْرِي فَمَا †[I imposed upon him my affair, as a task, &c., but he did not undertake it]. (TA.) It is said in the Kḥr [xxiv. 53], فَاثْنَا عَلَيْهِ مَا حَمَلٌ †[Upon him rests only that which he has had imposed upon him; and upon you, that which ye have had imposed upon you]: i. e., upon the Prophet rests the declaring of, that which has been revealed to him; and upon you, the following him as a guide. (TA.) And رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ †[O our Lord, and do not Thou impose upon us a burden, like as Thou imposedst it upon those before us: O our Lord, and do not Thou impose upon us that which we have not power to bear]: (Kḥr ii. last verse:) or, accord. to one reading, تَحْمِلٌ, which has an intensive signification [when followed by عَلَى]. (Bd.) — حَمَلَةٌ ذَنْبًا †He charged him

with a crime, or an offence: see a verse of En-Nábigah cited voce *عَرَّ*.]

3. *حَامِلُهُ* [He bore with him a burden]. You say, of a Wezeer, *حَامِلُ الْمَلِكِ أَعْيَاةَ الْمَلِكِ* [He bore with the King the burdens of the regal office]. (A in art. *وَزَّرَ*.) [See also 4.]—Also † *He requited him*; namely, a man: or, accord. to AA, *مُحَامِلَةٌ* signifies the requiting with beneficence. (TA.)

4. *احْمَلْهُ* He helped him to bear, or carry, (T, S,) that which he was bearing, or carrying: (T, TA:) or you say, *احْمَلَهُ الْحِمْلُ* he helped him to bear, or carry, the load, or burden: and *حَمَلَهُ*, i. e. *فَعَلَ ذَلِكَ بِهِ* [he did that with him]. (M, O, K.) [See also 3.]—*أَحْمَلَتْ* She (a woman, S, K, and a camel, S) yielded her milk without being pregnant. (S, K.)

5. *تَحَمَّلَ* He took upon himself the bearing, or carrying, of loads, or burdens: this is the primary signification. (Har p. 48.)—[Hence, † *He burdened himself with*, or *he became*, or *made himself*, chargeable with, or *he bore*, or *took upon himself*, the burden of, a sin, or crime, or the like; as also *احْتَمَلَ*:] you say *إِنَّمَا احْتَمَلْتُ* meaning *تَحَمَّلْتُ*. (Jel in iv. 112 and xxxiii. 58.) And *تَحَمَّلَ غُرْمًا* † *He took, or imposed, upon himself a debt, or fine*. (MA.)—[And hence, likewise, several other significations:] see 2, in two places:—and 8:—and 1, in six places.—Also *He bound the load, or burden*, [or the loads, or burdens, on the saddle, or saddles, or on the head, or beasts;] (Har p. 48;) and *احْتَمَلَ* signifies [the same, or] *he put*, or *placed*, the load, or burden, [or the loads, or burdens,] on the saddle, [or saddles, or on the beast, or beasts.] (Har p. 556.)—[And hence,] *تَحَمَّلُوا* and *احْتَمَلُوا* † *They went away, departed, or journeyed*. (S, TA.)

6. *تَحَامَلَ عَلَيْهِ* [He bore, bore his weight, pressed, or pressed heavily, upon it, or him]. You say, *تَحَامَلَ عَلَى رَأْسِ رُجِحَةٍ مُقْتَبِدًا عَلَيْهِ لِيَمُوتَ* [He bore, bore his weight, pressed, or pressed heavily, upon the head of his spear, leaning upon it, in order that he might die]. (Mgh in art. *رَكَزَ*.) And *تَحَامَلْتُ عَلَيْهِ كَالْعَاصِرِ* [I pressed, or pressed heavily, upon it, like the squeezer of fruit &c.]. (Mgh in art. *هَمَزَ*.)—[Hence,] † *He wronged him*; or *treated him wrongfully*, or *unjustly*. (S, Mgh, and Har p. 80.) And it is asserted that one says, *تَحَامَلَ الزَّمَانُ عَنْ فُلَانٍ* meaning † *Time, or fortune, turned from such a one, and took away his property*: and *تَحَامَلَ إِلَيْهِ* † *It became favourable to him*. (Har ibid.)—[Also] † *He imposed upon him*, or *tasked him with*, that which he was not able to bear, or to do. (M, O, K.) And *تَحَامَلَ عَلَى نَفْسِهِ* (S, O,) or *بِالْأَمْرِ* and *تَحَامَلَ فِي الْأَمْرِ* (M, K,) † *He imposed upon himself*, or *tasked himself with*, or *constrained himself to do*, the thing, or affair, notwithstanding difficulty, or trouble, or inconvenience, (S, M, O, K,) and *fatigue*. (M, TA.) And *تَحَامَلْتُ فِي الشَّيْءِ* † *I constrained myself to walk, notwithstanding difficulty, or trouble, or*

inconvenience, and fatigue: whence, *رَبَّمَا يَتَحَامَلُ* the *القَيْدُ وَيَبْطُرُ*, i. e. † *Sometimes the game will constrain itself to fly, notwithstanding difficulty, &c., and will fly*. (Mgh.) [See also two similar phrases in the first paragraph.]—† *مُتَحَامِلٌ* is used as its inf. n., and also as a noun of place: using it as an inf. n., you say, *مَا فِي فُلَانٍ مُتَحَامِلٌ*, i. e. *تَحَامِلٌ* † [There is not, in such a one, wrong-doing, &c.]: and using it of a place, *هَذَا مُتَحَامِلُنَا* † [This is our place of wrong-doing, or wrong-treatment, &c.]. (S, TA.)

7. *انْحَمِلْ عَلَى الْأَمْرِ* † *He was, or became, incited, excited, urged, instigated, induced, or made, to do the thing, or affair*. (ISd, K.)

8. *احْتَمَلَ* He raised a thing upon his back. (Har p. 41.)—See also 1, in five places: and see 5, in three places.—† *He bore, endured, or sustained*. (KL.) You say, *إِخْتَمَلْتُ مَا كَانَ مِنْهُ* † [I bore, or endured, what proceeded from him, or what he did or said, or] *I forgave what proceeded from him, and feigned myself neglectful of it*. (Mgh.) And *إِخْتَمَلْتُ وَحَمَلْتُ* † *إِدْلَاةً* † [I bore, or endured, his presumptuousness occasioned by his confiding in my love]. (S.) And *احْتَمَلَهُ* † [He bore with, endured, suffered, or tolerated, him; or] *he bore, or endured, his annoyance, or molestation, (احْتَمَلَ أَذَاهُ) and feigned himself neglectful of what proceeded from him, and did not reprove him*. (Har p. 41.) And *احْتَمَلَ* † *He was forbearing, or clement; he acted with forbearance, or clemency; he treated with forbearance, or clemency, him who reviled him*: (TA:) *he forgave an offence*; as also *تَحَمَّلَ*: (Har p. 637:) and *حَمَلَ* † *he treated him with forbearance, or clemency*. (K, TA.) [And *احْتَمَلَ التَّعَمُّةَ* † *He bore wealth; or he had, or exercised, the quality of doing so; generally meaning, in a becoming, or proper, manner; but also absolutely, as is shown by the phrase* *سَوَاءُ* † *احْتِمَالِ التَّعَمُّةِ* † [The bearing of wealth ill, or in an evil manner]. (Er-Rághib voce *بَطَّرَ*.) And *احْتَمَلَ الصَّنِيعَةَ* † *He bore the benefit as a badge, and was thankful, or grateful, for it*. (ISd, K.)—[In lexicology, said of a word or phrase or sentence, † *It bore, admitted, or was susceptible of*, a meaning, a sense, or an interpretation: and, elliptically, † *it bore, admitted, or was susceptible of*, two, or more, different meanings, senses, or interpretations; it was equivocal.] In the conventional language of the lawyers, and the Muslim theologians [and men of science in general], (Mgh,) it is used, (Kull,) or may be used, (Mgh,) as importing supposition, and admissibility, or allowableness; and thus used, it is intrans.: and also as importing necessary implication, and inclusion; and thus used, it is trans.: you say, *يَحْتَمِلُ أَنْ يَكُونَ كَذَا* † [It is supposable, or admissible, or allowable, that it may be thus; or simply it may be thus; as also *يُحْتَمَلُ*, which is often used in this sense]: and *احْتَمَلَ الْحَالُ وَجُوهًا* † [The case necessarily implied, or included, many (possible) modes, or manners of being; or admitted of being put, or explained, or understood, in many ways; or bore many kinds

of interpretation]. (Mgh, Kull.)—*احْتَمَلَهُ الْغَضَبُ* † *Anger disquieted, or flurried, him*. (Mj, TA.) And *أَحْتَمَلَ* [alone] † *He was disquieted, or flurried, by anger*: (T, TA:) or, accord. to the Mj and M and O; but accord. to the K, followed by *تَوْتُهُ*; (TA;) † *he was angry, and his colour changed*. (K, TA.)—*اِحْتَمَلَتْ* She (a woman) used a drug, or the like, in the manner of a suppository in the vagina: so in the present day: and so in the K, on the words *قُنْبِيْطٌ* and *نَفْطٌ* &c.]—*اِحْتَمَلَ* He bought what is termed *حَمِيلٌ*, i. e. a thing [in the CK *لِلشَّيْءِ* is put for *لِلشَّيْءِ*] carried from one country or town to another (K, TA) among a party of captives. (TA.)

10. *سَأَلْتُهُ أَنْ يَحْمِلَنِي* signifies *سَأَلْتُهُ* [i. e. I asked him to carry me, or to give me a beast on which to ride]. (S.)—*اِسْتَحْمَلَهُ نَفْسَهُ* † *He imposed upon him his wants and affairs*. (M, K.)

R. Q. 1. *حَمَلَ* He carried water. (Ibn-'Abbád, K.)

حَمْلٌ [inf. n. of 1, q. v.—; *Gestation*: see an ex. voce *إِنِّي*.—And hence,] † *The young that is borne in the womb* (M, K) of any animal; (M, TA;) and † *the fruit of a tree*, (IDrd, S, M, Mgh, K,) as also *حَمْلٌ*: (IDrd, S, M, K:) or the former, † *the thing that is in a belly, or on the head of a tree*: (ISk, S, M, Mgh, K:) and † *the latter, a thing borne, or carried*, (Mgh, K,) on the back; [i. e. a load, or burden;] (Mgh;) *the thing that is on the back or on the head*: (ISk, S, M, Mgh, K:) or the former, † *a burden that is borne internally; as the young in the belly, and the water in the clouds, and the fruit in the tree as being likened to the حَمْلُ of the woman*: and † *the latter, a burden that is borne externally; as the thing that is borne on the back*: (Er-Rághib, TA:) or [when applied to fruit] the former signifies *a fruit that is internal*: and † *the latter, a fruit that is external*: (M, K:) or the former, *fruit of a tree when large, or much*: and † *the latter, fruit when not large, or when not much and large*: (K accord. to different copies:) this is the saying of AO, mentioned in the T, in art. *شَمِلَ*, where, in the copies of the T, is found *ما لم يكن*, not *ما لم يكن*: (TA:) and the former also occurs as meaning *a burden that requires, for the carrying it, a beast or the hire of a porter*: (Mgh:) the pl. [of pauc.] of the latter (Mgh, Mgh, K) and of the former (K) is *أَحْمَالٌ* (S, Mgh, Mgh, K) and [the pl. of mult.] (of the former, K, TA) *حَمَالٌ* (K) and (of the latter, Mgh) *حُمُولٌ* (Mgh, K) and *حُمُولَةٌ*. (S, M, Mgh, Sgh.) Hence, (in a trad., TA) *هَذَا الْحَمَالُ* † *لَهُ حَمَالٌ خَيْرٌ* † [This is the fruit: not the fruit of Kheyber]: meaning that it is the fruit of Paradise; and that it does not fail, or come to an end. (M, K.)—See also what next follows.

حَمْلٌ: see *حَمَلَ*, in five places.—*حُمُولٌ* (S, M, K,) as pl. of *حَمْلٌ* (M, K,) and of *حَمَلَ* † *also*, (K,) signifies likewise [Vehicles of the kind also, (K,) *هَوَاجٍ* [pl. of *هَوَاجٌ*], (M, K,) whether having in them women or not: (M, TA:) or † *camels upon which are* *هَوَاجٌ*, (AZ, S, M,

O, K,) whether there be in them women or not: (AZ, S, O:) it is not applied to camels unless they have upon them هودج. (M, TA.) — See also مَحْمِلٌ, and حَمْلَةٌ.

حَمْلٌ *A lamb; i. e. the young one of the ewe in the first year; (Mgh, Mṣb;) i. q. بَرَقَ; (S;) or خُرُوفُ [explained in the K in art. خُروف as the male young one of the sheep-kind; or such as has pastured, and become strong]: (K, and S and Mṣb in art. خُروف:) or such as is termed جَذَعٌ [i. e. a year old, or from six to ten months,] of the young of the sheep-kind; and less than this [in age]: (ISd, K:) accord. to Er-Rāghib, it signifies مَحْمُولٌ [borne, or carried]; and the young of the sheep-kind is particularly called thus because borne, or carried, on account of its impotence, and of the nearness of the time when its mother was pregnant with it: (TA:) pl. حَمَلَانٌ (S, M, Mgh, Sgh, Mṣb, K) and أَحْمَالٌ (M, K.) — [Hence,] الْحَمْلُ †[The sign Aries;] a certain sign of the zodiac; (K;) the first of the signs of the zodiac; (S;) the constellation comprising, first, the شُرْطَان, which are its two horns; then, the بَطِين; then, the ثُورِيَّ. (T, TA.) One says, بنو الطليحي ومطيرنا بنو الحمل [We were, or have been, given rain by the auroral setting of Aries: so the pagan Arabs used to say: see نَوْءٌ; and see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ]. (TA.) One says also, هَذَا حَمْلٌ طَالِعًا †[This is Aries, rising]; suppressing the ال, but making the noun to remain determinate; and thus one does in the case of every name of a sign of the zodiac, preserving the ال or suppressing it. (TA.) — حَمْلٌ signifies also †Clouds containing much water: (M, K, TA:) or black clouds: (T, TA: [see also حَوْمَلٌ, below:]) or, as some say, the rain [supposed to be given] by the نَوْءُ [see above] of the الحمل. (TA.)*

حَمْلَةٌ †A charge, or an assault or attack, in war, or battle. (T, K.)

حُمْلَةٌ: see what next follows.

حَمْلَةٌ and حُمْلَةٌ Carriage from one دار [app. here meaning country, or town, or the like,] to another. (K.)

حَمْلَانٌ an inf. n. of حَمَلَ [q. v.]. (Mgh, K.) — Also A beast upon which a present is borne. (M, Mgh, O, K.) — Here for that which is borne, or carried. (Lth, Mgh, TA.) — And, as a conventional term (Mgh, O, K) of the صَاغَةُ [or workers in gold and silver], (Sgh, K,) Adulterating alloy (غَشْرٌ) that is added to dirhems, or coin (يُحْمَلُ عَلَى الدَّرَاهِمِ). (Mgh, Sgh, K.) — Also pl. of حَمَلَ [q. v.]. (S, M, &c.)

حَمَالٌ or حَمَالٌ: see حَمَالَةٌ.

حَمُولٌ †Forbearing, or clement. (M, K.)

حَمِيلٌ i. q. مَحْمُولٌ [Borne, carried, taken up and carried, conveyed, or carried off or away]. (Mṣb, K.) — Hence, (Mṣb,) The rubbish, or rotten leaves, and scum, that are borne of a torrent. (S, Mṣb, K.) — A thing [شيء, accord. to copies of the K and the TA, but accord. to the

CK نَبِيّ, agreeably with the next of the explanations here following,] that is carried from one country or town to another (K, TA) among a party of captives. (TA.) — A captive; because carried from one country or town to another. (Mṣb.) — One who is carried a child from his country, not born in [the territory of] El-Islām: (S, O:) or one who is carried from his country to the country of El-Islām: or a child with a woman who carries it, and says that it is her son: or any relation, or kinsman, in the territory of the enemy: (Mgh:) or one that is carried from the territory of the unbelievers to that of El-Islām, and who is therefore not allowed to inherit without evidence: (Th, TA:) or a child in the belly of his mother when taken from the land of the unbelievers. (K.) — A foundling, or child cast out by his mother, whom persons carry off and rear: (K:) in some copies of the K, قَبْرُونَةٌ is erroneously put for قَبْرُونَةٌ. (TA.) — †One whose origin, or lineage, is suspected; or who claims for his father one who is not; or who is claimed as a son by one who is not his father; syn. دَعِي. (S, Mṣb, K.) — †A stranger: (K:) as being likened to [the حَمِيل of] the torrent, or to the child in the belly. (Er-Rāghib, TA.) — †One who is responsible, or a surety, (S, Mṣb, K,) for (ب) a debt or a bloodwit; as also حَامِلٌ: (Mṣb:) because he bears [or is burdened with] the obligation, together with him upon whom the obligation properly rests. (TA.) — †What is withered and black of the ثَمَارِ and وَشِيح (K, TA) and طَرِيفَةٌ and ضَعَةٌ. (TA.) — †The [thong called] شَرَاكُ [of a sandal]. (O, K.) In one copy of the K, الشريك is put in the place of الشراك. (TA.)

حَمَالَةٌ A bloodwit, (S, K, TA,) or a debt, an obligation, or a responsibility, that must be paid, discharged, or performed, taken upon himself by a person, (S, TA,) or taken upon themselves by a party of men, (K, TA,) for others; (S, K, TA;) as also حَمَالٌ, accord. to the T and M; or حَمَالٌ, accord. to the K: (TA:) or a responsibility which one takes upon himself for a debt or a bloodwit: pl. حَمَالَاتٌ: (Mṣb:) the pl. of حَمَالٌ is حَمَالٌ. (K.)

حَمَالَةٌ The occupation, or business, of a porter, or carrier of burdens. (M, K.) — Also said to be sing. of حَمَائِلٌ, and syn. with مَحْمِلٌ, which see, in two places.

حَمُونَةٌ A camel, or horse, or mule, or an ass, upon which burdens are borne: (Mgh, Mṣb:) and sometimes applied to a number of camels: (Mṣb:) camels that bear burdens: and any beast upon which the tribe carries, namely, an ass or other animal; (S;) or a beast upon which people carry, namely, a camel, and an ass, and the like; (K;) whether the loads be thereon or not: (S, K:) or such as are able to bear: (AZ, TA:) or particularly applied to such as have on them the loads; as also حَمُولٌ: (ISd, TA:) accord. to the T, not including asses nor mules: applied to one and to more than one: (TA:) a word of the measure فَعُولٌ receives the affix ة when it has the

meaning of a pass. part. n. (S, TA.) — Also, accord. to the K, The loads, or burdens, themselves: but this, accord. to the S and M [and Mgh] and Sgh, is [حَمُونَةٌ, a pl. of حَمْلٌ,] with damm [to the ح]. (TA.)

حَمِيلَةٌ i. q. كُلٌّ and عِيَالٌ: so in the saying, هُوَ حَمِيلَةٌ عَلَيْنَا †[He is a burden upon us; one whom we have to support]. (O, K.) — Also said to be sing. of حَمَائِلٌ, and syn. with مَحْمِلٌ, q. v.

حَمَائِلٌ: see مَحْمِلٌ, in two places.

حَمَالٌ A porter, or carrier of burdens. (Mṣb, K.) — حَمَالَةُ الْحَطَبِ [is applied in the Kur cxi. 4 to a woman, lit. meaning The female carrier of firewood: and as an intensive epithet is applied to a man, as meaning] †The calumniator, or slanderer. (TA.)

حَامِلٌ [Bearing, carrying, taking up and carrying, conveying, or carrying off or away;] act. part. n. of 1 having for its object what is borne on the back [&c.]: (Mṣb:) fem. with ة: (S, Mṣb:) pl. masc. حَمَلَةٌ: (S, TA:) and pl. fem. حَمَائِلٌ. (TA.) Hence, حَمَلَةُ الْعَرْشِ [The bearers of the عَرْش, or empyrean, held by the vulgar to be the throne of God]. (S, TA.) And the phrase فَالْحَامِلَاتُ وَفُورًا [in the Kur li. 2, lit. And the bearers of a load, or heavy load:] meaning †the clouds. (TA.) — Applied to a woman, †Pregnant; (S, Mgh, Mṣb, K, &c.;) as also حَامِلَةٌ: (S, Mṣb, K:) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb, which is حَمَلْتُ; (S, Mṣb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time; (Mṣb;) or as a possessive epithet [meaning having a burden in the womb]: (TA:) [see an ex. of the latter in a verse cited in the first paragraph of art. مَخَضٌ:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Basreees say that this [rule] does not uniformly obtain; for the Arabs say اِمْرَاةٌ اَبْرٌ and رَجُلٌ اَبْرٌ and اِمْرَاةٌ عَانِسٌ and رَجُلٌ عَانِسٌ and that, correctly speaking, حَامِلٌ and طَالِقٌ and the like are epithets masc. in form applied to females, like as رَبْعَةٌ and رَاوِيَةٌ and خُجَاةٌ are epithets fem. in form applied to males. (S.) It is also applied to a she-camel [and app. to any female] in the same sense. (Mgh.) — Applied to trees (شَجَرٌ), †Bearing fruit: (TA:) fem. with ة. (K.) — See also حَمِيلٌ. — [Respecting this epithet, and the phrases حَامِلُ الْأَمَانَةِ and مُحْمِلُ الْأَمَانَةِ, see also أَمَانَةٌ, last sentence but one.] — حَمَلَةُ الْقُرْآنِ †[Those who bear in their memory the Kur-án, knowing it by heart]. (S, TA.)

حَوْمَلٌ Clouds (سَحَابٌ) black by reason of the abundance of their water. (O, K.) [See also حَمْلٌ.] — A clear torrent. (K.) — The first of anything. (K.)

حَامِلَةٌ fem. of حَامِلٌ [q. v.]. (S, Mṣb.) —

حَوَامِلُ is its pl.: and signifies *The legs*; (M, K;) because they bear the man. (TA.) — And *The sinews, or tendons, of the foot and of the fore arm*; (M, K;) and the [reins called the] رَوَاشِش thereof. (M, TA. [See الوَرِيدُ.]) — See also **مَحْمِلُ**.

مَحْمِلُ [of which the primary signification is *A place of bearing or carrying*], (S, Mgh, Msh, K,) or **مَحْمِلٌ** [which primarily signifies *An instrument for bearing or carrying*], (M, Mgh,) or the latter is allowable, (Msh,) *The [hind of vehicle called] هَوْدَج*; (Msh;) as also **حِمْلٌ**: (M, K;) or the large هَوْدَج termed حَجَاجِي (Mgh:) or a pair of dorsers, or panniers, or oblong chests, (شَقَاب) upon a camel, in which are borne two equal loads, (K,) [and which, with a small tent over them, compose a هَوْدَج;] first made use of by *El-Hajjāj Ibn-Yoosuf Eth-Thalafee*: (TA:) one of the مَحَامِلُ of the pilgrims: (S:) مَحَامِلُ being the pl. (K.) Hence, **مَحَامِلِي** *A seller of مَحَامِلُ*. (K.) [What is now particularly termed the مَحْمِلُ (vulgarly pronounced مَحْمِلُ) of the pilgrims is an ornamented هَوْدَج, which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians. (See also مَحَارَء, in art. حور.)] Its application to *The camel that bears the مَحْمِلُ* is tropical. (Mgh.) [See also حِمْلٌ. The assertion that it signifies also the silk covering that is sent every year for the Kaḡbeh is erroneous. This covering is sent from Cairo, with the baggage of the chief of the Egyptian pilgrim-caravan.] — Also مَحْمِلُ (K,) or مَحْمِلٌ (M,) *A basket (زَبِيل) in which grapes are carried to the place where they are to be dried; and so حَامِلَةٌ*. (K.) — One says also, مَا عَلَى فُلَانٍ مَحْمِلٌ *There is no ground of reliance upon such a one*; syn. مَعْتَمِدٌ: (S:) or no relying, or reliance: (MA:) or no ground (lit. place) for imposing upon such a one the accomplishment of one's wants. (M, TA.) And *الْبَعِيرُ مَحْمِلٌ مِنْ ثِقَلِ الْحِمْلِ* *There is no ground of reliance, or no relying, upon the camel, by reason of the heaviness of the load.* (TA.)

مَحْمِلٌ *A woman*, (S, M, K,) and a she-camel, (S, M,) who yields her milk without being pregnant. (S, M, K.)

مَحْمِلٌ: see مَحْمِلٌ, in two places. — The عِلَاقَة of a sword (S, Msh, K) &c.; (Msh;) i. e. its suspensory thong [or cord or shoulder-belt], by which the wearer hangs it upon his neck; (S, TA;) as also **حِمَالَةٌ** (S, Msh, K) and **حَمِيْلَةٌ** (IDrd, K:) and the **حِمَالَةٌ** of the bow is similar to that of the sword: the wearer throws it upon his right shoulder, and puts forth his left arm from it, so that the bow is on his back: (AHn, TA:) the pl. of مَحْمِلٌ is مَحَامِلُ: (Az, Msh:) and that of حِمَالَةٌ (S, Msh,) or of حَمِيْلَةٌ (Kh, TA,) is حَمَائِلُ; (Kh, S, TA;) or, accord. to As, حَمَائِلُ has no proper sing., its sing. being

only مَحْمِلٌ. (S, TA.) — *Dhu-r-Rummeh* applies it to *The root of a tree*; (S, K;) likening this to the مَحْمِلُ of a sword. (S.) — **مَحَامِلُ الذَّكَرِ** and **حَمَائِلُهُ** *The veins in the root and skin of the penis*. (M, K.)

نَاقَةٌ مُحْمِلَةٌ *A she-camel heavily burdened, or overburdened*. (TA.)

مَحْمُولٌ: see حَمِيلٌ. — Also *A fortunate man*: from the riding of beasts such as are termed قَوْرَة. (K, TA,) i. e. brisk, sharp, and strong. (TA in art. قوره.) — [In logic, *A predicate*: and *an accident*: in each of these senses contr. مَوْضُوع.]

مَحْمُوءَةٌ *A dust-coloured wheat*, (K, TA,) like the pod of the cotton-plant, (TA,) having many grains, (K, TA,) and large ears, and of much increase, but not approved in colour nor in taste: so in the M. (TA.)

مَحَامِلُ *One who is unable to answer thee; and who does it not, to preserve thine affection*. (TA.)

مَحَامِلِي: see مَحْمِلٌ.

مُحْتَمِلُ الْأَمَانَةِ: see أَمَانَةٌ, last sentence but one.

مُتَحَامِلٌ: see 6, last sentence.

شَهْرٌ مُسْتَحْمِلٌ *A month that brings people into difficulty, or distress*; (K, TA;) that is not as it should be. (TA.) Such is said by the Arabs to be the case إِذَا نَحَرَ هِلَالٌ شِمَالًا [app. meaning when a new moon faces a north-east wind]. (TA.)

حملت

Q. 1. **حَمَلَتْهُ** (S, K,) inf. n. **حَمَلَنَةً**, (Har p. 273,) said of a man, (S, TA,) and of a lion, (TA,) *He opened his eyes, and looked hard*: (S, K;) or *he opened his eyes*: and **حَمَلَتْهُ إِلَيْهِ** *He looked at him, or it: or he looked hard at him, or it*. (TA.)

حَمَلَتْهُ الْعَيْنُ (S, M, Sgh, K) and **حَمَلَتْهَا** and **حَمَلَتْهُ** (M, K) *The inner part of the eyelids, that is blanchened by the collyrium: or the portions of the white of the globe of the eye that are covered by the eyelids*: (S, K;) or *the red inner part of the eyelid, the redness of which is seen when it is turned out for the application of the collyrium*: (L, K;) or *what cleaves to the eye, of the place of the collyrium, internally*: (M, K;) or *the sides of the globe of the eye: or the part of the skin of the eyelid that is next to the globe of the eye*: (TA:) pl. **حَمَالِيْقُ**; (S, K;) which some explain as signifying the portions of the flesh of the eyelids that are next to the globe of the eye. (TA.) One says, **فُلَانٌ مُتَلَتِّمٌ لَا يَظْهَرُ مِنْهُ إِلَّا حَمَالِيْقُ حَدَقَتَيْهِ** [Such a one came wearing a لُثَام; nothing appearing of the beauty of his face except the inner edges of his eyelids, &c.]. (S.) — **حَمَالِيْقُ الْمَرْأَةِ** signifies *The part, or parts, upon which close the two edges, or borders, of the labia majora of the vulva of the woman*. (T, TA.)

حَمْلُوقٌ: see the next preceding paragraph.

مَحْمِلِيْنُ *Eyes having around their globes a whiteness unmixed with blackness*: [it would seem to be a mistranscription for **مُحْمِلَقَةٌ**; but perhaps it is an epithet applied to a man having eyes of this description; for it is immediately added,] whence **عَيْنٌ مُحْمِلَقَةٌ** [app. meaning *an eye having around it such a whiteness*]. (TA.)

حمن

حَمْنٌ: see what next follows.

حَمْنَانٌ *Small قُرْدَان [or ticks]*; as also **حَمْنٌ**: n. un. with ة: (K:) accord. to As, the first of the قُرْدَان is termed **حَمْنَانَةٌ**, when very small; then it is termed **حَمْنَانَةٌ**; then, قُرْدَان; then, **حَمْنَةٌ**; then, **عَلٌّ**; and then, **طَلْنَج**. (S.) — Also *A sort of grapes of Et-Táif*, (K,) black inclining to redness, (TA,) of which the berries are small (K) and few: (TA:) or the small berries that are between the large berries, (K,) so in the M, (TA,) among the grapes. (K.)

أَرْضٌ مُحْمِنَةٌ and **أَرْضٌ مُحْمِنَةٌ** *A land abounding with the small قُرْدَان termed حَمْنَان*. (K.)

حمو

حَمْرٌ (S, Mgh, Msh, K,) like **أَبٌ**, originally **حَمُو**, as is shown by its pl., which see below, (S,) and **حَمَا** (S, Mgh, Msh, K,) and **حَمُو** (S, Msh, K,) like **أَبُو**, (S, Msh,) used only as a prefixed n. governing the gen. case, except in poetry, (S, TA,) and **حَمُو** (K,) and **حَمْرٌ** [mentioned in art. حَمَا, as well as **حَمَا**], (S, Mgh, Msh, K,) *A woman's husband's [male] relation*, (S, Mgh, Msh, K,) whoever he be, (S, Msh,) such as his father, (S, Msh, K,) and brother, (S, Msh,) and paternal uncle, (Msh,) &c.: (TA:) the fem. is **حَمَاءٌ**, (K,) signifying a woman's husband's mother; and having no dial. var.: (S, Msh:) and the pl. is **أَحْمَاءٌ**: (S, Mgh, K:) and **حَمُو** الرَّجُلِ (M, Msh,) or **حَمُو** الرَّجُلِ (K,) signifies *the man's wife's father*, (IF, M, Msh, K,) or *wife's brother*, or *wife's paternal uncle*; (M, Msh, K;) so that **حَمُو** applies to a relation on either side, like **صَهْرٌ**: (Msh:) and **أَحْمَاءٌ** means a husband's people: (Mgh:) or the **أَحْمَاءُ** are peculiarly of the wife; (K;) and the **أَخْتَانُ** are of the man [or husband]: (TA:) or [in other words] the **أَحْمَاءُ** are [the woman's relations] on the side of the husband; (As, TA;) and the **أَخْتَانُ** are [the husband's relations] on the side of the wife; (As, S, Msh, TA;) and those of both sides are included by the term **أَصْحَابُ**, pl. of **صَهْرٌ**: (As, S, TA:) and **أَحْمَاءٌ فُلَانَةٌ** is said to mean *such a woman's husband's people*. (IB, TA.)

حَمَةٌ: see art. حَمِي.

حَمَا: } see حَمْرٌ, above, in three places.

حَمُو: }

حَمُو الشَّمْسِ: see حَمْرٌ, in two places. =

[in the CK **حَمُو**] *The heat of the sun*: (Ks, S, *K:) as also **حَمِيَّاهُ**. (Ks, S.)

حَمَاهُ: see **حَمَر**. = Also *The muscle (عَضَلَة) of the ساق* [which means the *shank* of a human being, and, properly speaking, the *corresponding part* (commonly called the *thigh*) of a horse and the like]: (S, K:) *an elevated piece of flesh in the inner side of the ساق*: (Lth:) As says, in the ساق of the horse are the **حَمَاتَانِ**, which are the *two pieces of flesh that are in the side of the ساق, appearing like two sinews, in the outer side and the inner side*: (S, TA:) or, accord. to ISh, they are the *two elevated pieces of flesh in the half of each ساق, in the outer side*: or, accord. to ISd, the *two compact pieces of flesh in the upper portion of the outer side of each ساق*: (TA:) pl. **حَمَوَات**. (S, K.)

حَمُوَة: see **حَمَى الْكَلَا**, in the second sentence of art. **حَمَى**.

حَمُوَة: see **حَمَيْتُ الْمَرِيضَ**, in art. **حَمَى**.

حَمَوَانِ an irregular dual of **حَمَى**. (Ks, S and TA in art. **حَمَى**, q. v.)

حَمُوَة: see **حَمِيَّاهُ**, in art. **حَمَى**.

حمى

1. **حَمَاهُ** (S, Mgh, K,) aor. -, (K,) inf. n. **حَمَاة** (S, Mgh, K [but said in the Mgh to be a simple subst., though afterwards there mentioned as an inf. n.]) and **حَمِيَّة** and **حَمِيَّاهُ** (K,) *He prohibited it, or interdicted it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack*. (S, *Mgh, K, *TA.) You say, **حَمَى الْكَلَا**, inf. n. **حَمَى** and **حَمِيَّة** and **حَمَاة** and **حَمِيَّاهُ**, [the last irreg.,] *He prohibited, or interdicted, &c., the herbage, or pasture*. (K, *TA.) And **حَمَى الْمَكَانَ مِنَ النَّاسِ**, aor. -, inf. n. **حَمَى** and **حَمِيَّة** [and **حَمَاة**, though here, in the Mgh, said to be a simple subst.,] *He prohibited, or interdicted, the place; or he protected, defended, or guarded, it; from the people [in general]*: (Mgh:) and, accord. to IB, **حَمَاهُ** signifies the same as **حَمَاهُ**: (TA:) or **حَمَى** signifies *he made the place to be what is termed حَمَى*, (S, Mgh, K,) *not to be approached* (Mgh, K) *nor ventured upon, or attempted*: (Mgh:) or it signifies, (K,) or signifies also, (Mgh,) *he found it to be what is termed حَمَى*: (Mgh, K:) or **حَمَى** signifies *he made the حَمَى to be refrained from by people, and to be acknowledged as a حَمَى*: and **حَمَاهُ**, *he prohibited, or interdicted, it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack*: (AZ:) accord. to Suh, in the R, **حَمَاهُ** is of weak authority; but both these verbs are chaste. (TA.) [Hence,] **حَمَى ظَهْرَهُ** [*He prohibited, or interdicted, his back to be used for bearing a rider or any burden*], said of a stallion-camel when he is termed **حَامٍ**, q. v. (Fr, S, K.) You say also, **حَمَاهُ الشَّيْءَ** and **حَمَاهُ مِنَ الشَّيْءِ**, [*He protected, defended, or guarded, him from the thing*]. (TA.)

And **حَمَاهُ**, inf. n. **حَمَامَة** and **حَمَاهُ** (S, K,) *I protected, defended, or guarded, him*. (K.) One says, **الضَّرُوسُ تَحَامِي عَنْ وَلَدِهَا** [*The biting she-camel defends her offspring*]. (S.) And **أَحْمَى** [*Such a one defended his honour, or reputation*]. (TA.) And **حَمَيْتُ الْقَوْمَ**, inf. n. **حَمَاة**, *I aided [and defended] the people, or party*. (Mgh.) And **حَمَيْتُ الْمَرِيضَ** (S, Mgh, K) **حَمِيَّة**, (S,) or **مَا يَضُرُّهُ** (K,) inf. n. **حَمِيَّة** (S, Mgh) and **حَمُوَة** (S, TA,) [the latter irreg.,] *I prohibited, or interdicted, the sick man, (K,) or ordered him to abstain, (PS,) from the food, (PS,) or from what would injure him*. (K.) = **حَمَى**, said of the day, and of an oven, (S,) and **حَمَيْتُ**, said of the sun, and of fire, aor. -, (K,) inf. n. **حَمَى** (S, K) and **حَمِيَّة** (K) and **حَمُو** [originally **حَمَوِي**], (Lh, K,) *It was, or became, vehemently hot*. (S, K.) And **حَمَيْتُ الْمِنْهَارَ**, inf. n. **حَمَى** and **حَمُو**, *The iron nail was, or became, hot*. (K.) And **حَمَيْتُ الْحَدِيدَةَ** *The piece of iron was, or became, vehemently hot by means of fire*. (Mgh.) — **حَمَى الْوُطَيْسَ** [lit. *The oven became vehemently hot*;] means *† the war, or fight, became vehement*; (S and K in art. **وَطِيس**;) and is used as a prov., relating to a severe case or event. (As, TA in that art.) — **حَمَى الْفَرَسَ**, inf. n. **حَمَى** [and app., accord. to the TA, **حَمَى** also], *The horse was, or became, hot, and sweated*. (K.) — **حَمَيْتُ فِي الْغَضَبِ** [*I was, or became, hot in anger*], inf. n. **حَمَى**. (Lh, TA.) And **أَحْمَى** **غَضَبًا** [*He became hot by reason of anger*]. (A in art. **لَغْد**.) And **حَمَيْتُ** **عَلَيْهِ**, accord. to El-Umawee, [حَمَيْتُ] with hemz, *I was, or became, angry with him*. (S, TA.) And **حَمَى أَنْفَهُ** *He became vehemently angry, or enraged*. (IAth, TA in art. **أَنْف**.) And **حَمَى عَنْهُ**, (S,) or **مَنْهُ** (K,) or both, (TA,) aor. -, (K,) inf. n. **حَمِيَّة** (S, Mgh, *Mgh, *K) and **حَمِيَّة** (S, Mgh, *K,) i. q. **أَنْفَ** [*He disdained it; scorned it; &c.*]; (S, Mgh, *Mgh, *K;) *he was ashamed, and he disdained, or scorned, to do it*. (S, TA.) And **حَمَى مِنْ ذَلِكَ أَنْفًا** *He was seized, or affected, thereat, or by reason of that, with disdain, scorn, or indignation*. (TA, from a trad.) And **حَمَى** also signifies *He refused to bear, endure, or tolerate, wrongful treatment*. (TA.) = See also 4.

3: see 1, in two places. — **حَامَيْتُ عَلَى ضَيْفِي** [*I exerted myself for my guest [in paying honour to him, and entertaining him]*]. (S, K.)

4: see 1, in five places. = Also *He made the sun, and fire, to be vehemently hot*; said of God: (Lh, K:) and in like manner, a piece of iron; said of a man: (Mgh:) [or] *he heated an iron nail*, (ISK, K,) and a piece of iron, (ISK, S,) &c., in the fire: (ISK:) one should not say **حَمَى** in this sense; (ISK, S, Mgh, TA;) app., in chaste speech; for otherwise one does say, **حَمَى الشَّيْءَ فِي النَّارِ**, meaning *He put the thing into the fire [and so heated it]*. (TA.) And **أَحْمَى عَلَيْهِ** and **أَحْمَى الْيَسِيرَ** *He kindled*

fire upon the branding-iron [and so heated it]. (Mgh.) — [Hence,] **أَحْمَاهُ عَلَى الْقِتَالِ** [*He excited him to ardour for fight*]. (S in art. **حَرَضَ**; &c.)

5: see 8.

6. **تَحَامَاهُ النَّاسُ** *Men guarded against, were cautious of, and kept aloof from, or shunned, or avoided, him, or it*. (S, K.)

8. **أَحْمَى** *He protected, defended, or guarded, himself, [or he became protected, &c.] from a thing*. (KL.) — And *He (a sick man, K) refrained, forbore, or abstained, (K, KL,) مِنْ مِمَّا يَضُرُّهُ* [from food, or the food], (S,) or **مِمَّا يَضُرُّهُ** [from what would injure him]; (TA;) as also **تَحَمَى**. (K.) **أَحْمَى** occurs at the end of a verse, preserving the original form, [for **أَحْتَمَى**], accord. to a dial. of certain of the Arabs. (S.) = **أَحْمَى غَضَبًا**: see 1.

12. **أَحْمَوِي** *It (a thing, such as the night, and a collection of clouds,) was, or became, black*. (Lth, K.) [See also the part. n., **مُحْمَوٍ**, below: and see the second sentence of the first paragraph of art. **حَمَر**.]

حَمَةٌ *The venom, or poison*, (Lth, Lh, S, K,) and *hurt*, (S,) of a scorpion, (Lth, S,) and of anything that stings or bites: (Lth:) originally **حَمُو** or **حَمَى**: (S:) and IAqr mentions **حَمَةٌ** [q. v. in art. **حَمَر**]. (TA.) — And *The sting of the hornet*, (Lth, K,) and of the scorpion, (Lth, IAth,) and the like, (Lth,) and of the serpent; (K;) because the venom comes forth from it: (IAth:) so applied by the vulgar: (Lth:) pl. **حَمَات** and **حَمَى**. (K.) — *Vehemence of cold*. (K, *TA.)

حَمَى الشَّيْءِ: see **حَمُو**, in art. **حَمَو**.

أَحْمَى q. v. **أَمَّا وَاللَّهِ** i. q. **أَحْمَى** [or **أَحْمَى** وَاللَّهِ] (Sgh, K.) = **أَحْمَى** [or **أَحْمَى**] for **أَحْمَى**: see **أَحْمَى**, in art. **حَمَر**.

أَحْمَى A thing *prohibited, or interdicted*; (S, K;) as also **حَمَاهُ** and **حَمِيَّة**; (K;) and *not to be approached*: (S:) [and, as an epithet in which the quality of a subst. is predominant,] *a place of herbage, or pasture*, (Lth, Mgh, Mgh, *TA, and Ham p. 539,) and of *water*, (Ham ibid.) *prohibited to the people, [i. e. to the public,] (Lth, Mgh, and Ham ubi suprâ,) so that they may not pasture their beasts in it, (Lth, Mgh,) nor approach it, (Mgh, Mgh,) nor venture upon it*: (Mgh:) it was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district [that pleased him], among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet forbade this: (Esh-Shâfi'ee, TA:) he said, "There shall be no **أَحْمَى** except for God and for his Apostle;" (Esh-Shâfi'ee, S, Mgh, TA;) meaning, except for the horses employed in war against the unbelievers and for the camels taken for the poor-rate: (Esh-Shâfi'ee, Mgh, TA:) afterwards, the term was applied in a general sense: (Esh-Shâfi'ee, TA:) the pl. is **أَحْمَاءُ** (S)

and K in art. **حَجَر** and **أَحْمِيَّة**: (Ham p. 496:) and the dual is **حَمَيَان** and **حَمَوَان**; (ISK, S, Mgh, TA;) the latter irreg., (TA,) heard by Ks, but he preferred the former. (S.) You say, **هَذَا شَيْءٌ حَمِيٌّ** This is a thing prohibited, or interdicted; not to be approached. (S.) And **غَزَا حَمِيٌّ** Herbage, or pasture, that is prohibited, or interdicted. (K.) — See also **حِمَاة**.

حَمِيَّة: see the next preceding paragraph. — Also an inf. n. of **حَمَى** [q. v.]: (Mgh:) and of **حَمَيْتَ** [q. v.]. (S, Mgh.) — Also The practising abstinence; (PS in art. **أَزَم**;) [especially the abstaining from things injurious in a case of sickness;] the abstaining, or desisting, from eating. (TA in that art.)

حِمَاة: see **حَمِيٌّ**. **لَكَ حِمَاةٌ** or **حِمَاةُكَ** i. q. **فَدَاةُكَ** [May such a person, or thing, be a ransom for thee!] or **فَدَاةُكَ** [meaning **فَدَيْتَ**, i. e. mayest thou be ransomed!] or **فَدَاكَ**, i. e. may such a one ransom thee!]. (S, accord. to different copies.) [And in like manner,] the Arabs said, **لَكَ الْغَدَى وَالْحَمَى** [Ransom, or ransoming, be for thee!] pronouncing the former noun with the short alif when thus coupling it with **الْحَمَى**. (El-Kālee, TA in art. **غَدَى**.)

حَمِيٌّ A sick man prohibited, or interdicted, from what would injure him, (IAqr, K,) of food and drink. (IAqr.) — Protected, defended, or guarded (S, Mgh, K, TA) from evil, &c. (TA.) 'Asim Ibn-Thābit El Anṣārī was called **حَمِيٌّ** [The protected by hornets, or by the swarm of bees], (S, Mgh,) because his corpse was protected from his enemies by large hornets, (S in art. **دَبَر**;) or by a swarm of bees. (Mgh.) — One who will not bear, endure, or tolerate, wrongful treatment. (K.) And **حَمِيٌّ الْأَنْفِ** A man who refuses to submit to wrongful treatment. (TA. [See also **أَنْفٌ**].)

حَمِيَّة an inf. n. of **حَمَى**: (S, K: [see **حَمَى** عَتَدَ]) Disdain, scorn, or indignation; and anger; syn. **أَنْفَةٌ**, (Mgh, Mgh, TA,) and **غَيْرَةٌ**; (TA;) because a means of protection: (Mgh:) care of what is sacred, or inviolable, or of what one is bound to respect, or honour, and to defend, and of religion, to avoid suspicion. (KT.)

حَمِيَّة The vehemence of anger; and the commencement [or outburst] thereof: (K:) spirit, and anger; as in the saying, **إِنَّهُ لَشَدِيدُ الْحَمِيَّةِ** [Verily he is vehement in spirit, and in anger]. (TA.) — The assault of wine upon the head; or its rush into the head: (K:) or the beginning of its assault upon, or rush into, the head: (S:) and its force, or vehemence: or its intoxicating operation: or its overpowering influence upon the head; (K;) or upon the drinker: (Lth, TA:) or the creeping [of the fumes] of wine [through the drinker]. (A'Obeyd, TA.) One says, **سَارَتْ فِيهِ حَمِيَّةُ الْكَأْسِ**, meaning [The fumes of] the cup of wine mounted into his head. (TA.) And **حَمَوَةٌ** [originally **حَمَوِيَّة**] signifies The assault, or attack,

of pain. (S, TA.) — The prime, and sprightliness, of youth; (K:) and the flush, or impetuosity, thereof. (TA.) You say, **فَعَلَ ذَلِكَ فِي حَمِيٍّ شَبَابِهِ** He did that in the flush, or impetuosity, (S, TA,) and sprightliness, of his youth. (TA.) — **هُوَ حَامِيٌّ** He is the protector, defender, or guarder [from encroachment], of that which he possesses, and of which he has the superintendence, or management. (S, K.)

حَامٍ [act. part. n. of **حَمَى**. And hence,] A stallion-camel that has prohibited, or interdicted, his back [to be used for bearing a rider or any burden]; (**حَمِيٌّ** **ظَهْرَهُ**; Fr, S, K;) that is not ridden, (Fr, S, Mgh,) nor shorn of any of his fur; (Fr, S;) that is left at liberty, not made any use of, (K,) nor debarred from pasturage (Fr, S, Mgh, K) nor from water: (K:) he is one that has long continued with a people: (S:) or whose offspring's offspring has conceived: (Fr, S, Mgh:) or that has covered a certain number of times, or ten times: (K:) it is mentioned in the Kur [v. 102]. (S, Mgh. [See also **بَجِيرَةٌ**].) — **الْحَامِي** is also an appellation applied to The lion; and so **الْمَحْمِي**; (K;) in the Tekmileh, **الحامى** and **الْمَحْمِي** [app. **الْمَحْمِي**, as in a copy of the K]. (TA.) — You say also, **فَلَانَ حَامِي الْحَقِيقَةِ** [Such a one is the protector, or defender, of that which, or those whom, it is necessary for him, or incumbent on him, to protect, or defend]; like **حَامِي الدَّمَارِ** [q. v. in art. **أَمَر**]; and **حَامِي الدَّمَارِ** [explained in the next preceding paragraph]: pl. **حَمَاةٌ** and [coll. gen. n.] **حَامِيَّةٌ**: (S:) this last word signifies a company, or party, protecting, or defending, their companions, (K,) or themselves: (TA:) and also a man who is a protector, or defender, of his companions (K) in war: (TA:) or a strenuous protector and defender of a party; for the **ة** is to give intensiveness to the signification: (Mgh:) and you say, **هُوَ عَلَى حَامِيَةِ الْقَوْمِ**, meaning He is the last of those who protect, or defend, the party in their going away (K) and in their state of defeat. (TA.) — [Hot: or vehemently hot.] You say **أَحَدِيَّةٌ حَامِيَّةٌ** A piece of iron vehemently hot by means of fire. (Mgh.) And **قَدَرُ الْقَوْمِ حَامِيَّةٌ** The people's cooking-pot is hot, boiling: meaning the people are mighty, strong, or invincible, and vehemently impetuous in valour. (TA.)

حَامِيَّة: see **حَامٍ**. — Also A great, or wide, or great and wide, mass of stone, (**حَمَارَةٌ**, K accord. to the TA,) or the stones, (**حَمَارَةٌ**, so in some copies of the K,) with which a well is cased: (K:) pl. **حَمَوَاتٍ**: (TA:) or the latter signifies the stones fr. with which a well is cased, to protect its sides from becoming dirty and disordered: (Ham p. 62:) or great and heavy stones: and also large masses of rock which are placed in the last parts of the casing [of a well] if it falls out through age: they dig out hollows, and build them therein, so that they suffer not the earth to come near to the casing, but repel it: (ISH:) and all the stones [of the casing] of a well, matching one another, none of them larger than another. (AA.) —

The circuit of the solid hoof: (Ham p. 62:) or [the dual] **حَامِيَتَانِ** signifies the part on the right and left of the toe of the solid hoof: (AO, S:) or [the pl.] **حَمَوَاتٍ** signifies the right and left edges of the solid hoofs; (Aq, TA;) between them are [the] **نُصُورٌ** [or frogs], like hard date-stones: (Abou-Dāwūd, TA:) or the right and left sides of the solid hoof. (K.) — [The pl. also signifies The sides of a mountain. (Freitag, from the Deewān of Jereer.)] — Also, the sing., i. q. **أُثْقِيَّةٌ** [i. e. Any one of the three stones on which the cooking-pot is placed]: (AA, K:) pl. as above. (TA.) — **مَضَيْتُ عَلَى حَامِيَتِي** means I went my own way. (Sgh, K.)

هُوَ أَحْمَى أَثْقًا مِنْ فُلَانٍ (S, TA) He is more resistive than such a one. (TA.)

النَّحْبِي:
النَّحْبِي: } see **حَامٍ**.

مُحْمَرٌ Black; applied to such a thing as the night, and a collection of clouds: or, applied to the latter, heaped up, and black. (Lth.)

حن

1. **حَنَّ**, aor. -, inf. n. **حَنِنٌ**, He was, or became, affected with [a yearning, longing, or desire, or] an intense emotion of grief or of joy; as also **تَحَنَّ** and **استَحَنَّ**. (K.) [See an instance of its denoting an emotion of joy voce **حَنَّانٌ**.] You say, **حَنَّ إِلَيْهِ**, aor. and inf. n. as above, He, or his soul, yearned towards, longed for, or desired, him, or it. (S.) And **حَنَّ إِلَى وَطَنِهِ** He yearned towards, longed for, or desired, his home. (TA.) And **تَحَنَّ إِلَى زَوْجِهَا الْأَوَّلِ** [She yearns towards her first, or former, husband]. (TA.) And **حَنَّتْ**, inf. n. as above, She (a woman) yearned towards, longed for, or desired, her child, or children. (Mgh.) So, too, one says of a she-camel, meaning She yearned towards, longed for, or desired, her home, or her young one; and in like manner, of a pigeon: but in most instances it means she (a camel) yearned with a cry, or uttered a cry when yearning [or a yearning cry or the cry produced by yearning], towards her young one or her companions: or she uttered a cry with emotion after her young one: in its primary sense, she reiterated her [yearning] cry after her young one: but when you say, **حَنَّ قَلْبِي إِلَيْهِ**, you mean My heart yearned towards, longed for, or desired, him, or it, without the uttering of a cry or sound. (TA.) They said also, **يَحْنُ الضَّبُّ** [I will not do it until the lizard called **ضَبٌّ** yearn after the camels returning from the water; meaning I will never do it]: this is only a prov.; for the **ضَبٌّ** has no **حَنِينٌ**, nor does it ever go to the water. (TA.) [And **حَنَّ الْغُودُ**, aor. and inf. n. as above, † The lute produced plaintive sounds: or excited lively emotions of sadness, or of mirth: see **حَنَّانٌ**. And in like manner one says of a musical reed: see

[مُتَقَب.] And حَنْتِ الْقَوْسُ (K,) aor. as above, (S,) and so the inf. n., (TA,) †The bow [twanged, or] made a sound (K, TA) when its string had been pulled and then let go. (S.) And حَنْتِ الطُّسْتُ إِذَا تَقَرَّتْ [The brazen basin rang when it was knocked, or pecked]. (TA.) And حَنْتِ السَّارِبَةُ [The mast creaked, or made a creaking sound]. (TA in art. صر.) And حَنْ قَدَحٍ لَيْسَ مِنْهَا †[An arrow of those used in the game called الميسر produced a sound: it was not of them]: a prov., applied to a man who ascribes to himself a false origin, or who arrogates to himself that to which he has no relation: by the قدح is meant one of the arrows of the ميسر; for when this is not of the same substance as the others, and is made to vibrate, it produces a sound different from the sounds of the others, and is known thereby. (TA. [See also Freytag's Arab. Prov. i. 341.]) And حَنْتِ الرِّيحُ and †استحنت [The wind made a plaintive, or moaning, or perhaps a shrill, sound; made a sound like the حنين of camels: see حنون: both signify the same. (TA.) [See also حنين, below.] — حَنَّ عَلَيْهِ (S, Msh, TA,) aor. as above, (S, Msh, TA,) inf. n. حَنَّان (S, Msh, K*) and حَنَّة (Msh, TA*) and حَنَّ (K, TA,) He was merciful, compassionate, or pitiful, towards him, or it; (S, Msh, K, TA;) as also †تحنن: (S, K:) he was, or became, favourably inclined towards him, or it; (Msh;) and so †تحنن: (TA:) he was, or became, affectionate, or pitiful, or compassionate, towards him; (K, TA;) as also †تحنن. (IAqr, Az, K.) And حَنَّتْ عَلَى وَلَدِهَا She (a camel, and a ewe or goat,) became favourably inclined, or compassionate, towards her young one. (Lh, TA.) — See also 2. — حَنَّ عَنِّي, aor. ٢, means صَدَّ; (S;) i. e. He turned away from me, avoided me, or shunned me: so that it is anomalous; for by rule the aor. should be ٣; and it is not mentioned among the exceptions [to the rule applying to a case of this kind]. (MF, TA.) [But it appears from what here follows that صَدَّ may perhaps be here meant to be understood in its trans. sense.] — حَنَّهُ (K,) [aor. ٢, as is shown below,] inf. n. حَنَّ (TA,) signifies صَدَّهُ and صَرَفَهُ [He turned him, or it, away, or back]. (K, TA.) You say, حَنَّ عَنِّي شَرُّكَ, inf. n. حَنَّ, Turn thou away, or back, from me thy evil, or mischief. (K.) And حَنَّ مَا تَحْتَنِي شَيْئًا مِنْ شَرِّكَ Thou dost not turn away, or back, from me aught of thy evil, or mischief. (S.) — [حَنَّ, inf. n. حَنَّ, app. He was, or became, possessed by a demon, or by one of the tribe or kind or class termed الجِن; and hence, he was, or became, mad, or insane: for] حَنَّ is syn. with حُنُون; (TA as from the K; [but not in the CK nor in my MS. copy of the K;]) whence مَحْنُون applied to a man [as meaning مَحْنُون]. (TA.)

2. حَنَّتْ عَلَى غَيْرِهِ, accord. to modern usage, and perhaps classical also, He, or it, caused him to be merciful, compassionate, pitiful, or favourably inclined, towards another. — حَمَلَ فَحْنًا

He charged, or made an assault or attack, and was cowardly, and retreated. (K, TA.) — مَا حَنَّ عَنِّي He did not turn away from me; did not leave, or relinquish, me. (TA.) [And †احن, or †حن, seems to have a similar meaning: for] you say, أَثَرًا يُحْنُ عَنِ الْجِلْدِ A mark that does not go away from the shin: or, accord. to Th, who does not explain it, it is يُحْنُ. (TA.) — حَنَّتِ الشَّجَرَةُ The tree blossomed, or flowered: (K:) and in like manner one says of a herb. (TA.)

4. احنَّ الْقَوْسَ He made the bow to [twang, or] give a sound, [by pulling, and then letting go, the string.] (K.) — And احنَّ He (a man. TA) did wrong, committed a mistake, or missed [the object of his aim]. (K.) — See also 2.

5: see 1, in three places.

6: see 1, first sentence.

10: see 1, in two places. — اسحنته الشوق إلى وطنه [Longing for his home affected him with intense emotion]. (IB, TA.)

R. Q. 1. حَنَّ: see 1.

حَنُّ A tribe of the جَن [or genii], (S, K,) that were before Adam; (TA;) of which are black dogs: (K:) or the lowest, or meanest, sort of the جَن: (K:) or the weak ones thereof: (IAqr, K:) or the dogs thereof: (Fr, TA:) or certain creatures between the جَن and mankind. (S, K.)

حَنَّة: see حَنَّان. — It is said in a prov., لَا تَعْدُمُ نَاقَةً مِنْ أُمِّهَا حَنَّةً, and حَنِينًا, meaning [The she-camel will not be without] likeness [to her mother]: and one says of a man who resembles another man, and of any one who resembles his father and his mother, لَا تَعْدُمُ أَدَمًا مِنْ أُمِّهَا حَنَّةً [A female camel of the colour termed أَدَمَة (i. e. white, or very white, &c.) will not be without likeness to her mother]. (TA. [See also Freytag's Arab. Prov. ii. 497.]) — The [grumbling cry termed] رَغَاءُ of a camel. (S, K.) — A man's wife. (S, K.) — See also what next follows.

حَنَّة: see حَنَّان. — Also i. q. حَنَّة; (S, K;) as also حَنَّة: (K:) so in the phrase, بِهِ حَنَّةٌ [In him is demoniacal possession, or madness, or insanity: see الجِن]. (S.)

حَنَّان Mercy, compassion, or pity: (S, K:) tenderness of heart; (K;) which is the same; (TA;) as also حَنَّة, with kesr; (Kr, TA;) for which the vulgar say حَنِيَّة: (TA:) and حَنَّة [in like manner] signifies affection, and compassion. (Az, TA.) وَحَنَّانًا مِنْ لَدُنَّا, in the Kur [xix. 14], respecting which I 'Ab is related by 'Ikrimah to have said, I know not what is الحَنَّان, means And mercy from us. (S, TA.) The Arabs say, حَنَّانَكَ يَا رَبِّ, and حَنَّانِي [I beg thy mercy, O my Lord]: both signify the same; i. e. رَحْمَتَكَ: (S:) the latter is the expression commonly used: (A'Obeyd, in a marginal note in a copy of the S:) or [rather] the latter means have mercy on me time after time, and with mercy after mercy:

(K, TA:) it is a dualized inf. n., of which the verb is not expressed; like سَعْدِيكَ and لَيْتِيكَ: (TA:) or it means [let thy mercy be continuous to me;] whenever I receive mercy and good from Thee, let it not cease, but be conjoined with other mercy from Thee: (ISd, TA:) the dual form is not to be understood as restricting the signification to duality: (Suh, TA:) the word is not used in this form otherwise than as a prefixed noun: (Sh, TA:) but sometimes they said حَنَّانًا, in the sing., without prefixing it. (ISd, TA.) They said also, سُبْحَانَ اللَّهِ وَحَنَّانِهِ, meaning [I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God,] and I beg his mercy; like as they said, سُبْحَانَ اللَّهِ وَرِيحَانَهُ. (TA.) And حَنَّانُ اللَّهِ as meaning مَعَاذَ اللَّهِ [I seek the protection, or preservation, of God]. (K.) — Also i. q. رَزَقٌ [Means of subsistence, &c.]: and بَرَكَهٌ [a blessing; any good that is bestowed by God; prosperity, or good fortune; increase; &c.]. (K.) — A quality inspiring reverence or veneration or respect or honour: (El-Umawee, K:) gravity, staidness, or sedateness. (K.) One says, مَا تَرَى حَنَّانًا Thou seest him not to possess any quality inspiring reverence &c. (El-Umawee, TA.) — Evil, or mischief, long continuing. (K.)

حَنُونٌ A wind (ريح) [that makes a plaintive, or moaning, or perhaps a shrill, sound;] that makes a sound like the حنين of camels. (S, K, TA.) — A woman who marries from a motive of tenderness, or compassion, for her children, (K, TA,) when they are young, (TA,) in order that the husband may maintain them. (K, TA.)

حَنِينٌ an inf. n. of 1: (S, Msh, K:) A yearning, longing, or desire; (S, K;) a yearning, or longing, of the soul: (S:) or the expression of pain arising from yearning or longing or desire: (Ham p. 538:) violence of weeping: and a lively emotion: or the sound produced by such emotion, proceeding from grief, or from joy: (K:) or a sound proceeding from the bosom on the occasion of weeping: حَنِينٌ is from the nose: (TA:) or the former is [a sound] without weeping and without tears: if with weeping, it is termed حَنِينٌ: (R, TA:) or the former is a yearning, or longing, or desire, with affection, or pity, or compassion; as when one speaks of the حنين of a woman and of a she-camel for her young one: and sometimes this is accompanied with a sound, or cry; wherefore it is explained as a sound, or cry, indicating yearning or longing or desire, and affection or pity or compassion: and sometimes it is confined to the form; as in the case of the حنين [or leaning, or inclining,] of the trunk of a palm-tree [which is mentioned in a trad.]: (Er-Râghib:) the حنين of the she-camel is her cry in her yearning towards her young one: (S:) or her yearning towards her young one with a cry, and without a cry; (Lth, TA;) mostly the former: originally, her reiterating her [yearning] cry after her young one. (TA.) You say also, حَنِينٌ كَحَنِينِ, رِيعَ لَهَا حَنِينٌ كَحَنِينِ, [A wind that has a plaintive, or moaning, or perhaps a shrill, sound, like the حنين of camels]. (S, K.) — See also حَنَّة. — حَنِينٌ and حَنِينٌ, and حَنِينٌ and حَنِينٌ, two names of [The

months called] **الْأُولَى** and **الْآخِرَةُ** (K:) or **حَبَادَى** is a name of **الْأُولَى**, like a proper name; as also **الْحَبِينُ**: (M, TA:) or the name by which the tribe of 'Ad called **الْآخِرَةُ**: (Ibn-El-Kelbee, in TA voce **مُؤْتَبِرٌ**: see **شَهْرٌ**: or, accord. to Fr and El-Mufaddal, the Arabs used to call this month **حَبِينٌ**: (T, TA:) pl. [of pauc.] **أَحْنَةُ** and [of mult.] **حُنُونٌ** and **حَنَائِنٌ** (K.)

حَبِينٌ: see what next precedes.

كَلْبُ حَبِيٍّ A dog of the tribe of the **حَبَن** called **الْحَبَن**. (TA.)

حَنَانٌ: see **حَنَانٌ**.

حَنَانٌ One who yearns towards, longs for, or desires, a thing, (K,) and inclines to it. (TA.) [Hence,] **حَنَانَةٌ** A woman who remembers a former husband with yearning (**الْحَنِينُ**) and grieving, or moaning, (K, TA,) in tenderness for her children, when they are young, that the husband may maintain them; like **أَنَانَةٌ**: or who yearns towards her former husband, and inclines to him: or who yearns towards her child, or children, by her husband who has separated from her: (TA:) or a woman who yearns towards her former husband, and grieves for him: or who marries, having been divorced, and yearns towards him who has divorced her. (Har p. 569.) And † A bow; (K;) [because of the sound made by the twanging of its string;] accord. to AHn, as a proper name; but ISd holds it to be, when thus applied, an epithet in which the quality of a subst. is predominant: (TA:) or a bow that [twangs, or] makes a sound (S, K) when its string has been pulled and then let go. (S.) And **عَوْدٌ حَنَانٌ** [A lute that produces plaintive sounds: or] that excites lively emotions of sadness, or of mirth. (TA.) And **سَحَابٌ حَنَانٌ** † Clouds that have [or produce] a **حَنِينٌ** [or mourning sound, by their thunder heard from a distance,] like the **حَنِينُ** of camels. (TA.) And **سَهْرٌ حَنَانٌ** † An arrow that produces a sound when thou triest its sonoric quality by turning it round between thy fingers: (AHeyth, K, TA: [in the CK, **نَقْرَتُهُ** is erroneously put for **نَقْرَتُهُ**:]) or that produces a sound when it is turned round (**أَدْبَرٌ** [or **أَدْرٌ**]) with the ends of the fingers upon the thumbs, by reason of the excellence and compactness of its wood. (TA. [See **دَرُّ السَّهْرِ**, in art. **دَر**].) And **بَاهِضٌ حَنَانٌ** i. q. **بَاهِضٌ** [A hurrying, or hard, journey in which the camels are watered only on the first and fifth days: (in the CK and a MS. copy of the K, erroneously, **بَاهِضٌ**: (K, TA) i. e. (Aq, TA) in which there is a **حَنِينٌ** [or yearning of the camels] by reason of its quickness; (Aq, K, TA;) or in which the camels yearn [towards their accustomed places] (**تَحْنُنُ**) by reason of fatigue. (A, TA.) And **طَرِيقٌ حَنَانٌ** † A conspicuous road, (S, K, TA,) in which the old camel becomes joyous (**يَتَبَسَّطُ**, i. e. **يَبْحَثُ**): or, accord. to the A, a road in which there is [heard] a **حَنِينٌ** [or yearning cry] of the camels;

like **طَرِيقٌ تَهَامٌ** meaning a road in which is [heard] a **تَهَامٌ** [or chiding] of camels. (TA.) — One who shows favour, or presents a favourable aspect, to him who turns from him, or shuns him. (K.) — Merciful, or having mercy. (S.) [Hence,] **الْحَنَانُ** a name of God; (K;) meaning *The Merciful* (Abou-Is-hāk, Az, IATH, K) to his servants. (IATH, TA.)

حَنَانٌ i. q. **حَنَاءٌ** [*Lawsonia inermis*, or *Egyptian privet*, mentioned in art. **حَنَاءٌ**]; (K;) a dial. var. of the latter: (Fr, Th, TA:) and **حُنَانٌ** is said to be a pl.; (TA in the present art.;) i. e. of **حَنَاءٌ**, anomalously; or a dial. var. thereof. (TA in art. **حَنَاءٌ**) [See also what next follows.]

حُنُونٌ i. q. **فَاغِيَةٌ** [The flower of the **حَنَاءٌ**]: or the flower of any tree (K) and plant: n. un. with ة. (TA.) [See also what next precedes.]

حَبِينٌ and **الْحَبِينُ**: see **حَبِينٌ**.

حَانٌ Yearning, longing, or desiring: (S:) or being affected with an intense emotion of grief or of joy. (K.) — [Hence, the fem.] **حَانَةٌ** signifies A she-camel; [because of her yearning towards her young one;] (S, K;) as also **مُتَحَنٌّ**, (as in some copies of the S,) or **مُتَحَنٌّ**, (as in other copies of the S and in the K,) [both of which may be correct, as **استَحَنَّ** is both trans. and intrans.:] or **مُتَحَنٌّ** signifies one who is affected with intense emotion by longing for his home (**الْأَزَى**). (**اِسْتَحَنَّهُ الشُّوقُ إِلَى وَطَنِهِ**). (IB, TA.) One says, **مَا لَهْ حَانَةٌ وَلَا جَارَةٌ** He has not a she-camel nor a sheep, or goat. (S, TA.) [See also **أَنَّ**.] AZ mentions the saying, **مَا لَهْ حَانَةٌ وَلَا جَارَةٌ**, as meaning He has not camels that yearn [towards their young ones] (**تَحْنُنُ**) nor such as carry goods, or furniture and utensils, and wheat, or food. (TA.)

مَحْنُونٌ, applied to a man, (S,) i. q. **مَحْنُونٌ** [properly Possessed by a **جَنِيٍّ**; and hence, mad, or insane]: (S, K: [see **الْحَنَنُ**]); or i. q. **مَضْرُوعٌ** [as meaning affected with epilepsy]: (K:) or one who is affected with epilepsy (**يَضْرَعُ**) and then revives for a time. (AA, TA.)

حَانٌ: see **مُتَحَنٌّ**, or **مُتَحَنٌّ**.

حَنَاءٌ

1. **حَنَاءٌ**, aor. -, It (a place) became green, and tangled, or luxuriant, or abundant and dense, in its herbage, or plants. (K.) — **حَنَاءَتْ يَدَهَا**: see 2. — **حَنَاءَهَا** He lay with her. (K.)

2. **حَنَاءٌ**, inf. n. **تَحْنُنُ** and **تَحْنَنُ** He dyed (AZ, S, K) his head, (AZ, TA,) or his beard, (S,) with **حَنَاءٌ**: (AZ, S, K:) and **حَنَاءَتْ يَدَهَا** She (a woman) dyed her hand therewith; as also **حَنَاءَتْهَا**, aor. -. (Msb.)

5. **تَحْنَنُ** It (his head, or his beard,) was dyed with **حَنَاءٌ**. (AHn, K.)

حَنَاءٌ [A certain plant] well known; (S, K;) [the *Lawsonia inermis*, or *Egyptian privet*;] used for dyeing the extremities [i. e. the hands and feet and head]: (TA:) [in the present day, the plant itself is called **قَمَرُ الْحَنَاءِ**, (vulgo **حَمَرُ حَنَاءٍ**), and its leaves, used for dyeing the hands &c., are called **حَنَاءٌ**:] accord. to some, it is the pl. of **حَنَاءَةٌ**; [or rather a coll. gen. n., of which **حَنَاءَةٌ** is the n. un.;] but it is generally asserted that **حَنَاءَةٌ** is a more special word than **حَنَاءٌ**, [as in the S and Msb,] and not the sing. of the latter: (TA:) pl. **حُنَانٌ**. (K.) **حُنَانٌ** is said to be an anomalous pl. of **حَنَاءٌ**; or a dial. var. of the latter, and not a pl.: (TA:) and **حُنَانٌ** is a dial. var. of **حَنَاءٌ**. (Fr, Th, TA in art. **حَنَنٌ**.)

جَنَائِيٌّ A seller of **حَنَاءٌ**: pl. **جَنَائِيُونَ**. (K.)

أَخْضَرُ حَانِيٍّ Very green; intensely green. (K, TA.)

حَب

1. **حَبٌ**: see the next paragraph.

2. **تَحْنِبٌ**, inf. n. **تَحْنِبُ**, It (old age, TA) bent him down. (K, TA.) [See its quasi-pass., 5.] — **حَبَّ أَزْجًا** He built firmly a structure of the kind called **أَزْجٌ**, and made it curved. (K.) — **تَحْنِبٌ** [as an inf. n. of which the verb, if it have one in any of the following senses, is **حَبَّ**,] also signifies A bending, or curving, and tension [of the sinews] (**تَوْتِيرٌ**), of the backbone (**صُلْبٌ**) and fore legs of a horse: (Aq, S:) or a convexity in the shank (**وَلِيفٌ**) of each of the fore legs of a horse, (K, TA,) not being a great curvature, (TA,) and in the backbone (**صُلْبٌ**): (K:) it is a quality indicative of strength: (Aq, TA:) **تَحْنِبٌ** (with ج) is [the same] in the hind legs: (Aq, S, K:) or it [i. e. **تَحْنِبٌ** as indicated in the K and by an explanation of **مُحْنِبٌ**, but the same explanation is also given to **مُحْنِبٌ**,] is width in the space between the hind legs, without what is termed **فَجَجٌ** [i. e. straddling], or **فَجَجٌ** [i. e. the having the fore parts of the feet near together and the heels distant, or having the legs wide apart (like **فَجَجٌ**), or having the thighs or the middles of the legs wide apart]; (so accord. to different copies of the K;) which is a quality approved: (TA:) or a curving in the **سَاقَانِ** [here app. meaning the hind legs, or rather the hind shanks; see **مُحْنِبٌ**]: as also **حَبٌّ** [an inf. n. of which the verb, if it have one, is app. **حَبَّ**]: (K:) or a curving of the ribs. (TA.) [See **تَحْنِبٌ**: and see also **مُحْنِبٌ**.]

5. **تَحْنِبُ** He (a man, S) was, or became, crooked, curved, or bent. (S, K.) — [And hence,] **تَحْنِبُ عَلَيْهِ** † He was, or became, affected with compassion for him. (K, TA.)

حَنْبَةٌ: see what follows.

مُحْنِبٌ An old man bent (K, TA) with age. (TA.) — A horse characterized by what is termed

تَحْنِبُ (K:) [see 2:] accord. to A'Obeid, *wide in the space between the hind legs, without* **فَجَج**, or **فَجَج**: (so accord. to different copies of the S: [see these terms explained above, conj. 2:] an epithet of commendation: (S:) accord. to ISh, *having curved bones*: the mare, he says, is termed **حَنْبَاةٌ**: and this latter, accord. to Aq, is an epithet applied to a mare *curved in the ساقان* [or shanks] of the fore legs: or, accord. to IAqr, in [the shanks of] the hind legs: or, as he says in another place, *curved in the ساق* [here app. meaning the hind shank]. (TA.) [See also **مَجْنَبٌ**.]

حَبِل

حَبِلٌ, [mentioned in the S and Mqb in art. **حَبِل**,] applied to a man, (S, Mqb,) *Short*: (S, Mqb, K:) and, (K,) as some say, (Mqb,) *large in the belly*, (Az, ISd, Mqb, K,) and *short*: (Az, ISd, Mqb:) and [in the CK "or"] *fleshy*; (ISd, K:) as also **حَبَالٌ**. (K.) — *A fur-garment*: (Az, S, K:) or *an old and worn-out fur-garment*. (ISd, K.) — *An old and worn-out boot*. (ISd, K.) — *The sea*; as also **حَبَانَةٌ**. (ISd, K.)

حَبِيلٌ: see above. — Also, (T, O, TA,) and **حَبَانَةٌ**, (T, O, K,) [but the latter has a more intensive signification,] *Loquacious; a great talker*. (T, O, K.)

حَبَانَةٌ: see **حَبِيلٌ**: — and see also **حَبِيلٌ**.

حَت

حَت and **حَاتُوتِي**: see arts. **حَو** and **حَاتُوتِي**.

حَتَم

حَتَمٌ *A green جَرَّةٌ* [or jar], (S, K,) to which some add, *inclining to redness*: (TA:) or *wine-jars*, (A'Obeid, Nh,) *glazed, or varnished, green*, (Nh,) *which used to be carried to El-Medeenah, with wine in them*: (A'Obeid, Nh:) the use of which, for preparing **تَبِيد** therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to *any jars, or pottery*: (Nh:) thus some explain it as a sing.; (MF;) and the pl. is **حَتَاتِيرٌ**: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with **ه**: (MF:) some say that the **ن** is augmentative: so says the author of the Mqb: others, that it is radical. (TA.) [See art. **حَتَم**.] — *Black clouds*; (Az, K:) as also [the pl.] **حَتَاتِيرٌ**: (Az, S, K:) because, with the Arabs, **السَّوَادُ** is [used for] **خَضَرَةٌ**: (S: [see **أَسْوَدٌ**]; and see also **حَتَم** in art. **حَتَم**;) or as being likened to **حَتَاتِيرٌ** (meaning jars) filled [with water]: (Az, TA:) n. un. with **ه**. (K.) — *The colocynth-plant*; (K, TA:) because of its intense greenness: n. un. with **ه**. (TA.)

حَنَث

1. **حَنَثَ فِي يَمِينِهِ**, (S, A, Mqb, K,*) aor. **حَنَثَ**, (Mqb, K,) inf. n. **حَنْثٌ** (S, A, Mqb, K,*) and **حَنْثٌ**, (TA,) *He violated, or broke, or failed of performing, his oath*: (A, Mqb, K, TA:) *he was untrue in his oath*: (S, TA:) *he committed a sin, or crime, in his oath*. (TA.) Also *He retracted, or revoked, his oath*. (TA.) — And the verb alone, *He said what was not true*. (Khalid Ibn-Jembeh, TA.) — *He inclined from what was false to what was true: or from what was true to what was false*. (K.) — [And app. **†** *He committed a sin, or crime*: a meaning which seems to be indicated in the K: see **حَنْثٌ**, below.]

2. **حَنَثَهُ** *He pronounced him (جَعَلَهُ) a violator, or non-performer, of his oath*: (Mqb:) [a verb similar to **أَثَمَهُ** and **فَسَقَهُ** &c.]

4. **أَحْنَثُهُ** (S, K) **فِي يَمِينِهِ** (S) *I made him to violate, or break, or fail of performing, his oath*. (S, K,*) — **أَحْنَثَ فُلَانٌ قَسْرَ فُلَانٍ** *Such a one assented not, or consented not, to the conjurement of such a one; contr. of **أَبْرَأَ***. (T and TA in art. **أَبْرَأَ**.)

5. **حَنَثَتْ** **†** *He put away, or cast away, from himself the حَنْثُ, i. e. sin, or crime*: (ISd, Towsheeh, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are **تَحَنَّثَ** and **تَجَسَّ** and **تَحَوَّجَ** and **تَحَوَّبَ** and **تَأْتَمَرُ** and **تَهَيَّجَ**: (TA:) **†** *he did a work whereby to escape from sin, or crime*: (IAqr, Mqb:) **†** *he applied himself to acts, or exercises, of devotion*; (S, A, Mqb, K:) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukháree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) **†** *he relinquished [the worship of] idols*; (S, K:) like **تَحَنَّفَ**; (S;) and it may be that the **ث** in this verb is interchangeable with **ف**, (A,) or a substitute for **ف**. (TA.) You say also, **حَنَثْتُ مِنْ كَذَا** **†** *He abstained from such a thing as a sin, or crime*; syn. **تَأْتَمَرُ**, (S, A, K,) and **تَحَوَّجَ**. (A.) And **حَنَثْتُ بِأَفْعَالٍ** **†** *He sought to bring himself near unto God, or to advance himself in God's favour, by works [of devotion &c.]*. (TA.)

حَنْثٌ *The violation, or failure of performance, of an oath*: (S, A, K, TA:) [an inf. n. used as a simple subst.:] pl. **أَحْنَاثٌ**; as in the saying, **عَلَيْهِ أَحْنَاثٌ كَثِيرَةٌ** [He is accountable for, or chargeable with, many violations, or failures of performance, of oaths]. (TA.) — **†** *A sin, a crime, an offence, or an act of disobedience*. (S, A, Mqb, K.) So in the saying [in the Kur lvi. 45], **وَكَانُوا يُصِرُّونَ عَلَى الْحَنْثِ الْعَظِيمِ**, **†** [And they persisted in great sin]; (A;) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45,) **بَلَغَ الْحَنْثُ** **†** *He (a boy) attained to the age when he was punishable for*

sin: (A, Bd:) or attained to [the age when he became punishable for] disobedience and [rewardable for] obedience: (S:) or attained to the age when the pen [of the recording angels] began to register his acts of obedience and of disobedience: attained to the age of puberty: attained to manhood. (TA.) [Hence also,] **أَوْلَادُ الْحَنْثِ** **†** *The children of adultery or fornication*: occurring in a trad., accord. to one reading: accord. to another reading, **أَوْلَادُ الْخَبْثِ**. (L.)

حَانَثٌ *Violating, or failing to perform, his oath; or a violator, or non-performer, of his oath*. (Mqb.)

مَحَانَثٌ: see **مَحَانَثٌ**.

مُحْنِتٌ *A thing respecting which people differ, and which admits of its being regarded in two different ways; as also مُخْلِفٌ*. (L.) [So called because it may make one to be untrue in an oath.]

مَحَانِثٌ, accord. to some, having no aing.; but accord. to others, its sing. is **مَحْنِتٌ**, and this is app. the truth, and is agreeable with analogy; (MF;) *Places [i. e. occasions] of falling into the violation of an oath or oaths, or into sin or crime*; expl. by **مَوَاقِعُ حَنْثٍ** (TA) and **مَوَاقِعُ إِنْجَابٍ**. (K.)

حَجَر

حَجَرَةٌ, here mentioned in the K: see art. **حَجَر**, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the S and K &c.

حَجَرَةٌ: } see art. **حَجَر**.
حَجُورٌ: }

حَدَر

حَدَرٌ &c.: see art. **حَدَر**.

حَدَسَ

Q. 1. **حَدَسَ**: see what next follows.

Q. 2. **تَحَدَسَ** *It (the night) was, or became, dark*: (K:) or *intensely dark*; (TA:) as also **حَدَسَ**. (Ham p. 140.) — And *He (a man) fell down; and was weak*: (Sgh, K:) mentioned by Sgh in art. **حَدَسَ**. (TA.)

جُنْدُسٌ *Darkness*: (K:) or *intense darkness*: (Ham p. 140:) pl. **جُنَادِسٌ**. (K.) You say, **سَرَوْا فِي جُنْدِسٍ اللَّيْلِ** [They journeyed in the darkness, or intense darkness, of the night]: and **فِي جُنَادِسٍ الظُّلُمِ** [in the darkness, or intense darkness, of the nights called الظُّلُمِ, q. v.]. (A, in art. **جُنْدُسٌ**.) Z derives it from **الْحَدَسُ** meaning **خَائِبٌ**. (TA.) [See art. **حَدَسَ**.] — Also, as an epithet applied to night, (S, K,) *Dark*: (K:) or *intensely dark*; (S;) and so **مُجُنْدِسٌ**. (Ham p. 140.) You say **ثَلَاثَ جُنْدُسٍ** and **ثَلَاثَةَ جُنْدُسَةٍ** **†** *Three nights* (K, TA) of the lunar month, (TA,) next after the

أَسْوَدَ حَنْدِسٍ [q. v.]. (K.) — [Hence also,] أَسْوَدَ خَالِكٍ [Intensely black]. (L.)

حَنْدُوسٌ a term applied by the people of the East to *Dirhems cut in pieces*; which pieces they use for change, and in almsgiving: so explained by Esh-Sherreeshee. (Har p. 81.)

حَنْدِسٌ: see حَنْدِسٌ.

حنق

حَنْدُوقَةٌ: } see حَنْدُوقَةٌ, in art. حنق.
حَنْدِيقَةٌ: }

حَنْدُوقٌ (S, K, &c.) mentioned by J and Sgh in art. حنق; but IB says that it belongs to the present art., the ن being a radical letter; and thus Sb mentions it as an epithet, in a sense explained below; (TA;) and حَنْدُوقٌ (Sh, K) and حَنْدُوقٌ (TA) and حَنْدُوقِي (K,) allowed by Sh, but disallowed by J, (TA,) and حَنْدُوقِي and حَنْدُوقِي (K) and حَنْدُوقِي (TA;) [The herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil; so in the present day;] a certain plant; (S;) a certain herb, or leguminous plant, (K,) resembling fresh, or green, فَتَّ [q. v.]; (TA;) i. q. ذَرْقٌ (S, K;) a Nabathæan name, arabicized. (S.) — Also the first, A tall man, incompact, or incongruous, in make, (Ibn-Es-Serráj, K,) like him who is مَجْنُونٌ [or insane]; (Ibn-Es-Serráj, TA;) or, as some say, like the أحمق [or foolish, or stupid, &c.]: (TA;) or it signifies also i. q. أحمق. (K.) And One who turns about the eyes; or who does so much, or frequently. (AO, Az, K.) [But in this sense it belongs to art. حنق.]

حَنْدُوقِي and حَنْدُوقِي &c.: see the paragraph immediately preceding.

حنذ

1. حَنْذٌ, aor. -, inf. n. حَنْذٌ (S, L, K, &c.) and حَنْذٌ, [which latter is an intensive form,] He roasted a kid, &c.: (M, L:) or he roasted flesh-meat with heated stones, (T, A, L,) [in a hole dug in the ground, (see حَنْذٌ)] in order to cook it thoroughly: (A:) or he roasted a sheep or goat, and put upon it heated stones to cook it thoroughly: (S, L, K:) or he roasted flesh-meat by covering it over in fire, or burying it therein: (AZ, L:) or he roasted it so that it dripped: (M:) or he roasted it without overdoing it [so that the moisture dripped from it]: or he scalded a kid &c., so as to remove its hair. (L.) [See also حَنْذٌ; and see 4.] — حَنْذَتُهُ الشَّمْسُ, (A, L, K,) aor. -, inf. n. حَنْذٌ, (L,) † The sun burned him, (A, L, K,) namely, a traveller, and pained his brain. (K.) — حَنْذَ الْفَرَسِ, (S, A, L, K,) aor. -, (S, L, K,) inf. n. حَنْذٌ (S, L) and حَنْذٌ, (A, L,) † He urged on the horse, (A, K,) and made him to run a heat or two heats, (S, L, K,) and then threw upon him coverings, (S, A, L, K,) one above another, (L,) to the number of five or six, (T, L,) in the sun, (S, K,) in order that he might sweat,

(T, S, A, L, K,) to reduce his fat, and prevent his breathing hard. (T, L.) To a horse to which this is done you apply the epithets حَنْذٌ and مَحْنُودٌ. (S, A, L, K.) If the horse do not sweat, you say of him, كَبَا. (S, L.) — حَنْذَ لَهُ: see 4.

4. احْنَذَ He cooked flesh-meat thoroughly. (L.) — [See also 1] — Also, inf. n. اِحْنَذٌ, † He put much mixture [of water] into the beverage or wine (شَرَابٌ): or, as some say, the contr., i. e. he put little thereof: (K, TA:) accord. to Fr, (L,) i. q. اَغْرَقَ and اَخْفَسَ: (T, L:) AHeyth disallows its being syn. with these two verbs: (L:) but in the M it is said that لَهُ حَنْذٌ, aor. -, means † he made the water for him little, and the beverage, or wine, much; as also اَخْفَسَ: (L, TA:) accord. to Fr, إِذَا سَقَيْتَ فَأَحْنِذْ means اَخْفِسْ, i. e. † [when thou givest to drink,] make the water little, and the نَبِيذٌ much; (T, L, TA;) or this phrase means عَرَقَ شَرَابَكَ, i. e. pour into thy beverage, or wine, a little water: (S, L:) in the A it is said that إِذَا سَقَيْتَهُ فَأَحْنِذْ لَهُ means † [when thou givest him to drink,] give him to drink pure [wine] that shall burn his inside. (TA.)

10. اسْتَحْنَذَ † He lay upon his side in the sun, (K, TA,) and threw clothes over him there, (TA,) in order that he might sweat. (K, TA.) You say, اسْتَحْنَذْتُ فِي الشَّمْسِ † I endeavoured to make myself sweat by throwing clothes over me in the sun. (A.)

حَنْذٌ: see حَنْذٌ. — Also † The intenseness, or violence, and burning, of heat. (S, L.)

حَنْذَةٌ † Intense, or violent, heat. (K.)

حَنْذِيذٌ † A man (TA) that sweats much. (K, TA.)

حَنْذَارٌ, like قَطَارٌ, [a proper name, indecl., with kesr for its termination,] † The sun. (K.)

حَنْذَارٌ مَحْنُودٌ † Heat: so in the phrase حَنْذَارٌ مَحْنُودٌ † Burning heat. (L.)

حَنْذٌ Roasted flesh-meat; as also مَحْنُودٌ and حَنْذٌ, which last is an inf. n. used as an epithet: (L:) or roasted with heated stones, (T, A, L,) in order to be cooked thoroughly: (A:) or a sheep or goat roasted, and having heated stones put upon it to cook it thoroughly; (S, L, K;) as also مَحْنُودٌ; (TA;) which Ibn-'Arāfeh explains as meaning roasted by means of heated stones put upon it, so thoroughly as to fall off from the bones: or حَنْذٌ, he says, signifies roasted by means of hot stones so as to drip: (L:) or hot, roasted, flesh-meat, of which the moisture drips: (Sh, L, K:*) this is said by Az to be the best explanation that has been given of it: (TA:) or roasted flesh-meat not overdone: (L:) or roasted by being buried in the fire: (AZ, L:) or [roasted flesh-meat] for which one has dug a hole in the ground in which it is then covered over [with fire or heated stones], agreeably with a well-known practice of the Arabs of the desert: (Fr, L:) or roasted in a hole dug in the ground, heated stones being put upon it. (Har p. 20.)

[See also مَرْمُوضٌ.] — See also 1. — Also † Heated water: (K:) or hot water. (Sh, T, L.) — † A kind of oil. (K.) — † A perfumed preparation of خَطْبِي [or marsh-mallows] and the like, for washing the head. (K,* TA.)

حَنْذَارٌ شَرَابٌ † Beverage, or wine, mixed with much water. (IAgr, TA.) [But see 4.]

حَنْذَارٌ: see حَنْذَارٌ.

حَنْذِيذٌ: see حَنْذِيذٌ, in two places: — and see also 1.

حزب

حَنْزَابٌ An ass of middling make (مُقْتَدِرُ الْخَلْقِ). (K.) — Also Short and strong: or broad: (K:) or short and broad; applied to a man: (Th, TA:) and thick, coarse, rude, or bulky, (K, TA,) and short. (TA.) [See حَرْزَابٌ, in two places.] — The cock. (K.) — Also, and حَنْزُوبٌ, A flock of [the kind of birds called] قَطَا: (K:) or the male of the قَطَا. (TA.) [See حَنْزَابٌ in art. حزب.] — And both these words, The carrot of the land (جَزَرُ الْبَرِّ) [see حزب in art. حزب]: (K:) n. un. of the former with ε: that of the latter is not known to have been in use. (TA.) — This is [said to be] the proper place of these two words; [the ن being regarded as a radical letter;] (K, TA;) not art. حزب. (TA.)

حَنْزُوبٌ: see above: and see also art. حزب.

حنش

1. حَنْشٌ (S, A, Mgh, K,) aor. -, (Mgh, K,) He hunted, sought to catch or capture, or caught or captured, (S, A, Mgh, K,) such animals as are hunted &c., (S, Mgh, K,) or such as are termed أَحْنَاشٌ, pl. of حَنْشٌ; (A;) as also † اِحْنَشَ. (TA.) — حَنْشَتُهُ الْحَيَّةُ The serpent bit him. (A, TA.)

4: see above.

حَنْشٌ Anything that is hunted, or caught or captured, of birds or flying things, and of [or, accord. to the CK, this word "of" should be omitted here, as well as where it next occurs,] what are termed الْهَوَازِ [venomous or noxious reptiles or the like, such as scorpions and serpents], (S, A, Mgh,* Mgh, K,) and of what are termed حَشَرَاتُ الْأَرْضِ (K,) such as the hedgehog, and the [lizards of the kinds called] ضَبٌّ and وَرَلٌ, and the [rat called] جُرَدٌ, and the common rat or mouse, and the serpent: (TA:) or any animal whose head resembles that of the serpent, (Lth, Mgh, Mgh,* K,) of chameleons and of [the lizards called] سَوَاقِرُ أَبْرَصَ and the like: (Lth, Mgh,* Mgh:*) or any creeping thing, of beasts and of birds or flying things: (Kr, TA:*) and the serpent: (S, Kr, A, Mgh, K:) or the viper: (S:) or a kind of white and thick serpent, like the ثُعْبَانٌ, or larger; or the black kind thereof: (TA:) or a serpent that blows, but does not hurt: (Ham p. 626:) and the common fly: (Ibn-'Abbād, A, Sgh, K:) pl. أَحْنَاشٌ (S, A, Mgh, K) and حَنْشَانٌ. (A, TA.)

مَحْنُوشٌ Stung, or bitten, by what is termed حَنْش. (IAgr, K.)

حنط

1. حَنْط, (K,) aor. ٤, (TK,) inf. n. حَنُوط, It (seed-produce) attained to the time for its being reaped; as also ٥ حَنْط. (K.) — It (a tree of the kind called رَمَث) became mature, and its leaves became white; as also ٥ حَنْط: (S:) or it became white and mature, (K, TA,) and there came forth upon it a dust-coloured fruit, and what resembled pieces of glue appeared upon its tops; (TA;) as also حَنْط, aor. ٤; (K, TA;) and ٥ حَنْط: (TA:) [the last, though omitted in the K, seems to be the most common:] or its colour became white inclining to yellowness, and its odour sweet: (IAth:) Az relates, on the authority of IAgr, that one says, أَوْرَسَ الرَّمَثَ, and ٥ حَنْط; like خَضَبَ العَرْجَجَ: and one says, of the رَمَث, when it first breaks out for its leaves to come forth, قَدْ أَقْبَلَ; and when it has increased little by little, قَدْ أَدْبَى; and when its greenness has increased, بَقَلَ; and when it has become white and mature, حَنْط: (TA:) or ٥ حَنْط is said of a tree, and of a herb, meaning its fruit became mature; and so حَنْط, inf. n. حَنُوط. (AHn.) — It (leather) became red. (S, K.) [The inf. n. of the verb in this sense is not mentioned.] — See also 2.

2. حَنْط, inf. n. ٥ حَنْطِط (S, TA;) in the K, ٥ حَنْط, aor. ٤; which is a mistake; (TA;) He prepared him (a dead person [i. e. for burial]) [and also it (grave-clothing)] with حَنْط [q. v.]; (S, K;) as also ٥ حَنْط. (K.) And [hence,] ٥ حَنْط [lit. He was prepared for burial with حَنْط, is used to signify] he died. (K.)

4. ٥ حَنْط: see 1, in five places. — ٥ حَنْط: and ٥ حَنْط: see 2. — The former also signifies He, or it, made him, or it, to bleed: made him, or it, to be bloody; or smeared, befouled, or defiled, him, or it, with blood: it (blood) befouled, or defiled, him, or it. (IAgr.)

5. ٥ حَنْط He (a dead person) was, or became, prepared [for burial] with حَنْط. (K.) — Also, or ٥ حَنْط, (S,) He (a man) made use of حَنْط for himself, in his clothing: (S, TA:) so in a trad.: meaning, on his going forth to battle; as though desiring thereby to prepare himself for death, and to induce himself to endure the fight with patience. (TA.)

10. ٥ حَنْط [lit. He desired to be prepared for burial with حَنْط: and hence meaning] he (a man, Fr) emboldened himself, or became emboldened, to encounter death, holding his life in light estimation. (Fr, K.)

حَنْط Wheat; and the grain of wheat; syn. ٥ حَنْط; (S, Mgh, K) and طَعَامٌ and قَبْجٌ; (Mgh;) of the first three of which words, ٥ حَنْط is the most chaste; (S in art. ٥ حَنْط;) the well-known grain called ٥ حَنْط: (TA:) chewed, and applied as a poultice, it is good for the bite of a dog: (K:) or,

Bk. I.

correctly, what is chewed thereof disperses humours; but for the bite of a dog, it is coarsely pounded, and put upon the bite; as is said by the author of the "Minhaj:" and one of its well-known properties is this; that when it is put upon a piece of heated iron, and powdered, and ring-worms (قَوَابِي) are smeared with the moisture thereof, it removes them: (TA:) pl. حَنْط. (S, K.)

حَنْطِط An eater of much حَنْط [or wheat], in order that he may grow fat. (K.) — Accord. to Aboo-Naqr and Aboo-Sa'eed, (TA,) Inflated, or swollen; syn. مُمْتَبِع. (K, TA.)

حَنْط: see what next follows.

حَنْط (S, IAth, Mgh, K) and ٥ حَنْط (IAth, Mgh, K) [Perfume such as is termed] ذَرِيرَةٌ (S:) or odoriferous substances (IAth, Mgh, K) of any kind (K) that are mixed (IAth, Mgh, K) for a corpse, (Mgh, K,) in particular, (Mgh,) or for grave-clothes and for the bodies of the dead, consisting of ذَرِيرَةٌ, or musk, or ambergris, or camphor, or other substance, namely, Indiau cane, or sandal-wood, bruised: derived from حَنْط said of the رَمَث, signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حَنْط is applied to anything with which a corpse is perfumed, consisting of musk and ذَرِيرَةٌ and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming it and drying up its moisture. (Mgh.)

حَنْط The trade of the حَنْط [q. v.]. (S, K.)

حَنْط A seller of حَنْط [or wheat]; (S, Mgh, Mgh, K;) as also حَنْطِي; (K;) a rel. n. from the former. (Mgh.) [The pl.] حَنْطُون is explained by the lawyers as signifying Persons who transport wheat (حَنْط) from the ship to the houses. (Mgh in art. نَقْل.)

حَنْطِي: see the next preceding paragraph.

حَنْط A possessor of حَنْط [or wheat]: (K:) or one who possesses much thereof. (Sgh, K.) [A possessive epithet, like لَابِنٌ and تَامِرٌ.] And قَوْمٌ حَنْطُون A people whose seed-produce has attained to the time for its being reaped: [in this sense also] a possessive epithet. (TA.) — Also, [act. part. n. of حَنْط, or,] accord. to Sh and ISd, an act. part. n. of ٥ حَنْط, as applied to the رَمَث, contr. to analogy, meaning [Mature and] having its leaves become white; as also ٥ حَنْط: (TA:) and, applied to a tree, and a herb, having its fruit mature. (AHn.) Also, accord. to Sh, i. q. ٥ حَنْط, in the phrase حَنْطُ الْغُصْنِ [app. meaning What is putting forth its leaves, of trees of the kind called غُصْنِ]: but accord. to Ibn-'Abbād and the K, the fruit of the hind of tree called غُصْنِ. (TA.) — Also Red leather. (S, TA.)

And حَنْطٌ أَحْمَرٌ Intensely red: (IF, K:) because wheat (الْحِنْطَةُ) is called الْحَمْرَةُ. (IF.)

حَنْط: see حَنْط.

حنظل

Q. 1. حَنْظَلَتِ الشَّجَرَةُ The tree became bitter in its fruit [like the حَنْظَل]. (AHei, TA.)

حَنْظَل [The colocynth; cucumis colocynthis;] a certain bitter plant; (Mgh;) [and its fruit;] well known; (K;) i. q. شَرَى (S:) n. un. with ٥: (S, Mgh, K:*) [accord. to Freytag (who refers to Avic. p. 175, and Sprengel. hist. rei herb. vol. i. p. 269,) applied also to the momordica elaterium, or cucumis prophetarum:] there is a male species, and a female; the former fibrous; the latter soft, or easily broken, white, and easy to swallow: (TA:) the choice sort of it is the yellow; (K;) or, accord. to the "Kánoon" of the Ra-ee [Ibn-Seenā, from which the description of its properties and uses, in the K and TA, is, with some slight variations, taken], the white, very white, and soft; for the black and the hard are bad, and it is not plucked until it becomes yellow, and the greenness has completely gone from it; (TA:) its pulp attenuates the thick phlegmatic humour that flows upon the joints (K, TA) and tendons, (TA,) when swallowed (K, TA) in the dose of of twelve keeráts, (TA,) or used in the manner of a clyster: it is beneficial for melancholy, and epilepsy, and the [sort of doting termed] وَنَوَاسٌ, and alopecia (دَاءُ التَّعَلُّبِ), and elephantiasis (الجُدَامُ), (K, TA,) and [the disease of the tumid leg, termed] دَاءُ الْفِيلِ; for these three used by rubbing; and for the cold نَقْرَسٌ [i. e. arthritis, or gout], (TA,) and for the bite of vipers, and the sting of scorpions, especially its root; (K, TA;) for this last being the most beneficial of medicines; a drachm of its root, administered to an Arab stung by a scorpion in four places, being said to have cured him on the spot: that which is plucked green relaxes [the bowels] excessively, and produces excessive vomiting: so in the "Kánoon:" (TA:) it is also beneficial for the tooth-ache, by fumi-gating with its seeds; and for killing fleas, by sprinkling what is cooked thereof; and for the sciatica, by rubbing with what is green thereof: (K, TA:) its root is cooked with vinegar, and one rinses the mouth with it for the tooth-ache; and the vinegar is cooked in it in hot ashes: when cooked in olive-oil, that oil, being dropped [into the ear-hole], is beneficial for ringing in the ears: it is beneficial also for the moist and flatulent colic: and sometimes it attenuates the blood: administered as a suppository in the vagina, it kills the fetus: (TA:) when the plant bears a single fruit, this is very deadly. (K, TA.) [See also حَبِيد.] Accord. to [many of] the leading authorities among the Arabs, (TA,) the ن in this word is augmentative; (Mgh, TA;) because of their saying, حَنْظَلُ الْبَعِيرِ, meaning "the camel became sick from eating حَنْظَل;" and J and Sgh [and Fei and others] have mentioned it in art. حَنْظَل: hut ISd says that this is not an evidence of its being radically triliteral; and that حَنْظَل is

like ضَفْبَة (as an epithet applied to a woman) from الضَّغَابِيْسُ, which must be acknowledged to be radically quadriliteral. (TA.)

حنف

1. حَنَفَ, aor. َ, (K,) inf. n. حَنْفٌ, (TK,) *He, or it, inclined, or declined.* (K, TA.) You say, حَنَفَ إِلَيْهِ (TA) and حَنَفَ إِلَيْهِ (K) *He inclined to it.* (K, TA.) And حَنَفَ عَنْهُ and حَنَفَ عَنْهُ *He declined from it.* (TA.) — حَنَفَ, aor. َ, (Mṣb, K,) inf. n. حَنْفٌ; (Mṣh;) and حَنْفٌ, aor. َ; (K;) *He had that kind of distortion which is termed حَنْفٌ as explained below.* (Mṣb, K.)

2. حَنْفَةٌ, (K,) or حَنْفٌ رِجْلُهُ, (S,) inf. n. حَنْفٌ, (K,) *He rendered him, (K,) or his leg, or foot, (S,) أَحْنَفَ.* (S, K.)

3. حَنْفٌ: see 1, in two places. — [Hence,] *He did according to the حَنْفِيَّةُ; (S, K;) i. e. the law of Abraham, which is the religion of El-Islām: (TA:) or he became circumcised: or he turned away from the worship of idols; (S, K;) and became, or made himself, a servant of God; or applied, or devoted, himself to religious services or exercises. (S.) [See حَنْفٌ.]*

حَنْفٌ, originally, *A natural wryness: and particularly an inversion of the foot, so that the upper side becomes the lower: so says IḌrd; (Mṣh;) or a crookedness in the leg, or foot; (S, O, K;) i. e., (S, O, but in the K "or") a turning of one of the great toes towards the other: (S, O, K;) or [a distortion that causes] one's walking on the outer part of the foot, on the side in which is the little toe: (K: [and so accord. to an explanation of أَحْنَفٌ by IḌrd cited in the S:]) or an inclining [app. inwards] in the fore part of the foot. (Lth, K.) — Accord. to Ibn-'Arafah and the K, it signifies also *A right state or condition or tendency; and accord. to the former, the epithet أَحْنَفٌ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rāghib explains حَنْفٌ better, as signifying an inclining, from error, to a right state or tendency. (TA.)**

حَنْفِيَّةُ The persons called in relation to the Imām Abū-Hanēfeh [because they hold his tenets]; as also أَحْنَفِيٌّ (TA.) حَنْفِيٌّ [is its n. un.: and] signifies [also] one who is of the religion of Abraham. (Mṣh. [See also حَنْفِيٌّ]) — *A مِضَاةُ; [by which is here meant a vessel with a tap, for the purpose of ablution, such as is often used in a private house; and a fountain, i. e. a tank with taps, for the same purpose, in a mosque; because persons of the persuasion of Abū-Hanēfeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is post-classical. (TA.) — سُوْفٌ حَنْفِيَّةٌ, (L, K, TA,) or حَنْفِيَّةٌ, (so accord. to the CK,) or حَنْفِيَّةٌ, (so in a MS. copy of the K,) *Certain swords, so called in relation to El-Aḥnaf Ibn-**

Keys; because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.)

حَنِيفٌ *Inclining to a right state or tendency: (Er-Rāghib, TA:) or right, or having a right state or tendency; (Akh, S, TA;) thus applied in like manner as أُغَوِّرُ is applied to a crow: (S:) [and particularly] inclining, from one religion, to another: (Ham p. 358:) or inclining, from any false religion, to the true religion: (Mṣh:) or inclining in a perfect manner to El-Islām, and continuing firm therein: (K:) and any one who has performed the pilgrimage: (Aṣ, K, TA:) so say I'Ab and El-Ḥasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhāk: (TA:) or one who is of the religion of Abraham, (K, TA,) in respect of making the Sacred House [of Meḥkeh] his kibleh, and of the rite of circumcision: (TA:) [and] a Muslim; (S, Mṣh, Mṣb;) because he inclines to the right religion: (Mṣb:) but in this last sense, it is a conventional term of the professors: (Mṣh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islām came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him who was circumcised, and who performed the pilgrimage to the [Sacred] House; because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjājee, it was applied in the Time of Ignorance to him who made the pilgrimage to the [Sacred] House and performed the ablution on account of حَنْبَاءُ and was circumcised; and when El-Islām came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one who devotes himself to religious exercises; or applies himself to devotion: (Mṣb:) its predominant application is to Abraham: (Mṣh:) pl. حَنْفَاءُ. (AO, TA.) — [Hence,] حَنِيفٌ *Recent [grounds of pretension to respect or honour]; of the time of El-Islām; not old. (TA.) — Short. (K.) — A maker of sandals. (K.)**

أَحْنَفٌ: see حَنِيفٌ.

حَنِيفَةٌ, accord. to Th and Zj, *An inclining to a thing: but ISd says that this explanation is nought. (TA.) — The law of Abraham; which is the religion of El-Islām: also termed مِلَّةٌ حَنِيفِيَّةٌ. (TA.) — See also حَنِيفَةٌ.*

أَحْنَفٌ *Having that kind of distortion which is termed حَنْفٌ as explained above; (S, Mṣb, K;) applied to a man: (S, Mṣb;) and so [the fem.] حَنْفَاءُ applied to a leg or foot: (K:) accord. to IḌrd, one who walks on the outer part of his foot, (S,) or of his feet, (Mṣb,) on the side in which is the little toe: (S:) or who has one of his great toes turning towards the other: (Mṣh:) its abbreviated dim. is أَحْنَفٌ (Mṣb.) See حَنْفٌ, in two places. — Also حَنْفَاءُ, *A curved staff or stick; in the dial. of Syria. (TA.) — A bow; (K;) because of its curved shape. (TA.) — A razor; (K;) for the same reason. (TA.) — The chameleon. (K.) — The tortoise. (K.) — A certain marine fish, also called أُطُومٌ. (K.)**

— *A certain tree. (IḌrd, K.) — A changeable female slave, at one time lazy and at another brisk. (IḌrd, K.)*

أَحْنَفٌ: see حَنِيفَةٌ.

حنق

1. حَنَقَ, (S, Mṣb, K,) aor. َ, (Mṣh, K,) inf. n. حَنْقٌ (S, Mṣb, K) and حَنْقٌ, (K,) *He was, or became, angered, or enraged: (S, Mṣb, K:) or vehemently angered or enraged: (K, Ham p. 29:) against him: (S:) or it may be from the signification of "cleaving," or "sticking;" as though meaning †rancour, malevolence, malice, or spite, cleave to his bosom. (Ham p. 29. [See also حَنْقٌ, below.]) — [Hence,] لَا يَحْنُقُ عَلَيَّ: [thus written in the TA: though it seems to be implied by the manner in which the two sayings are there introduced, in this art, that the verb in each case is يَحْنُقُ, from أَحْنَقُ in the first of the senses assigned to it below:] see حَنْقَةٌ.*

2: see 4.

4. أَحْنَقُ † *He bore rancour, malevolence, malice, or spite, [cleaving to him, so as] not to be relaxed; or he hid, in his heart, enmity, and violent hatred, not to be relaxed. (K, TA.) See also 1. — It (the back-bone, or the back, الصُّلْبُ) cleave to the belly [by reason of leanness]. (K.) — It (a camel's hump) became lean and thin. (S.) — He (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) became lean, or light of flesh, or slender, and lean, or lean, and lank in the belly, in consequence of much covering: (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Har p. 173,) his belly cleave to his back-bone, or back, by reason of leanness. (A, Har p. 173.) — And He (a camel) became fat; had much fat: thus it has two contr. meanings. (Az, TA.) — It (seed-produce [meaning corn]) spread forth the awn, or beard, of its ears, after they had formed, at the head, what resembled little compact balls; (K, TA;) as also حَنْقٌ. inf. n. حَنْقٌ. (Ibn-'Abbād, K.) IḌrd says that you say of seed-produce [or corn] قَتَبَ لَمْ أَحْنَقْ قَتَبَ لَمْ أَحْنَقْ لَحَبٌ أَعْنَقَهُ ثُمَّ حَمَلَ الدَّقِيقَ, i. e. Its ears had, at the head, what resembled little compact balls: then the extremities of its awn, or beard, appeared: then the internodal portions of its culms appeared: then [it bore farina; or] it increased, and [its heads] became like the heads of birds. (TA.) — He angered, (S, Mṣb, K,) or enraged, another. (S, Mṣb.) — He made a beast lean, or light of flesh. (Ham p. 29.)*

حَنْقٌ *Anger, or rage: (S, K:) or vehemence of anger or rage: (M, K, Ham p. 29:) or †anger, or rage, that cleaves to one: (Har p. 173:) or rancour, malevolence, malice, or spite: (Har p. 568:) pl. حَنْقَاتٌ. (S, K.)*

حَنْقٌ (S, Mṣb, K) and حَنْقٌ (ISd, O, K) *Angered, or enraged; (S, O, Mṣb, K;) as also مُحَنْقٌ: (S, Mṣb:) or vehemently angered or enraged. (K.)*

مُحَنْقٌ: see حَنْقٌ — and حَنْقٌ.

حنق: see حنق.

حنق *Lean, or light of flesh; or slender, and lean; or lean, and lank in the belly:* (AHeyth, T, TA:) and so the pl. مَحَنِق applied to camels: (S, K:) or the former, applied to an ass, (S,) or a camel, (ISd, TA,) *lean, &c., as above, (S, ISd, TA,) in consequence of much covering, (S,) or from lust, or hunger:* and so مَحَنِق applied to horses; as though they imagined the sing. to be مَحَنِق: (ISd, TA:) or the sing., applied to a horse, (A,) and to an ass, (TA,) *lean, &c., as above, so that the belly cleaves to the back:* and so the pls. مَحَنِق and مَحَنِق applied to horses: (A, TA:) or مَحَنِق signifies *fat*; as also حنق [pl. of حَنِق]; (K, TA;) both applied to camels. (TA.)

حنك

1. حَنَكُ الصَّبِي (S, Mgh, K,) aor. : and : , inf. n. حَنَك; (Mgh;) and حَنَكَة (S, Mgh, K,) inf. n. حَنَكَة; (Mgh, Mgh;) *He chewed some dates, or some other thing (S, Mgh, Mgh, K) of a similar kind, (Mgh,) and rubbed therewith the حَنَك [i. e. palate, or soft palate,] of the child. (S, Mgh, Mgh, K.)* — And حَنَكُ الْفَرَسِ aor. as above, (S, K,) and so the inf. n., (S,) *He put a rope in the mouth of the horse;* (S, K;) held by ISd to be derived from الحَنَك, though it is said that this is not the case; (TA;) as also حَنَكَة; (S, K;) which signifies accord. to Yoo *he put a rope in his mouth and led him:* and thus Ibn-'Arafeli explains the saying of Iblees, in the Kur [xvii. 64], لَا أَتَّبِعُكَ إِلَّا قَلِيلًا, i. e. *† I will assuredly lead to obey me his progeny, except a few.* (TA. [But see 8.]) — And [hence,] حَنَكَة, inf. n. حَنَك and حَنَك, (K,) *† Age rendered him firm, or sound, in judgment, by means of experience: (TK:) or experiences rendered him firm, or sound, in judgment; (K, TA;) as also حَنَكَة, (Zj, S, K,) inf. n. حَنَك; (TA;) and حَنَكَة, (Zj, S, K,) and حَنَكَة: (K:) this is said to be the case when the wisdom-tooth (سِنُّ الْعَقْلِ) grows forth: and accord. to Lth, أَسْنَانُ حَنَكَةِ السِّنِّ signifies *his teeth called حَنَكَة* [the wisdom-teeth] grew forth. (TA.) And حَنَكَةُ الْأُمُور *† Affairs did to him what is done to the horse by putting the rope in his mouth; i. e., rendered him experienced and submissive: or trained, or disciplined, and reformed, or improved, him; as also حَنَكَة. (TA.)* And حَنَكَةُ الدَّهْرِ *† Time, or fortune, tried, or proved, him, and taught him, and rendered him expert, or experienced, and well informed, or firm, or sound, in judgment. (IAqr, TA.)* — And حَنَكُ الشَّيْءِ (S, K,) inf. n. حَنَك, (TA,) *† He understood the thing, and knew it soundly, thoroughly, or well; syn. وَافَقَهُ وَأَخْبَتَهُ; (S, K, TA;) like لَقِفَهُ, inf. n. لَقْف. (TA.)**

2. حَنَكَة, inf. n. حَنَكَة, *He rubbed his حَنَك [i. e. palate, or soft palate,] (K, TA) so as to make it bleed: (TA:) or he stuck a piece of*

wood, or stick, into his (a beast's) upper حَنَك, or the extremity of a horn, so as to make it bleed; because of something happening therein. (Az, TA.) — See also 1, in three places. — Also *He turned the piece of cloth [forming part of the grave-clothing] beneath his (a corpse's) حَنَك, i. e., the part beneath his chin. (Mgh.)* [See also البَحْنَك, below.]

4: see 1. — Also اَحْنَكُهُ عَنِ الْأَمْرِ *He turned him back, or away, from the affair. (K, TA.)*

5. تَلَحَّى i. q. تَلَحَّى; (S;) i. e. *He turned [a portion of] the turban beneath his حَنَك [here meaning the part beneath his chin and lower jaw]. (S, K.)* — See also 8.

8. اَحْتَكُ الْجَرَادُ الْأَرْضَ *† The locusts ate what was upon the land; (S, K, TA;) and consumed, or made an end of, its herbage: (S;) or gained the mastery over the land with the حَنَك [here meaning the mouth], and ate [the produce of] it, and extirpated it: (Er-Rāghib, TA:) derived from الحَنَك, by which is sometimes meant "the mouth," and "the beak." (Ināyeh, MF.)* And اَحْتَكُ الْبَعِيرُ الصَّلْبَانَ *† The camel pulled up by the roots the [plant called] صَلْبَانَة. (Az, TA.)* And اَحْتَكُ [for اَحْتَكُ النَّبْتِ *† He cropped the herbage*] is said of a young gazelle. (K voce شَصْر, q. v.) And اَحْتَكُهُ *† He took his (a man's) property; (ISd, K:) as though he ate it with the حَنَك. (ISd, TA.)* And *† He took it entirely; took the whole of it; namely, what another possessed. (ISd, TA.)* And *† He gained the mastery over him, or it; got him, or it, in his power. (K, TA.)* Accord. to Akh, لَا أَتَّبِعُكَ ذَرْبَةً, in the Kur [xvii. 64, cited, and explained on the authority of Ibn-'Arafeli, above], means *† I will assuredly extirpate his progeny; and I will assuredly incline them [to obey me]: (TA:) or, accord. to Fr, † I will assuredly gain the mastery over his progeny. (S, TA.)** — See also 1, in three places. — Also اَحْتَكُ [and تَحْنَكُ, the latter found by Reiske in this sense, as mentioned in Freytag's Lex.,] *† He (a man) was, or became, firm, or sound, in judgment, [by means of experience:] (S, TA:) or experienced and submissive, like the horse in whose mouth the rope has been put. (TA.)*

10. اَسْتَحَنَكُ *† He (a man, TA) ate vehemently, (Sgh, K,) or strongly and vehemently, (T, TA,) after eating little, (Sgh, K,) or after eating feebly and little. (T, TA.)* — اَسْتَحَنَكْتُ الْعِضَاءَ *† The [trees called] عِضَاء were, or became, pulled up by the roots. (K.)*

حنك: see حَنَكَة, in two places.

حنك: see حَنَكَة.

حنك The part beneath the chin [and lower jaw], (S, Mgh,) of a man &c.: (S:) or [the palate, or soft palate;] the interior of the upper part of the inside of the mouth, (K, TA,) of a man and of a beast: (TA:) and the lower part, from the extremity of the fore part of the two jaws, (K,) below these: (TA:) or the roof of the upper part of the mouth, (Zj in his "Khalk el-Insán," El-Ghooree, Mgh, TA,) from which depends the لَهَاء [or uvula]:

(Zj ubi suprà:) and also applied to the two jaws: (TA:) or, accord. to IAqr, the حَنَك is the lower part of the mouth, [beneath the lower jaw,] and the فَمْر is the upper part: and the حَنَكَان are the upper and the lower: (Th, Az, Mgh, TA:) but حَنَك is scarcely ever applied to the upper alone: [this art., however, shows instances in which it is thus applied:] (Az, TA:) it is masc.: (Mgh:) pl. اَحْنَاك, (Mgh, K,) which is its only pl. form. (TA.) Sometimes, [as is often the case in modern Arabic,] The mouth is meant thereby. (Ināyeh, MF.) And The beak: (S, Ināyeh:) حَنَكُ الْغُرَابِ signifying *the beak of the crow, or raven: or the blackness thereof: (K:) or the blackness of its feathers: (Er-Rāghib, TA:) [whence the saying,] مِنْ حَنَكٍ أَسْوَدَ مِثْلَ حَنَكِ الْغُرَابِ* [respecting which see حَلَكُ. (TA.)] — And *† A party of men seeking after herbage in a district, or country, to pasture [their animals] upon it: (K, TA:) pl. اَحْنَاك. (TA.)* You say, مَا تَرَكَ الْاَحْنَاكُ فِي اَرْضِنَا شَيْئًا, meaning *† The parties of men passing [in search of herbage left not in our land anything]. (TA.)*

حنك: see حَنَكَة, in two places: — and see also حَنِك. — Also *† Intelligent; applied to a woman; (K:) and, as some say, with : (TA:) and to a man: (K:) so says Fr: (TA:) and pl. of حَنِك, which signifies the same; (TA;) as does also حَنُوك. (IAqr, TA.)* — *Eaters: applied to men. (TA.)*

حَنَكَة (Lth, S, K) and حَنَك, (Lth, K,) or حَنَك, (K,) and حَنَك, (Lth, TA,) *† Firmness, or soundness, of judgment, (S, K, TA,) produced by experience: (K, TA:) or age and experience, (Lth, TA,) and knowledge, or skill, in affairs: (TA:) or experience, and good judgment: (W p. 176:) or mature, sound, or right, judgment. (MA.)* They say, هُمْ أَهْلُ الْحَنَكِ and الْحَنَكِ and الْحَنَكَة; *They are people of age and experience [&c.]. (Lth, TA.)* — Also the first, (S, K,) and حَنَك, (K,) [or] the latter is pl. of the former, (A 'Obeyd, S,) [or is also pl. of the former,] *A thong, (قَدَة, A 'Obeyd, S, K, [in the CK قَدَة,]) or a piece of wood, (K,) which conjoins the [pieces of wood called] عَرَاصِف, (so in two copies of the S,) or عَرَاصِف, (K, TA, [in the CK عَرَاصِف,]) of the [saddle called] رَحْل: so in the T. (TA.)*

حَنَاك A bond for the neck, with which a captive is bound: whenever it is pulled, it goes against, or hurts, his حَنَك [i. e., the part beneath the chin and lower jaw]. (TA.) — You say also أَخَذَ بِحَنَاكِ صَاحِبِهِ, meaning *He laid hold upon the حَنَك [or part beneath the chin and lower jaw], and the كَب [or part between the collar-bones], of his companion, and then dragged him to him. (TA.)* — See also البَحْنَك: — and see حَنَكَة.

حَنِك *† A man rendered firm, or sound, in judgment, by means of experience; (K, TA;) as also حَنَك and حَنَك (S, K) and حَنَك (K) and حَنَك (TA) and حَنَك, q. v.: (Fr, K:) or مَحْنَك [i. e. either حَنَك or مَحْنَك, accord.*

to Lth, signifies a man *whom the management of affairs has rendered experienced so that nothing that he does is despised*: and مُسْتَنْدٌ, a man *whose intellect and age have reached the utmost degree [of maturity]*. (TA.) — Also † An old man. (IAqr, TA.) — And † Niggardly, tenacious, or avaricious. (AA, TA.) — And حَنِيفَةٌ A good eater; applied to a دَابَّةٌ [or beast]; (K;) to a she-camel, and to a sheep or goat. (TA.)

حَالِكٌ, (S, K,) i. e. *Black that is intensely black.* (TA.)

هَذَا الْبَعِيرُ أَحْنَكُ (S, K) in the saying أَحْنَكُ (S, K) in the saying *This camel is the most voracious of the camels*, (S,) or in the phrase أَحْنَكُ الْبَعِيرَيْنِ *the more voracious of the two camels*, (K,) and أَحْنَكُ الشَّائِبَيْنِ *the more voracious of the two sheep or goats*, (TA,) is anomalous, because one does not [regularly] use a word of this kind denoting a natural attribute: (S, K:) and it has no verb; (Sb, TA;) like أَبْرَحُ. (L in art. أبرح.)

مُحَنِّد : see حَنِيد, in two places.

الحَنَّاكُ and الحَنَّاكُ, (K,) the former, only, mentioned by IDrd, (TA,) signify الحَيْطُ الَّذِي يُحَنَّاكُ بِهِ (K [so in the CK, app. meaning *The string with which the lower jaw of a corpse is tied up*: in a MS. copy of the K, يُحَنَّاكُ; as though the meaning were, *the string that is used as a halter, put in a horse's mouth*: but the former I regard as the right reading: in the TA, حَنَّاكُ, without any syll. signs].)

مَحْنُوكٌ: see مُحَنٍ: = and see also حَنِيكٌ, in two places.

مَضْنُوكٌ A child whose **حَنْكٌ** [i. e. palate, or soft palate,] has been rubbed with some chewed dates, or some other thing (S, Mṣb, K) of a similar kind; (Mṣb); as also **مُضْنَكٌ**. (S, Mṣb, K.) = See also **حَنْكٌ**.

مُحَنِّك and مُحَنِّك: see حَنِكَ, in three places.

حنی and حنو

1. حَنَا (K,) first pers. حَنَوْتُ (S, Məb,) aor. ٤, (Məb,) inf. n. حَنُو (K, [in the CK, حَنَا is erroneously substituted, as another inf. n., for حَنَاهُ, another form of the verb,]) *He bent it, or curved it*; (S, Məb, K;) namely, a branch, or stick, or piece of wood, (S, Məb,) and his back; (S;) as also حَنَاهُ (K in art. حَنِى) first pers. حَنَيْتُ (S, Məb,) aor. ٤, inf. n. حَنِي (Məb,) or حَنَايَةٌ; (K in art. حَنِى;) but the former verb is the better known; (ISd, TA in that art.;) and حَنَاهُ (K and TA in this art.) inf. n. حَنِيَّةٌ. (K in art. حَنِى) You say also, لَمْ يَحْنُ ظَهْرُهُ as meaning *He did not bend his back for the act of رُكُوع* [in prayer]. (TA.) And حَنَاهُ الدَّمْرُ *Time bent him, by reason of age.* (Məb.) And فَلَانٌ مِمَّنْ لَا تُحْنِي عَلَيْهِ الْأَصَابِعُ [Such a one is of those at the mention of whom the fingers are not bent; (see a portion of the first paragraph of

art. ثنى, commencing with the second sentence;))
i. e. *such a one is not counted among the brethren.*
(Th, TA.) And [hence] a poet says,

• بَرَكَ الزَّمَانُ عَلَيْهِمْ بِجَوَانِهِ •
• وَأَتَعَ مِنْكَ بِحَيْثُ تُحْنَى الإِصْبَعُ •

[Time, or fortune, bore upon them with its weight, and was pressing in its exactions from thee, so that the finger was bent]; meaning that it took the best, those that were counted [with the fingers]. (IAar, TA.) — حَنَا قَوْسًا, inf. n. حَنَوُ (K,) *He strung, or braced the string of, a bow*; because, in doing so, one bends it: (TA:) or *he made a bow*. (K.) — حَنَا يَدَهُ *He twisted his arm, or hand*; (K in this art. ;) as also حَنَى يَدَهُ, aor. ٢, inf. n. حَنَايَةٌ. (K in art. حَنِى.) — حَنَا also signifies *He peeled a branch, or stick*; or *stripped it of its bark*; (ISd, TA in art. حَنِى;) and so حَنِى; (ISd and K in that art. ;) but the former is the better known. (ISd, TA.) = حَنَّتْ عَلَى وَبَدًا (S, Mṣb, K,) aor. ٢, (S, Mṣb,) inf. n. حَنُو; (S, K;) and حَنَّتْ, aor. ٢; (Mṣb;) *She (a woman) undertook the care and maintenance of her children, and did not marry again, after [the loss of] their father*: (AZ, S:) or, (Mṣb, K,) as also أَحَنَّتْ (Hr, K,) *she acted affectionately towards her children, (Mṣb, K,) and did not marry again, after [the loss of] their father*. (Mṣb.) And حَنَوْتُ عَلَيْهِ *I was affectionate, kind, or compassionate, towards him*. (S.) And حَنَى عَلَيْهِ, also, *He was affectionate, kind, or compassionate, towards him*; like تَحَنَّنَ. (S.) Accord. to IAar, حَنَا عَلَى قَرَابَتِهِ and أَحَنَى and حَنَى all signify the same as وَتَمَّ [evidently, I think, a mistranscription for وَحَمَّ; i. e. *He compassionated his relations*]. (TA.) — حَنَّتْ (S, M, TA,) aor. ٢, (TA,) inf. n. حَنُو (M, TA,) said of a ewe, and of a wild cow, *She desired the male*, (S, M, TA,) and submitted herself to him. (M, TA.)

2: } sec 1; for each in two places.
4: }

5: see 7: — and see also 1, near the end of the paragraph.

7. *It* (a thing, S, as, for instance, a branch, or stick, TA) *was*, or *became*, *bent*, or *curved*; (S, K;) as also *تحتى* †: and the latter, *it* (a *حَوو*, q. v.) *was*, or *became*, *crooked*. (TA.) [Also *He bent*, or *bowed*, *himself*.] And *انحنى* *من الكبر* [*He became bent*, or *bowed*, *by reason of age*]. (Msb.)

خُذْ: see what next follows.

حَنُو (Ṣ, Mgh, K) and حَنُوْ (K) Anything in which is a bending, curving, or crookedness, (K,) and the like; (TA;) of the body, (K,) such as the bone beneath the eyebrow, (K,* TA,) and the jaw-bone, and a rib; and of other things, such as the [high ground termed] قُفْ, and the [tract of sand termed] حَقْف (K,) and the bend of a valley [like مَحْنِيَّةٌ &c.]: (TA:) see مَحْنِيَّةٌ: and any curved piece of wood, (K,) such as any of the curved pieces of wood of the horse's saddle, and

of the [camel's saddle called] قَتَبٌ (Ṣ, * CḲ, TA,) and of the [camel's saddle called] رَحْلٌ (CḲ, TA:) each of [the curved pieces of wood called] the قَرَبَوَانِ, the anterior and the posterior, of the horse's saddle: (Mgh:) and a bending, curving, or crookedness, of anything: whence, حَنُوُ الْجَبَلِ [the bend of the mountain]: (Ṣ:) pl. [of pauc.] أَحْنَاءُ (Ṣ, Mgh, K) and [of mult.] جَنِيٌّ [in the CḲ, erroneously, رَحْنِيٌّ] and حَنِيٌّ [originally حَنُوٌ, first altered to حَنِيٌّ, and then, because of the kesreh, to جَنِيٌّ]. (K, TA.) — [The dual حَنَوَانِ signifies The two curved pieces of wood, with a net upon them, by means of which wheat is conveyed to the heap that is collected together in the place where it is trodden out. (K.) — And the pl. أَحْنَاءُ, i. q. جَوَانِبُ [as meaning † Sides, regions, quarters, or the like; and limits, bounds, or boundaries]; like أَمْنَاءُ. (Ṣ.) The saying, أَزْجَرَ أَحْنَاءَ طَيْرِكَ, [i. e. † Straiten thou the limits, or bounds, of thy levity, (alluding to the restraining of birds from flight,)] on the right and left, and before and behind; by طَيْرِكَ being meant حِفَّتِكَ and طَيْشِكَ. (Ṣ, TA.) — أَحْنَاءُ الْأُمُورِ † Dubious affairs: (K, * TA:) or, as some say, it means أَطْرَافَهَا وَتَوَاحِيَهَا [† the ends, and limits, or bounds, of affairs]. (TA.)

حَنَوَةٌ *A stooping of the head, and bowing of the back, in prayer. (TA.)*

حَنَاءُ The desire of a ewe, and of a wild cow;
for the male. (S.) [See also حُرْمَةٌ.]

حَنِی: see what next follows.

حَنِيتٌ *A bow*; (T, S, K;) so called because it is bent: (T:) pl. حَنِيتٌ (S, K;) [or this is a coll. gen. n., of which حَنِيتٌ is the n. un.,] and حَنَايَا, (T, S, K;) or this may be pl. of حَنِيتٌ. (TA.) — Also applied to *A* [bowed, or curved,] *structure* or *building*. (M, TA.)

حَيَاة *A state of bending, or curving. (K.)*
Hence the saying, respecting a man in whose
back is a bending, **لَحَاةٌ يَهُودِيَّةٌ** [Verily
in him is a Jewish bending.] (TA.)

حَانٍ [Bending, or curving]. — [Hence,] حَانِيَةٌ, applied to a ewe, (K,) and to a she-camel, (TA,) *That twists her neck, without any disease*; (K;) as also حَوَانٌ, applied to a ewe or she-goat: (TA:) and sometimes, the former, *from a disease*. (TA.) — And حَانِيَةٌ, applied to a woman, *That undertakes the care and maintenance of her children*, (AZ, S, TA,) or *acts affectionately towards them*, (TA,) and *does not marry again, after [the loss of] their father*: (AZ, S, TA:) pl. حَوَانٍ and حَانِيَاتٌ; the latter applied in a similar sense to she-camels. (TA.) — And حَانٍ, applied to a ewe, (Ag, S, M,) and to a wild ewe, (S,) *Desiring the male*, (Ag, S, M,) and *submitting herself to him*: (M:) and حَانِيَةٌ, (K,) applied to a ewe, (TA,) *vehemently desirous of the male*. (K.)

حَانَاة : see what next follows.

حَانُوت (Mgh and K in this art., and Msh in art. and mentioned also in the K in arts. حون and حنن) *A shop*; (Mshb, K;) as also حَانَاة and حَانِيَّة (K,) but this last was unknown to Sb: (TA:) [see دُكَّان, in art. دكن:] and particularly the *house* [or *shop*] of a *vintner*, in which *wine* is sold; as also حَانَاة [mentioned in art. حون]; (Mshb, TA;) called by the people of El-'Irāk مَخْوَر (TA:) the first of these words (i. e. حانوت) is said to be of the measure فَعْلُوت (AAF, Mshb, TA,) like مَلَكُوت and رَقَبُوت; the و [of the root] being changed into ا, as in طَانُوت and جَانُوت and the like: (Mshb:) or originally فَعْلُوت, and then فَلَعُوت, like طَاغُوت: (Mgh:) or it is originally حَانُوت, like تَرْقُوت: (Mgh, Mshb: [but the former is said in the Mgh to be the right opinion:]) or it is originally of the measure فَاغُوت; (M, Mshb;) so says El-Fārābee; (Mshb;) from حَنْوُت; what is so called being likened to the building termed حَنْيَّة; the ت being a substitute for و, as is said by AAF, (M,) and being originally ة, changed into ت because of the quiescent letter before it: (Mshb:) Az says that the ت is augmentative: (TA:) the word is fem. and masc.: (Mgh, Mshb, TA:) accord. to Zj, when masc. meaning بَيْت: (Mshb:) pl. حَوَانِيَّت (Mshb, TA.) — Also The *vintner* himself: (K in art. حنن:) [like حَانِي &c.]

حَانِيَّة [fem. of حَانِي, q. v.] — The pl. الحَوَانِي [as a subst.] signifies *The longest of the ribs*; (K;) *four in number*; *two on either side*. (TA.) — And حَوَانِي الهَرَم *The benders of the back of the old man, that cause him to fall prostrate*. (TA. [But what this means I know not.]) = See also حَانُوت.

حَانِي rel. n. of حَانِيَّة, as also حَانَوِي; (TA;) or of حَانَاة; (Mshb;) and some say that حَانَوِي is rel. n. of حَانَاة: (TA:) and حَانَوِيَّة is rel. n. of حَانُوت; applied to a man [as meaning *A shopman*, or the *occupant of a shop*: and particularly, as also the first and second, a *vintner*: see also حَانُوت, last sentence; and see the next paragraph]: (Mshb:) or the Arabs did not say حَانَوِيَّة. (Fr, TA in art. حنن.)

حَانِيَّة *Wine*; (S and K in art. حين, and K in the present art.) a rel. n. from حَانَاة [mentioned in art. حون]: (S, TA:) or *vintners*; (K in this art.) [from حَانِي, q. v.; or] a rel. n. from حَانِيَّة. (TA.)

حَانَوِي } see حَانِي; for each in two places.
حَانَوِيَّة }

أَحْنَى الظَّهْر *A man having a [bent, bowed, or] humped back*: fem., applied to a woman, حَنْوَاءَ and حَنْيَاءَ: (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) — See also the former fem. voce حَان. — فَلَانُ أَحْنَى. — Such a one is the most af-

fectionate, kind, or compassionate, of men towards thee. (S.)

مَحْنَاة : } see what next follows.
مَحْنُوت :

مَحْنِيَّة *A bend, or place of bending, of a valley*; (S, K;) *below the acclivity*; (TA;) as also مَحْنُوت and مَحْنَاة: (K;) pl. مَحَان; (S;) with which أَحْنَاء [pl. of أَحْنَى] is syn: (TA:) and مَحْنَى الوَادِي [in like manner] signifies *the [bending] part of the valley that is below the acclivity*. (TA.) — Also, [in one copy of the K written مَحْنِيَّة,] *A bending, or curving, tract of ground*, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the ي is substituted for و, because it is from حَنْوُت; which shows that he did not know حَنْيَت. (ISd.) And مَحْنِيَّة رَمَل *The part of a tract of sand over which winds [a portion such as is termed] a حَقَف*. (TA.) — Also *A milking-vessel (عَلْبَة, q. v.), made of the skins of camels [or rather of a piece of the skin of a camel]: sand is put into a piece of the skin, which is then suspended, and dries, becoming like a bowl*: (K:) it is more convenient (أَرْقَى) to the pastor than other kinds. (TA.)

مَحْنُوت and مَحْنِي Bent, or curved. (Mshb.)

مَحْنِي: see what next precedes.

مَحْنِيَّة الوَادِي: see مَحْنِيَّة.

حو

1. حَوِي [originally حَوُو]: see what next follows.

9. أَحْوَوِي (As, S, K,) [like ارْعَوِي, originally أَحْوَو, of the measure أَفْعَل, then أَحْوَوُو, and then أَحْوَوِي, aor. يَحْوَوِي, inf. n. أَحْوَوَاءَ, said of a horse, (As, S,) *He was, or became, of the colour termed حَوَّة* [q. v. infra]; as also أَحْوَوِي (As, S, K,) [originally أَحْوَو, of the measure أَفْعَل, then أَحْوَوُو, and then أَحْوَوِي, aor. يَحْوَوِي, inf. n. أَحْوَوَاءَ, (As, S,) or, accord. to ISd, correctly, أَحْوَوِي, because the ي changes the و [after it] into ي, as it does in أَيَّام [which is originally أَيَّوَام]; (TA;) and أَحْوَوِي (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally أَحْوَوُو,] said by IB to be found thus written in some of the copies of the book of As, [that entitled كِتَابُ الْفَرَسِ] but to be a mistake, because it is agreed that there is not in the language a verb ending with three letters of the same kind except اَبْيَضَّ [for اَبْيَضَ]; (TA;) and حَوِي (As, S, K,) like رَضِي (K,) [originally حَوُو,] aor. يَحْوَوِي, inf. n. حَوَّة, (As, S,) or حَوِي; (K;) this last verb mentioned by As as used by some of the Arabs. (S.) And أَحْوَوَاتِ الْأَرْضِ *The land was, or became, green*; as also أَحْوَوَات; (K;) [or the latter is correctly أَحْوَوَات;] IJ says that أَحْوَوَات is of the measure أَفْعَالَت, [originally أَحْوَوَات, then أَحْوَوَوَات, and

then أَحْوَوَات,] and that the Koofees say أَحْوَوَات and أَحْوَوَات; but ISd says that their usage is wrong, for the Arabs say ارْعَوِي, like ارْعَوِي, and do not say أَحْوَو. (TA.)

11. أَحْوَوِي } see 9; for each in three places.
13. أَحْوَوِي }

حَوَّة [A brown colour;] *redness inclining to blackness*: (As, S, K;) or a *colour intermixed with [the blackish red termed] كُمَّة, like the rust of iron*: (S:) or *blackness inclining to greenness*. (K.) In the lip, [The brownish colour termed] سُمْرَة; (S;) [i. e.] a *colour resembling [that termed] اللَّحْمِي and اللَّحْمِي*: (T, TA:) or a *blackness in the lips*; which is approved. (Ham p. 386.)

أَحْوِي *Of the colour termed حَوَّة* [q. v. supra]; and also *black*: (K:) or *black by reason of [intense] خَضَرَة* [by which may be here meant either greenness, or dark, or ashy, dust-colour]: (TA:) applied to a horse, i. q. كُمِيَّت [i. e. bay] *overspread with blackness*; (TA;) or *red in the bark*; (En-Nadr, TA;) or *more yellow than, but nearly the same as, such as is termed أَحْمَر*, so that one swears, of such a horse, that he is أَحْمَر: (AO, TA: [see مُحْلَف:]) applied to a camel, whose خَضَرَة [here meaning dark, or ashy, dust-colour] is intermixed with blackness and yellowness: (S:) applied to a man, having [a brownish colour such as is termed] سُمْرَة in the lip; (S;) or having a blackness in the lips, which is approved; (Ham p. 386;) fem. حَوِيَّة, applied to a woman, (S,) and also to a lip (شَفَة) as meaning *red inclining to blackness*: (K:) applied to a plant, *inclining to blackness by reason of its intense greenness*; (K;) and such is the softest of plants: (TA:) the pl. is حَوِي; occurring in a trad., in which the best of horses are said to be those thus termed: (TA:) the dim. of أَحْوِي is أَحْوِي, in the dial. of him who says أُسْوَد [instead of أُسَيْد, dim. of أُسْوَد]; but there is a difference of opinion as to the form with idgham: 'Eesà Ibn-'Omar says أَحْوِي, making it perfectly deel., which Sb pronounces a mistake: 'Amr Ibn-El-'Alà, or Abou-'Amr Ibn-El-'Alà, (accord. to different copies of the S,) says أَحْوِي, after the manner of أَحْوِي, which, also, Sb disallows: Yoo says أَحْوِي, and this, says Sb, is the regular and right form. (S.) [Hence,] بَكْرَة حَوَاءَ *A sheave of a pulley formed of black wood*. (TA.) And نَمَلٌ حَوِي *Red ants*; called سُلَيْمَانُ حَوِي. (TA.) أَحْوِي, in the Kur [lxxxvii. 5], means, accord. to Fr, *And hath made it (the herbage mentioned before) dried up, black by reason of oldness*: or it may mean *and hath made it to become غَثَا [or decayed, or dried-up, leaves and stalks,] after it has been green*. (TA.)

أَحْوِي rel. n. of أَحْوِي. (TA.)

أَحْوِي: أَحْوِي and أَحْوِي: see أَحْوِي.

أَحْوِي: see أَحْوِي.

حوا

حَا The name of the letter ح, q. v.; as also (باب الالف اللينة § and K and TA in حَا: it is called حَا in a case of pause, and حَا when made a noun: and when it is not called a letter, [i. e. when one does not prefix to it the word حَا], it is [properly] fem.: its dim. is حَيْتَة, meaning a ح written small, or indistinct: (Lth, TA ubi suprā:) and its pl. is أَحْوَات and أَحْيَات. (TA ubi suprā.)

حَوَى and حَاوَى and حَانَى [a mistranscription of حَوَى, like حَبَوَى and حَبَوَى, rel. na. of حَا: and حَا the names of the letter ح. (B, TA ubi suprā.)

حوب

1. حَاب (Mṣb, K,) sec. pers. حَبْت (S,) aor. حَبَّ (S, Mṣb, K) inf. n. حَوْب (S, Mṣb, K) and حَوْبَة (S, K, accord. to one copy of the K) and حَبِيَّة (TA) and حَوْب (K); or this last is a simple subst.; or, as some say, it and حَوْب are two dial. vars.; that with damm, of the dial. of El-Hijáz; and that with fet-ḥ, of the dial. of Temem; (Mṣb;) accord. to Zj, that with damm signifies "sin, or crime;" and that with fet-ḥ, the "act" of a man; [i. e. the "act of committing a sin, or crime;"] (TA;) He sinned; committed a sin, or crime; did what was unlawful; (S, Mṣb, K;) بِكَذَا [by such a thing]. (S, K.) — Also, aor. as above, [inf. n. not mentioned,] He, or it, became in an evil condition, or state. (TA.) — He slew [another]: of the dial. of the tribe of Asad. (TA.) — حَوْب also signifies The act of chiding a male camel [by the cry حَوْب]. (Lth, TA.) [See also 2.]

2. حَوْب (S, K,*) inf. n. حَوْب (S, K,*) He chid the camels (S, K) by the cry حَوْب. (S.) [See also 1.]

4. حَوْب He pursued a course that led him to sin, or crime. (K, TA.) — مَا أَحْبَبْتَهُ for مَا أَحْبَبْتَهُ: see 4 in art. حَب.

5. حَوْب He abstained from, shunned, or avoided, sin, or crime; put it away from himself: (A'Obeyd, S, K, TA:) he applied himself to acts, or exercises, of devotion; became devout, or a devotee. (IJ, TA.) Here the form تَغَعَّل is deprived of the radical signification, as in the cases of the syn. words تَحَنَّن and تَحَنَّن; though its property is oftener to confirm the radical signification. (TA. [See تَحَنَّن.]) You say, تَحَوَّب He abstained from such a thing as a sin, or crime. (A'Obeyd, S, TA. [See also another explanation below.]) — He humbled himself in his prayer, or supplication. (TA.) — He expressed pain, grief, or sorrow; lamented, or complained. (S, K, TA.) And تَحَوَّب مِنْ كَذَا He was enraged, and expressed pain or grief or sorrow, or lamented, or complained, by reason of such a thing. (TA. [See another explanation above.]) — He cried out, expressing pain or

grief or sorrow, or lamenting, or complaining: he cried aloud, or vehemently, in prayer, or supplication. (TA.) He wept, in impatience, or sorrow, and with loud crying: and sometimes, in a general sense, he cried out, or aloud, (TA.) — He (a jackal) cried, or howled: because his cry is like that of a person expressing pain or grief or sorrow, or lamenting, or complaining, as though he were writhing from the pain of hunger or beating. (S, TA.)

حَب and حَاب: } see حَوْب, in five places.
حَاب and حَاب: }
حَوْب: see حَوْب.

حَاب (S, K) and حَوْب (S, K) and حَوْب (K) A cry used for chiding a camel: (S:) or a cry by which a male camel is chidden, (Lth, IATH, K,) to urge him on; (Lth, TA;) like as a she-camel is by the cry حَل and حَل and حَلِي: the first form (حَوْب) is that used by the Arabs [in general]; but the other forms are allowable: حَوْب also occurs, with the ب quiescent; and حَوْبًا occurs in a trad., in the same sense: also, حَب and حَاب and حَاب and حَاب [On! mayest thou not walk, or mayest thou not be rightly directed; حَب &c. being syn. with حَوْب, and followed by an imprecation]. (TA.) Hence, حَوْبَكَ هَلْ يُعْتَمَرُ بِالسَّارِ Urge on! Should a delay be made in bringing milk much diluted with water? i. e., if thou entertain with milk much diluted with water, wherefore tardiness? a prov., applied to him who delays the fulfilment of his promise, and then gives little. (MF.)

حَوْب: see حَوْب, in two places: — and see also حَوْبَة, in four places. — Also Grief, or sorrow: and loneliness, or solitariness: and so حَوْب, in both these senses. (K.) — Difficulty, distress, trouble, or fatigue; syn. حَبْد. (K. [That حَبْد is to be thus understood here is indicated in the TA.]) — Pain. (K.) — A difficult road. (TA.) — A hind, or sort: and a mode, or manner. (K, TA.) You say, سَبَعْتُ رَأَيْتُ مِنْ هَذَا حَوْبَيْنِ I heard, or have heard, of this, two hinds, or modes: and رَأَيْتُ مِنْهُ حَوْبَيْنِ I saw, or have seen, of it, two hinds, or modes. (TA.) — A he-camel: (K:) or a bulky he-camel: so called from the cry حَوْب, by which he is urged; like as a mule is called عَدَس: (Lth, TA:) or it signifies originally a he-camel, and hence, from its frequency of usage, the cry حَوْب by which he is urged. (K, TA.)

حَوْب (S, A, Mṣb, K) and حَوْب (Mṣb, K,*) said by some to be two dial. vars., (Mṣb, [see 1, first sentence,]) and حَاب (S, K) and حَوْبَة (A'Obeyd, K) and حَوْبَة (A'Obeyd, TA) and حَابَة (K) and حَبِيَّة (TA,) Sin, or crime: or a sin, or a crime: (S, A, Mṣb, K:) accord. to A'Obeyd, the first and second signify any sin or crime; (TA;) [as also, app., حَاب;] and حَوْبَة [i. e. حَوْبَة and حَوْبَة, the former particularly mentioned in the Mṣb, and app. حَابَة also], a single sin or crime: (Mṣb, TA:) accord. to Fr,

حَوْب signifies great sin, or a great sin: accord. to Katádeb, wrong, injustice, or tyranny: thus in the Kur iv. 2; where El-Ḥasan read حَوْبًا instead of حَوْبًا. (TA.) One says, رَبِّ تَقَبَّلْ تَوْبَتِي وَأَغْسِلْ حَوْبَتِي (T, TA) i. e. [O my Lord, accept my repentance, and wash away] my sin, or crime. (A'Obeyd, TA.) El-Mukhabbal Es-Saḍdee says,

• فَلَا تُدْخِلَنَّ الدَّفْنَ قَبْرَكَ حَوْبَةً •
• يَقُومُ بِهَا يَوْمًا عَلَيْكَ حَسِبٌ •

[Then introduce not thou, ever, into thy grave, a sin with which a rechner, or taker of vengeance, may one day rise up against thee]. (TA.)

حَوْب also signifies Perdition, destruction, or death. (K.) [Hence, app.,] حَوْبَة A quiver; syn. حَنَانَة. (TA. [The vowel of the ح is not indicated.]) — Disease. (K.) — A trial, a trouble, or an affliction. (K.) You say, هُوَلَاءِ عِيَالُ أَبِي حَوْب [These are the family of the father of trouble; i. e., of one who is in trouble]. (TA.) — See also حَوْب. — And see حَوْبَة.

حَوْب: see حَوْب.

حَوْبَة: see حَوْب, in three places. — Also Maternal tenderness of heart. (K.) — Anxiety; (S, K;) and so حَبِيَّة. (TA.) — Want; poverty; indigence; (S, K;) as also حَبِيَّة and حَوْب. (K.) You say, in prayer, إِيَّاكَ أَرْقُعُ حَوْبَتِي i. e. [To Thee I make known] my want. (TA from a trad.) And أَلْحَقْ اللَّهُ بِهِ الْحَوْبَةَ May God bring upon him want, or poverty, or indigence. (S, TA.) [And hence,] حَوْبَة A man oppressed by difficulty, trouble, distress, or adversity; a man in need: i. e. any man in such a state. (IAḡr, TA.) And عِيَالُ ابْنِ حَوْب [The family of a man oppressed by difficulty, &c.]. (TA.) — A state, or condition; as also حَبِيَّة: (K:) but only used in speaking of an evil state; as in the phrases, بَحِيَّةٌ سَوْءٌ and بَاتٌ بِحَوْبَةٍ سَوْءٌ He passed the night in an evil state or condition. (TA.) — [Hence also, for حَوْبَة and ذُو حَوْبَة, and ذُو حَوْبَة,] A weak man; (AZ, S, K;) as also حَوْبَة: (K:) and a weak woman: (TA:) and weak persons: (S:) and [a man who can neither profit nor harm; or] a man having neither good nor evil: (S:) pl. حَوْب. (AZ, S.) It is said in a trad., اتَّقُوا اللَّهَ فِي الْحَوْبَاتِ, i. e. Fear ye God with respect to the needy women, who cannot do without some one to maintain them, and to take constant care of them. (TA.) And you say, إِنَّ لِي حَوْبَةً أُعَوِّلُهَا Verily I have a weak family to maintain. (S.) — A person whom one is under an obligation to respect, or honour, or defend, and who may be subjected to loss, or ruin, [if abandoned,] such as a mother, or sister, or daughter, or any other female relation within the prohibited degrees of marriage; as also حَبِيَّة: (ISk, S:) any such relation whom it is sinful to subject to loss, or ruin, by abandoning her: (A'Obeyd, TA:) or a mother: (K:) by some explained peculiarly as having this meaning: (A'Obeyd, TA:) and a

حَاجَةٌ (S, K, &c.) and حَاجِةٌ (AA, IDrd, &c.) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and حَوْجَةٌ (S, K, &c.) are syn. words, of which the meaning is well known: (S, K, TA:) *Want; need; necessity, or necessity; exigency*: (TA:) [whence,] *حَاجَةُ ابْنٍ one who is constantly in want, or need*: (Har p. 143:) *حَاجَةٌ* is a more general term than *فَقْرٌ*; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also *a thing wanted, needed, or required; an object of want, of need, or of exigency; a want; a needful, or requisite, thing, affair, or business*: (A, TA:) [and *a thing to be done, an affair, or a business*:] pl. *حَاجَجٌ*, [or rather this is a coll. gen. n., of which *حَاجَةٌ* is the n. un.,] and *حَاجَاتٌ*, [which is of more frequent occurrence,] (S, Msh, K,) and *حَوْجٌ*, [which is of rare occurrence,] (S, K,) and *حَوَائِجٌ*, (S, Msh, K,) which is anomalous, (S, K,) and was disapproved by Aq, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (S,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (S,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. *حَاجِةٌ*, (S, K,) which some assert to have been not used; or, accord. to some, it may be pl.

of *حَوَاجَ*, changed from the regular form of *حَوَاجَ*, [originally *حَوَاجِي*,] like *صَحَارَ*, by putting the [elided] *ي* before the *ج*, agreeably with what is often done in the language of the Arabs. (TA.) You say, *قَضَى حَاجَتَهُ* [He accomplished his want]: (TA:) a phrase which signifies [also] *he did his business*; meaning *he eased nature*. (ISK, TA.) And *خَذَ حَاجَتَكَ مِنَ الطَّعَامِ* [Take what thou wantest, or requirest, of the food]. (A.) And *حَاجَةٌ* and *حَاجَةٌ* and *حَاجَةٌ* [In my mind is a want]. (AA, TA.) And *لِي عِنْدَ فُلَانٍ حَاجَةٌ* [I want a thing of such a one]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by *إِلَى*, as in the sayings *لِي حَاجَةٌ إِلَى كَذَا* I have a want of such a thing, and *مَا لِي إِلَيْهِ حَاجَةٌ* I have not any want of it, and *مَا حَاجَتَكَ إِلَيْهِ* What is the reason of thy want of it, or thy wanting it?] You say also, *مَا بَقِيَ فِي صَدْرِهِ حَوَاجَةٌ* وَلَا *تَوَاجَةٌ* إِلَّا قَضَاهَا There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of *حَوَاجَةٌ* is *حَوَاجَةٌ*: whence the saying,] *مَا لِي بِهِ حَوَاجَةٌ* وَلَا *تَوَاجَةٌ* وَلَا *لَوْجَةٌ* I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also *حَوَاجَةٌ*, below.] In the phrase *خُذْ حَاجَتَكَ* [See the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally *حَوَاجَتَكَ*] have been transposed [and that *حَوَاجَتَكَ* has been then changed into *حَاجَتَكَ*]. (IDrd, AAF, TA.) — *مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ* I left not any act of disobedience to which I was enticed. (TA from a trad. [But see *دَاجَةٌ* in art. *دوج*].)

حَوَاجَةٌ: see *حَاجَةٌ*, in four places: — and see *حَاجَةٌ*. — You say also, *مَا فِي صَدْرِي بِهِ حَوَاجَةٌ* وَلَا *تَوَاجَةٌ* There is not in my bosom any doubt respecting him, or it. (Th, S, K.) And *لَيْسَ فِي أَمْرِكَ حَوَاجَةٌ وَلَا تَوَاجَةٌ وَلَا رُوَيْفَةٌ* [There is not any doubt in, or in respect of, thine affair, or thy case]. (S.) — And *كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ حَوَاجَةٌ وَلَا تَوَاجَةٌ*, like the phrase *وَلَا سَوْدَةٌ وَلَا بَيْضَةٌ*, i. e. I spoke to him, and he returned me not a bad word nor a good one. (ISK, S, K.)

حَوَاجَةٌ: see *حَاجَةٌ*, in two places: — and see *حَوَاجَةٌ*. — You say also, *خُذْ حَوَاجَةً مِنَ الْأَرْضِ* Take thou a different and winding road of the land. (K.)

حَاجَةٌ: see *حَاجَةٌ*, in two places. — You say also *حَاجَةٌ حَوَاجَةٌ* and *حَاجَةٌ حَوَاجَةٌ* A great want; a thing much wanted. (TA.)

مُحَوَّجٌ A man in want, needy, indigent, or poor; (Msh, TA;) [as also *مُحَوَّجٌ*:] the pl., by rule, should be *مُحَوَّجُونَ* because it is an epithet applied to a rational being; but the pl. used is *مُحَوَّجٌ*: some, however, reject this, and

assert that it has not been heard [as a classical word]: (Msh:) ISd thinks that *مُحَوَّجٌ* is pl. of *مُحَوَّجٌ*, if the latter word have been used: (TA:) the vulgar say *مُحَوَّجٌ* [as pl. of *مُحَوَّجٌ*], meaning *مُحَوَّجُونَ*. (Mgh.)

مُحَوَّجٌ: } see the next preceding paragraph.
مُحَوَّجٌ: }

حود

1. *حَادَ*, aor. *يَحُودُ*, i. q. *حَادَ*, aor. *يَحِيدُ*, explained in art. *حيد*. (K.)

3. *تَحَاوَدَهُ الْحُمَى* [like *تَعَاوَدَهُ*] The fever returns to him repeatedly, or time after time. (K.) — *هُوَ يَحَاوِدُنَا بِالزِّيَارَةِ* He visits us [repeatedly, or time after time,] during the space of several days. (TA.)

حود

1. *حَوَذَ*, aor. *يَحُودُ*, (S, A, L,) inf. n. *حَوَذٌ*, (S, L, K,) He drove the camels quickly; (S, L, K;) as also *أَحَوَذَهَا*, (S, L,) inf. n. *أَحَوَذٌ*: (K:) or violently; (M, L;) like *حَاوَزَهَا*, inf. n. *حَوَزٌ*: (L:) or roughly: (B:) or he drove the camels to water; like *حَاوَزَهَا*. (A, TA.) — Also He collected the camels together to drive them. (L.) — And *حَدَّثَهَا* and *حَدَّثَهَا*, I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and IKt and others, as coordinate to *قَالَ* and *خَافَ*. (MF, TA.) And *حَادَ الْجَمَارَ أَتَنَهُ* The he-ass gained the mastery over his she-asses, and collected them together; like *حَاوَزَهَا*: (L:) [and so *جَانِبِيهَا*:] Le-beed says,

* إِذَا اجْتَمَعَتْ وَأَحَوَذَ جَانِبِيهَا *
* وَأَوْرَدَهَا عَلَى عُوجٍ طَوَالِ *

[When they became collected together, and he gained the mastery over their flanks, or] drew them together so that not one of them escaped him, [and brought them to the watering-place, galloping upon long crooked legs; for] by *عُوجٍ* he means [crooked] legs. (S, L.) — And [hence,] *أَحَوَذَ*, aor. and inf. n. as above; (L;) and *أَحَوَذَ*, (S, A, L, K,*) and *أَحَوَذَ*, (S, L;) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K:) [like *حَاوَزَهَا*.] You say, *أَحَوَذَ* He mastered such a thing; gained the mastery over it; gained possession of it. (L.) *أَحَوَذَ عَلَيْهِمُ الشَّيْطَانُ* [in the Kur lvi. 20] means The devil hath overcome them, or gained the mastery over them: (S, L:) or hath gained the mastery over their hearts: (Th, L:) or hath gained the mastery over them, and inclined them to that which he desired of them: (Msh:) or drove them, having gained the mastery over them. (B.) And *أَلَمْ نَسْتَحْوَذْ عَلَيْكُمْ* [in the Kur iv. 140], Did we not acquire the mastery over your affairs, and gain possession of your affection? (S, L:) or did we not gain the mastery over you

by befriending and aiding you? (Aboo-Isbak, L:) or did we not overcome you, and have it in our power to slay you? (Bd.) AZ says that in all verbs coordinate to *أَحَوَذَ*, the original letters of the root may be preserved: that the Arabs say *أَحَوَذَ* and *أَحَوَذَ*, and *أَحَوَذَ* and *أَحَوَذَ*: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says *حَادَ*, aor. *يَحُودُ*, says only *أَحَوَذَ*; and he who says *أَحَوَذَ*, says in like manner *أَحَوَذَ*. (L.) — Also *حَادَ*, aor. *يَحُودُ*, (L,) inf. n. *حَوَذٌ*, (L, K,) He guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn. *حَاطَ*, (L,) inf. n. *حَوَظٌ*. (L, K.) And *حَادَ عَلَيْهِ*, (L,) inf. n. *أَحَوَذَ*; (TA:) *أَحَوَذَ*, (K;) and *أَحَوَذَ*, inf. n. *أَحَوَذٌ*: (L, K;) as, for instance, of prayer: from *حَادَ الْإِبِلَ* signifying “he collected the camels together to drive them.” (L.) — And *حَادَ*, He did a thing, or an affair, firmly, soundly, thoroughly, or well. (L.) — Also, aor. and inf. n. as above; and *أَحَوَذَ*, inf. n. *أَحَوَذٌ*; and *أَحَوَذَ*; He journeyed hard; went a hard, or vehement, pace. (L.)

4. *أَحَوَذَ*, inf. n. *أَحَوَذٌ*: see 1, in four places. — *أَحَوَذَ ثَوْبَهُ* He gathered together his garment, (L, K,) and drew it to him. (L.) — *أَحَوَذَ الْقَدَحَ* [in some copies of the K *الْقَدَحَ*] He (a workman, [in some copies of the K *صَانِعٌ*]) made the arrow light, by scraping, or paring, it: (L, K:) a phrase used by Leheed, in describing the arrow termed *الْمَيْبِيعُ*. (L.)

10. *أَحَوَذَ* and *أَحَوَذَ*: see 1, in four places.

حَادَ (S, L, K) and *حَادَ* (A, L, Msh) The part of the back of a horse that is beneath the *بَدَن* [or saddle-cloth]; (S, A, L, Msh, K;) i. e. the middle thereof; (Msh;) as also *الْحَالُ* (Sh, A, L) and *حَالُ* (S, L:) also the line along the middle of the back (M, L) of a man; (L;) but *الْحَالُ* is more approved in this sense: (M, L:) and *حَادَ* signifies also the back of a man; (L, K;) like *الْحَالُ*: pl. *أَحَوَذٌ*. (L.) [Hence,] *أَحَوَذَ خَفِيفُ الْحَادِ* A man light of back; (S, A, L, Msh;) as also *أَحَوَذَ*; (A;) meaning having little property: and also having a small family to maintain: (L:) or having little property and a small family to maintain: (L, K:) like *خَفِيفُ الظَّهْرِ*. (A, L, Msh.) And *كَيْفَ* *حَادُكَ* and *حَالُكَ* [lit. How is thy back? meaning, thy state, or condition?]. (Sh, L.) *حَادُ* and *حَادَةٌ* both signify † A state, or condition; like *حَالٌ* and *حَالَةٌ*, which are the more approved words. (TA.) You say, *حَادَةٌ وَاحِدَةٌ* † They both are in one state, or condition. (K.) — *الْحَادَانِ* The parts of the backs of the two thighs (of a camel, A) against which the tail falls, (S, A, L, K,) on this side and on that: (L:) or the parts of the two thighs of a beast that face one when he stands behind it: and two portions of flesh in the outer sides of the two thighs of a man &c.: (ISd, L:) or the hinder parts of the two

thighs: pl. أَحَادٍ. (Ham p. 443.) They say, أَنْقَعَ اللَّبَنَ مَا وَلَى حَادِي الثَّاقَةِ [The most thirst-quenching of milk is that which is next to the hinder parts of the two thighs of the she-camel]: i. e., when it is fresh-drawn, without her having been previously sucked by a young one. (TA. [But the first word, there, is أَنْقَعَ, which I regard as a mistranscription.]])

حَادَةٌ: see الْحَادُ, in two places.

أَحْوَذِي: see حَوِذِي.

أَحْوَذِي طَرْدُ أَحْوَذٍ A quick hunting. (L.)

أَحْوَذِي Quick in journeying, or in pace; one who goes a journey of ten nights in three. (L.) And hence, Quick in everything that he undertakes: quick, sharp, and active in affairs: (L:) active and skilful: (K:) active in a thing by reason of his skilfulness: (AA, S, L:) applied [as meaning active by reason of expertness] to the wing of a bird of the kind called قَطْلًا, by a poet. (S, L,) namely, Homeyd Ibn-Thowr: (S:) quick in his affairs, who prosecutes them, or carries them on, well: (L:) one who prosecutes, or carries on, affairs in the best manner, by reason of his knowledge thereof: (A:) one who manages things skilfully, well, or thoroughly: (Msb:) ready, or prompt, in affairs, who masters them, and to whom nothing is out of his way, or sphere, or compass; (Aq, S, L, K:) as also حَوِذِي: (L, K:) one who overcomes, or masters. (L.) And أَحْوَذِي signifies the same. (S and K &c. in art. حوز.) — It is applied by a poet to thick water (مَاءٌ مِنْ السَّكْرَةِ) as meaning † Quick in moving the bowels. (S, L.)

حور

حَوْرٌ and حَوْرٌ (S,) inf. n. حَوْرٌ and حَوْرٌ (S, K) and حَوْرٌ, a contraction of the form next preceding, used in poetry, in case of necessity, (TA,) and حَوْرٌ (S, K) and حَوْرَةٌ (K) and حَوْرَةٌ (TA,) He, or it, returned, (S, L, K,) إِلَى شَيْءٍ to a thing, and عَنْهُ from it. (L.) — [Hence,] It (a false imputation) returned to him [who was its author; or recoiled upon him]. (TA, from a trad.) — And حَوْرَتْ الغَضَّةُ The thing sticking in the throat, and choking, descended; as though it returned from its place. (TA.) — [And حار, inf. n. حَوْرٌ and حَوْرٌ, He returned from a good state to a bad.] You say, حَارَ بَعْدَ مَا كَانَ (TA on the authority of 'Āṣim, and so in a copy of the S,) He returned from a good state after he had been in that state: (A'Obeyd, S, TA:) so says 'Āṣim: (TA:) or حَارَ بَعْدَ مَا كَانَ (TA, and so in copies of the S,) He became in a state of defectiveness after he had been in a state of redundancy: (TA:) or it is from حار, inf. n. حَوْرٌ, He untwisted his turban: (Zj, TA:) and means † He became in a bad state of affairs after he had been in a good state. (TA. [See حَوْرٌ, below.]) — حَارَ وَبَارَ He became in a defective and bad state. (TA. [Here بار is an imitative sequent; (see حَاتِرٌ); as is also يَبُورٌ in a phrase mentioned below.]) — حار, aor. as above, (Msb,) inf. n.

Bk. I.

حَوْرٌ (S, A, Msb, K) and حَوْرٌ (S, A, K) and حَوْرٌ (S) and حَوْرٌ (M and TA in art. اول.) It decreased, or became defective or deficient. (S, A, Msb, K.) [See also حَوْرٌ, below.] — Also, inf. n. حَوْرٌ (TA) and حَوْرٌ (S, K,) He perished, or died. (S, K, TA.) — Also, aor. يَحْوُرُ, inf. n. حَوْرٌ, He, or it, became changed from one state, or condition, into another: and it became converted into another thing. (TA.) — مَا يَحْوُرُ فَلَانٌ وَلَا يَبُورُ Such a one does not increase nor become augmented [in his substance] (Ibn-Hāni, K*) is said when a person's being afflicted with smallness of increase is confirmed. (Ibn-Hāni, TA.) — حَارَ (TK,) inf. n. حَوْرٌ (K,) He was, or became, confounded, or perplexed, and unable to see his right course; syn. تَحَيَّرَ. (K, TK.) [See also art. حير.] — See also 2. حَوْرٌ, aor. حَارَ, inf. n. حَوْرٌ; (K;) and حَوْرٌ, aor. and inf. n. as above; (Msb;) and حَوْرٌ (K,) inf. n. حَوْرٌ; (TA;) and حَوْرٌ (S, K, TA,) He, (a man, K, TA,) and it, (an eye, S, Msb, K, TA,) was, or became, characterized by the quality termed حَوْرٌ as explained below. (S, Msb, K, TA.)

2. حَوْرَةٌ, inf. n. تَحْوِيرٌ, He made him, or it, to return. (Zj, K.) — He (God) denied him, or prohibited him from attaining, what he desired, or sought; disappointed him; frustrated his endeavour, or hope; (K, TA;) and caused him to return to a state of defectiveness. (TA.) — حَوْرٌ, inf. n. as above, He whitened clothes, or garments, (S, Msb,) and wheat, or food: (S:) and حَارَ (K,) aor. يَحْوُرُ, inf. n. حَوْرٌ (TA,) he washed and whitened a garment, or piece of cloth; (K;) but حَوْرٌ is better known in this sense. (TA.) — حَوْرَ عَيْنَ الْبَعِيرِ (inf. n. as above, TA,) He burned a mark round the eye of the camel with a circular cauterizing-instrument, (S, K, TA,) on account of a disorder: because the place becomes white. (TA.) — [He prepared skins such as are called حَوْرٌ: a meaning indicated, but not expressed, in the TA. — And app. He lined a boot with such skin: see مَحْوَرٌ.] — Also, (inf. n. as above, TA,) He prepared a lump of dough, and made it round, (S, K,) with a مَحْوَرٌ (TA,) to put it into the hole containing hot ashes in which it was to be baked: (S, K:) he made it round with a مَحْوَرٌ. (A.)

3. حَوْرَةٌ الْكَلَامِ (A, Mgh, Msb,) and حَوْرَةٌ الْكَلَامِ (S, Mgh, K) and حَوْرَةٌ (A, Mgh,) He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; or bandied words with him; syn. رَاجَعَهُ الْكَلَامَ (S, and Jel in xviii. 35,) and رَاجَعَهُ الْكَلَامَ (Bd in xviii. 32,) or, of the inf. n., مَرَاجَعَةُ التُّنْقِي. (K.) And حَوْرَهُ He vied, or competed, with him, or contended with him for superiority, in glorying, or boasting, or the like; syn. فَاحَرَهُ. (Jel. in xviii. 32.)

4. اِحَارَ [He returned a thing]. You say, طَحَنَتْ نَمًا اِحَارَتْ شَيْئًا She ground, and did not

return (مَا رَدَّتْ) anything of the flour [app. for the loan of the hand-mill: see حَوْرٌ, below]. (S, K.) — اِحَارَ الغَضَّةُ He swallowed the thing sticking in his throat and choking him; [as though he returned it from its place: see 1: see also 4 in art. حير: and see an ex. voce مَشْفَرٌ.] (TA.) And فَلَانٌ سَرِيعُ الْاِحَارَةِ Such a one is quick in swallowing: [said to be] from what next follows. (Meyd, TA.) — اِحَارَ (S, K, &c.) inf. n. اِحَارَةٌ (TA,) He returned an answer, or a reply. (Msb, TA.) You say, كَلِمَتُهُ نَمًا اِحَارَ اِلَيَّ جَوَابًا I spoke to him, and he did not return to me an answer, or a reply. (S, A, Msb, K, TA.) And in like manner, مَا اِحَارَ بِكَلِمَةٍ [He did not return a word in answer, or in reply]. (TA.) — اِحَارَتْ (a camel) had a young one such as is called حَوْرٌ. (K.)

6. تَحَاوَرُوا (Msb, K, &c.) inf. n. تَحَاوُرٌ (S, K,) They returned one another answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, one with another; or bandied words, one with another; syn. تَجَاوَبُوا (S, K,) and تَرَاوَعُوا (Jel in lviii. 1,) or تَرَاوَعُوا فِي الْكَلَامِ (Msb, K,) or تَرَاوَعُوا فِي الْكَلَامِ (Bd in lviii. 1.) [And They vied, or competed, or contended for superiority, one with another, in glorying, or boasting, or the like: see 3.]

9. اِحْوَرٌ (S, K, &c.) inf. n. اِحْوَرٌ (K,) It (a thing, S, Msb, and the body, TA, and the part around the eye, A, and bread, S, or some other thing, TA) was, or became, white. (S, A, Msb, K.) — See also 1, last sentence.

10. اِسْتَحَارَهُ He desired him to speak [or to return an answer or a reply; he interrogated him]. (S, K.) And اِسْتَحَارَ الدَّارَ He desired the house to speak [to him; he interrogated the house; as a lover does in addressing the house in which the object of his love has dwelt]. (IAqr.)

حَوْرٌ inf. n. of حَارَ. (S, A, Msb, K.) [Hence,] نَعُوذُ بِاللَّهِ مِنَ الْحَوْرِ بَعْدَ الْكُونِ (TA on the authority of 'Āṣim, and so in a copy of the S,) a trad., (TA,) meaning We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S:) or مِنَ الْحَوْرِ بَعْدَ الْكُونِ (TA, and so in copies of the S,) meaning as above: (S, TA:) or † from a bad state of affairs after a good state; from حَوْرٌ signifying the “untwisting” a turban: (TA:) or from returning and departing from the community [of the faithful] after having been therein; [from حَارَ “he untwisted” his turban, and] from حَوْرٌ “he twisted” his turban upon his head. (Zj, TA. [See also حَوْرٌ.]) — حَوْرٌ فِي مَحَارَةٍ (S, K,) and حَوْرٌ (K,) Deficiency upon deficiency, (S, K,) and return upon return, (TA,) is a prov., applied to him whose good fortune is retiring; (S, K;) or to him who is not in a good state; or to him who has been in a good state and has become in a bad state: (K:) or the saying is, فَلَانٌ حَوْرٌ فِي مَحَارَةٍ [Such a one is suffering deficiency upon deficiency: حَوْرٌ being used in the sense of حَاتِرٌ, like بُورٌ in the sense of بَائِسٌ: so heard by IAqr; and said by him to be applied in

the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, **الْبَاطِلُ فِي حَوْرٍ** What is false, or vain, is waning and retreating. (TA.) And **إِنَّهُ فِي حَوْرٍ وَبُورٍ** (K,) or **حَوْرٍ وَبُورٍ** (K in art. حبر.) Verily he is engaged in that which is not a shilful nor a good work or performance: (فِي غَيْرِ صَنَعَةٍ وَلَا إِجَادَةٍ): so in the L: in the K, for **اجادة** is put **إِتَاوَةٌ** [which is evidently a mistake]: TA:) or **he is in a bad state, and a state of perdition**: (TA in art. حبر.) or in error. (K. [See also **بُورٍ**: and see **بَائِرٍ**, in art. بور; where it is implied that **بور** is here an imitative sequent of **حور**].) And **ذَهَبَ فُلَانٌ فِي حَوْرٍ** Such a one went away in a defective and bad state. (L, TA.) — See also **حَوْرٍ** = What is beneath the [part called] **كُوزٍ** of a turban. (K.) = The bottom of a well or the like. (K.) — Hence, (TA,) **هُوَ بَعِيدُ الْحَوْرِ** † He is intelligent; (K;) deep in penetration. (TA.)

حَوْرٍ: see **حَوْرٍ**, in two places. = Also [app. A return of flour for the loan of a hand-mill; like **عُقْبَةٌ** (a subst. from **أَعْقَبَ**) signifying some broth which is returned with a borrowed cooking-pot:] a subst. from **احارت** in the phrase **طَحَنَتْ فَمَا احَارَتْ شَيْئًا** [q. v. *supra*]. (S, K.)

حَوْرٍ Intense whiteness of the white of the eye and intense blackness of the black thereof, (S, Mgb, K,) with intense whiteness, or fairness, of the rest of the person: (K:) or intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness, or fairness, of the parts around them: (K:) or blackness of the whole [of what appears] of the eye, as in the eyes of gazelles (AA, S, Mgb, K) and of bulls and cows: (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Mgb, K:) **أَسَاسُ** says, I know not what is **الْحَوْرُ** in the eye. (S.) — Also [simply] Whiteness. (A.) = **لِلدَّاءِ** are covered: (S, K:) [a coll. gen. n.:] n. un. with **ة**: (S:) pl. **حَوْرَانٍ**: (K, TA: in the CK **حَوْرَانٍ**) or (so in the TA, but in the K “and”) a hide dyed red: (K, TA:) or red skins, not [such as are termed] **قَرَطِيَّةٌ**: pl. **أَحْوَارٍ**: (AHn:) or skins tanned without **قَرَطَ**: or thin white skins, of which [receptacles of the hind called] **أَسْفَاطٌ** are made: or prepared sheep-skins. (TA.) [In the present day, pronounced **حَوْرٍ**, applied to Sheep-skin leather.] = A certain kind of tree: the people of Syria apply the name of **حَوْرٍ** to the plane-tree (**دُؤْبٌ**); but it is **حَوْرٍ**, with two fet-hahs: in the account of simples in the **Kānoon** [of Ibn-Seenā], it is said to be a certain tree of which the gum is called **كهرله**: (Mgh:) [by the modern Egyptians (pronounced **حَوْرٍ**) applied to the white poplar:] a certain kind of wood, called **البَيْضَةُ**, (K,) because of its whiteness. (TA.) = **الْحَوْرُ** The third star, [e,] that next the body, of the three in the tail of **Ursa Major**. (Mir-át ez-Zemān, &c. [In the K

it is incorrectly said to be the third star of **بَنَاتُ نَعَشِ الصُّغْرَى**. See **القَائِدُ**, in art. **قود**].)

حَارَةٌ [A quarter of a city or town; generally consisting of several narrow streets, or lanes, of houses, and having but one general entrance, with a gate, which is closed at night; or, which is the case in some instances, having a by-street passing through it, with a gate at each end:] a place of abode of a people, whereof the houses are contiguous: (Mgb:) any place of abode of a people whereof the houses are near [together]: (K in art. حبر.) a spacious encompassed tract or place; syn. **مُسْتَدَارٌ مِنْ قَضَاةٍ**: (A:) pl. **حَارَاتٍ**. (A, Mgb.)

حَوِيرٌ: see **حَوِيرٌ**.

حَوْرَاءُ fem. of **أَحْوَرٌ** [q. v.]. — Also A round, or circular, burn, made with a hot iron; (K:) [around the eye of a camel; (see 2;)] so called because its place becomes white. (TA.)

حَوَارِيٌّ: see **حَوَارِيَّةٌ**, under **حَوَارِيٌّ**.

حَوَارٍ: see **حَوِيرٌ**: = and see **حَوْرٍ**.

حَوَارٍ (S, K, &c.) and sometimes with **كسر** [**حَوَارٍ**], (K,) but this latter is a bad form, (Yaqoob,) A young camel when just born: (T, K:) or until weaned; (S, K;) i. e. from the time of its birth until big and weaned; (TA;) when it is called **فَصِيلٌ**: (S:) fem. with **ة**: (IAar:) pl. (of pauc., S) **أَحْوَرَةٌ** and (of mult., S) **حَوْرَانٍ** and **حَوْرَانٍ**. (S, K.) [Its flesh is insipid: see a verse cited as an ex. of the word **مَسِيخٌ**.]

— [Hence,] **عَقْرَبُ الْحَوْرَانِ** The scorpion of winter; because it injures the **حَوَارٍ**, (K, TA,) i. e. the young camel. (TA.)

حَوَارٍ: see **حَوِيرٌ**: = and see also **حَوَارٍ**.

حَوِيرٌ (S, K) and **حَوِيرَةٌ** (S, and so in some copies of the K,) or **حَوِيرَةٌ**, (so in other copies of the K and in the TA,) and **حَوَارٍ** (S, K) and **حَوَارٍ** (K) and **مَحْوَرَةٌ** (S, K, TA, in the CK **مَحْوَرَةٌ**) and **مَحْوَرَةٌ** and **مَحْوَرَةٌ** [originally an inf. n. of 3] and **حَبْرَةٌ** (K) and **حَوْرٍ** (TA,) An answer; a reply. (S, K.) You say, **إِنِّي**, **مَا رَجَعْتُ إِلَيْكَ**, &c., He did not return to me an answer, or a reply. (S.) [See a verse of Tarafch cited voce **مُجِيبٌ**.]

حَوِيرَةٌ, or **حَوِيرَةٌ**: see what next precedes.

حَوَارِيٌّ One who whitens clothes, or garments, by washing and beating them. (S, M, Mgb, K.) Hence its pl. **حَوَارِيُونَ** is applied to The companions [i. e. apostles and disciples] of Jesus, because their trade was to do this. (S, M, Mgb.) [Or it is so applied from its bearing some one or another of the following significations.] — One who is freed and cleared from every vice, fault, or defect: [or] one who has been tried, or proved, time after time, and found to be free from vices, faults, or defects; from **حَارٍ** “he returned.” (Zj, TA.) — A thing that is pure, or unsullied: anything of a pure, or an unsullied,

colour: and hence, — One who advises, or counsels, or acts, sincerely, honestly, or faithfully: (Sh:) or a friend; or true, or sincere, friend: (TA:) or an assistant: (S, Mgb, K:) or a strenuous assistant: (TA:) or an assistant of prophets: (K:) or a particular and select friend and assistant of a prophet: and hence the pl. is applied to the companions of Mohammad also. (Zj.) — A relation. (K.) — And **حَوَارِيَّةٌ** A white, or fair, woman; (A;) as also **حَوْرَاءُ**; (T, K;) and so **حَوْرَاءُ**, without implying **حَوْرٍ** of the eye: (TA:) pl. of the first **حَوَارِيَّاتٍ**: (A:) or this pl. signifies women of the cities or towns; (K;) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanness: (TA:) or women clear in complexion and skin; because of their whiteness, or fairness: (TA:) or women inhabitants of regions, districts, or tracts, of cities, towns, or villages, and of cultivated land: (Ksh and Bd in iii. 45:) or [simply] women; because of their whiteness, or fairness. (S.)

حَوَارِيٌّ White, applied to flour: (A, K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or whitened, applied to flour; (S;) and, in this latter sense, to any food. (S, K.) [See also **سَبِيذٌ**: and see **مَحْوَرٌ**.]

رَجُلٌ حَائِرٌ بَائِرٌ A man in a defective and bad state: (S, TA:) or perishing, or dying. (S.) [See the same phrase in art. **حبر**: see also **حَوْرٍ**: and see **بَائِرٍ**, in art. **بور**; where it is said that **بَائِرٍ** is here an imitative sequent of **حائر**.] — See also **مَحَارَةٌ**.

أَحْوَرٌ (K,) applied to a man, (TA,) Having eyes characterized by the quality termed **حَوْرٍ** as explained above: (K:) and so **حَوْرَاءُ**, [the fem.,] applied to a woman: (S, Mgb, K:) pl. **حَوْرٍ**. (S, K.) And **حَوْرُ الْعَيْنِ**, applied to women, Having eyes like those of gazelles and of cows. (AA, S.) Az says that a woman is not termed **حَوْرَاءُ** unless Combining **حَوْرٍ** of the eyes with whiteness, or fairness, of complexion. (TA.) See also **حَوَارِيَّةٌ**, under **حَوَارِيٌّ**. — **طَرَفٌ أَحْوَرٌ** An eye of pure white and black. (A.) — **الْأَحْوَرُ** A certain star: (S, K:) or (K) Jupiter. (S, K.) = Also Intellect: (ISK, S, K:) or pure, or clear, intellect; like an eye so termed, of pure white and black. (A.) So in the saying, **مَا يَعْيشُ بِأَحْوَرٍ** [He does not live by intellect: or by pure, or clear, intellect]. (ISK, S, A.)

أَحْوَرِيٌّ A man (TA) white, or fair, (S, K,) of the people of the towns or villages. (TA.) [See also **حَوَارِيٌّ**; of which the fem. is applied in like manner to a woman.]

مَحَارٍ: see **مَحَارَةٌ**, in two places.

مَحْوَرٌ The pin of wood, or, as is sometimes the case, of iron, on which the sheave of a pulley turns; (S;) the iron [pin] that unites the bent piece of iron which is on each side of the sheave of a pulley, and in which it [the **مَحْوَرُ**] is inserted, and the sheave itself: and a piece of wood which unites (**تَجْمَعُ**) the sheave of a large pulley

[app. with what is on each side of the latter; for it seems to mean here, also, the pivot]: (K:) some say that it is so called because it turns round, returning to the point from which it departed: others, that it is so called because, by its revolving, it is polished so that it becomes white: (Zj:) pl. مَحَاوِر. (A.) One says, قَلَقَتْ مَحَاوِرَهُ, meaning *His circumstances, (A,) or affair, or case, (K,) became unsettled: (A, K:) from the state of the pin of the sheave of a pulley when it becomes smooth, and the hole becomes large, so that it wobbles. (A.)* — Also *A thing (K) of iron (TA) upon which turns the tongue of a buckle at the end of a waist-belt. (K.)* — And *An iron instrument for cauterizing [app. of a circular form: see 2]. (K.)* — And *The wooden implement (S, K) of the baker, or maker of bread, (S,) with which he expands the dough, (K,) and prepares it, and makes it round, to put it into the hot ashes in which it is baked: (TA:) so called because of its turning round upon the dough, as being likened to the محور of the sheave of a pulley, and because of its roundness. (T.)*

مَحَاوِر: see حَوْر, in two places. — Also *A place that returns [like a circle]: or in which a return is made [to the point of commencement]. (K.)* — *A mother-of-pearl shell; an oyster-shell: (S, Ith, Msb, K:) or the like thereof, of bone: (S, K:) pl. مَحَاوِر and [coll. gen. n.] مَحَاوِر. (L.)* — And hence, *A thing in which water is collected; as also حَاوِر. (Ith.)* — [Hence also,] *An oyster [itself]; expl. by الصَّدْفَيْنِ دَابَّةٌ فِي الصَّدْفَيْنِ. (L in art. محر.)* — *The cavity of the ear; (K;) i. e. the external, deep, and wide, cavity, around the ear-hole; or the صَدْفَةٌ [or concha] of the ear. (TA.)* — *The part of the shoulder-blade called its مَرَجَع [q. v.]: (S, K:) or the small round hollow that is in that part of the shoulder-blade in which the head of the humerus turns. (TA.)* — *The small round cavity of the hip: and the dual signifies the two round heads [?] of the hips, in which the heads of the thighs turn. (TA.)* — *The palate; syn. حَنَك: and without ة, i. e. مَحَاوِر, the same, of a man: and, this latter, the place, in a beast, where the farrier performs the operation termed تَحْنِيك: (TA:) or the former signifies the upper part of the mouth of a horse, internally: (IAth, TA:) or the inner part of the palate: (Abu-l-'Omeythil, TA:) or, [which seems to be the same,] the portion of the upper part of the mouth which is behind the فَرَاشَة [or فَرَاش]: and the passage of the breath to the innermost parts of the nose: (TA:) or مَحَاوِرُ الْحَنَك signifies the part [of the palate] which is a little above the place where the farrier performs the operation termed تَحْنِيك. (S.)* — *The part between the frog and the extremity of the fore part of a solid hoof. (Abu-l-'Omeythil, K.)* *What is beneath the إِطَار [q. v., app. here meaning the إطار of the hoof of a horse or the like]. (TA.)* — And *The منبر [i. e. toes, or nail, &c.,] of a camel. (TA.)* — *A thing resembling [the kind of vehicle called] a هَوْدَج; (K;) pronounced by the vulgar [مَحَاوِرَة], with tesheed: pl. مَحَاوِرَات. (TA) [and مَحَاوِر, which is often applied in the*

present day to the dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and, with a small tent over them, compose a هَوْدَج: the [ornamented هَوْدَج called the] مَحْبَل [vulgarily pronounced مَحْبَل] of the pilgrims [which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians]. (Msb.) — *I. q. حَط [A line, &c.]. (K.)* — And *i. q. نَاحِيَة [A side, region, quarter, tract, &c.]. (K.)*

حَوْرَة and مَحْوَرَة: see حَوْر.

مُحَوَّرُ الْقَدْرِ The whiteness of the froth, or of the scum, of the cooking-pot. (S.) — جَفَنَة مَحْوَرَة, [in the copies of the K, erroneously, مَحْوَرَة,] *A bowl whitened by [containing] camel's hump, (S, L, K,) or its fat. (A.)*

مُحَوَّر Dough of which the surface has been moistened with water, so that it is shining. (TA.) [See also 2.] — أَعْيُنُ مَحْوَرَات, in a verse of El-'Ajjaj, *Eyes of a clear white [in the white parts] and intensely black in the black parts. (S.)* — *A boot lined with skin of the kind called حَوْر. (K.)*

مَحْوَر A possessor of [flour, or bread, such as is termed] حَوَارَى. (TA.)

حَوْرَة: see حَوْر.

حور

1. حَاوَرَة, (S, A, Msb,) aor. يَحْوَرَة, (Msb,) inf. n. حَوْر and حَيَاوَرَة; (S, A, Msb, K;) as also حَاوَر, [aor. يَحْوَرَة,] inf. n. حَوْر; (Msb;) *He drew, collected, or gathered, it together; (S, A, Msb, K;) and so أَحَاوَرَهُ, (TA,) inf. n. أَحْتَاوَر; (K;) and حَوْرَهُ, inf. n. تَحْوِير; (TA:) he drew, collected, or gathered, it together (namely, property or wealth &c., TA) to himself; (S, A, Msb;) as also أَحَاوَرَهُ, (S,) and أَحَاوَرَهُ نَفْسَهُ, (A, TA,) and أَحَاوَرَهُ إِلَهَهُ, and أَحَاوَرَهُ إِلَهَهُ. (TA.) You say, خُذْ إِلَيْكَ حَاوَرَةً عَالِيَةً Take thou to the collecting of wealth. (A, TA.) — حَاوَرَة, aor. يَحْوَرَة, (TA,) inf. n. حَوْر, (K, TA,) *He had, held, or possessed, it; had it, or held it, in his possession; had, took, got, obtained, or acquired, possession, or occupation, of it; (AA, K,* TA; [الملك, given as an explanation of the inf. n. in the CK, is a mistake for الملك;]) he took, or received, it; he had it, or took it, to, or for, himself. (AA, TA.)* [See حَوْرَة, below. Hence, *It comprehended, comprised, or embraced, it.* — حَاوَرُ الْأَرْضِ, inf. n. حَوْر, *He took for himself the land, and marked out its boundaries, and had an exclusive right to it. (TA: but only the inf. n. is there mentioned.)* — حَاوَر, aor. يَحْوَر, also signifies [*He or it overcame, conquered, or mastered, [a thing,] as in an instance in art. حر, voce حَرَاوَر: (Sh, K:) [as also حَاوَر.]* — Also, (A, TA,) inf. n. حَوْر, (K,) *He compressed a woman: (A,* K,* TA:) [as though he mastered her.]* — حَاوَرُ الْجَمَارِ أَتَنَهُ The*

he-ass gained the mastery over his she-asses, and collected them together; as also حَاوَرًا. (L in art. حَوْر.) — حَاوَرُ الْإِبِلِ, aor. يَحْوَرًا, (S, A, Msb,) inf. n. حَوْر, (S, K,) *He drove the camels gently; (S, Msb, K;) as also حَاوَرًا, aor. يَحْوَرًا, (S, Msb,) inf. n. حَوْر; (S, TA;) and حَوْرًا. (TA.)* Also *He drove the camels vehemently; (K;) and so حَاوَرًا, aor. يَحْوَرًا, (TA in art. حَوْر,) inf. n. حَوْر: (K in art. حَوْر:) thus bearing two contr. significations: (K:) [as also حَاوَرًا:] you say [also] أَحْوَرًا, [unless this be a mistranscription for حَوْرًا,] meaning, *Drive thou them vehemently. (TA.)* Also *He drove the camels to water; (A;) and so حَوْرًا; (S, A;) [and حَاوَرًا:] or حَوْرًا, (A, S, K,) inf. n. تَحْوِير, (K,) signifies he drove them during the first night to water, (A, S, K,) it being distant from the pasture: (A, S:) because in that night they are driven gently. (TA.) [See also حَوْر, below.] — حَاوَرُ الشَّيْءِ *He removed the thing from its place; put it away; placed it at a distance. (Sh, TA.)***

2. حَوْر: see 1, first sentence: — and حَوْر: see 1, in three places.

4. أَحْوَرُ الْإِبِلِ: see 1.

5. تَحَوَّر *He, or it, writhed, or twisted, about, (K, TA,) and turned over and over; (TA;) as also تَحَوَّرَ: (K:) or was restless, or unquiet, not remaining still, upon the ground. (Lth, TA.)* You say, تَحَوَّرَتِ الْحَيَّةُ, and تَحَوَّرَتْ, *The serpent writhed, or twisted, about. (Both in the S; and the latter in the K in art. حَوْر.)* And مَا لَكَ تَحَوَّرَ تَحَوَّرَ الْحَيَّةُ, and تَحَوَّرَ تَحَوَّرَ الْحَيَّةُ, *Wherefore dost thou writhe about like the writhing about of the serpent? the latter verb, accord. to Sb, is of the measure تَفَعَّل, from حَوَّرَ الشَّيْءَ. (S.)* — *He removed, withdrew, or retired to a distance, (A'Obeyd, S, K,) and drew back, (S,) حَوَّرَ الشَّيْءَ [منه] from him or it; (TA;) as also تَحَوَّرَ: (A'Obeyd, S;) and أَحَاوَر. (A.)* You say, دَخَلَ عَلَيْهِ فَمَا تَحَوَّرَ لَهُ عَنْ فَرَّاشِهِ *He went in to him and he did not move for him from his bed, or mattress. (TK.)* And El-Katamee says, (S, TA,) describing an old woman of whom he sought hospitality, and who eluded him, (TA,)

* تَحَوَّرَ مَبْنَى خُصْبَةٍ أَنْ أَضِيَهَا *
* كَمَا أَحَاوَرَتِ الْأَفْعَى مَخَافَةَ ضَارِبِ *

She (this old woman) retires and draws back from me for fear of my alighting at her abode as a guest [like as the viper turns away in fear of a beater]: or, as some relate the verse, تَحَوَّرَ. (S.) — *He tarried, or loitered: he was slow in rising; as also تَحَوَّرَ: he desired to rise, and it was tedious to him to do so; as also تَحَوَّرَ. (TA.)* AA says, تَحَوَّرَ تَحَوَّرَ الْحَيَّةُ, [as though meaning, *He was slow in rising like as the rising of the serpent is slow: for he adds,] and it is slow in rising when it desires to rise. (S.)*

6. تَحَاوَرُ الْفَرِيقَانِ The two parties, or divisions,

turned away, each from the other, (S, K,) in war or battle. (S.)

7 انجاز القوم *The company of men left their appointed station, (S, K, TA,) and place of fighting, (TA,) and turned away to another place. (S, K, TA.)* You say also, انجاز عنه *He turned away from him: (S, K:) and انجاز إليه he turned to, or towards, him; and he joined himself to him. (Har pp. 122 and 326.)* You say of friends, انجازوا, and خاصوا; [*They turned away from the enemy;*] and of enemies, انجزوا, and ولوا مدبرين. (S, TA.) Or انجاز signifies *He separated himself from others that he might be with those who were fighting. (Aboo-Is-hāk, TA.)* And انجاز الرجل إلى القوم signifies the same as انجزه إليهم [*The man turned, removed, withdrew, or retired, or he joined himself, to the company of men.*] (Mgh.) See 5, in two places. — انجاز على الشيء [*for عن, in the TA, I have substituted على, as the former is apparently a mistranscription*] *He drew himself together, and fell to the thing; expl. by غص على بعض, وأكسب عليه. (TA.)*

8. احتازة: see حازة, in four places, first sentence.

Q. Q. 2. تحيز, [originally تحيوز,] of the measure فَيْعَل (Sh, S, TA,) [from حيز, originally حَيُوز,] *He turned aside to a حيز [or place, &c.]. (Mgh.)* You say also تحيز المال [*The property, or the camels or the like, became drawn, collected, or gathered, together; or drew, collected, or gathered, themselves together; to a حيز. (Mgh.)*] — See also 5, throughout; and see 7.

حوزة inf. n. of 1 [q. v.]. — *في حوزة: see حوزة. — A place of which a man takes possession, (TA,) and around which a dam (مَسْنَاة) is made: (K, TA:) pl. أَحْوَاز. (TA.) — حوز الدار: see حيز. — ليلة الحوزة The first night during which camels repair towards the water (Ag, S, K) when it is distant from the pasture: (Ag, S:) because they are driven gently that night: but when their faces are turned towards the water and they are left to pasture that night, the night is called ليلة الطلتي. (TA.) One says to a man, when he holds back respecting an affair, من حوزك [*Let me alone and cease from this and that discursion of thine.*] (TA.) And one says also, طول علينا فلان بالحوز وألطني قبل القرب [*Such a one was prolix, or tedious, to us with this and that discursion before coming to the point.*] (TA.) — حوز is also used as an epithet; though properly an inf. n.: you say, سوق حوز [*A gentle driving: or a vehement driving.*] (TA.)*

حوزة i. q. حيز, as pointed out in two places below. (S, Mgh, &c.) — [Hence,] + *A thing that is in one's possession or occupation; a thing that is one's property: so in the saying of a certain woman, وأحبي حوزة الغائب And I guard from encroachment the property of the absent: meaning her فرج, which was the property of her husband by the marriage-contract: whence it*

appears that, if this saying be the only ground upon which Az has asserted that one of the significations of حوزة is the فرج of a woman, [as is also said in the K,] his assertion requires consideration; for a woman's فرج is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, في حوزة, and صار في حوزته, [*It became in his possession, or occupation. (L, TA.)*] And فلان مانع حوزته + [*Such a one defends, or guards, from encroachment, or invasion, or attack, what is in his حيز [or place; meaning, in his possession or occupation]. (TA.)*] In like manner, a poet says,

حَمَى حَوَازِيهِ فَتَرَكْنَ قَفْرًا

He guarded from encroachment his tracts of pasture-land [so that they were left deserted]. (Fr, TA.) And it is said in a trad., فحى حوزة الإسلام + [*And he defended, or protected, or guarded, from encroachment, or invasion, or attack, the limits, [meaning, what the limits comprised, i. e., the territory,] and the tracts, or regions, of El-Islām [meaning, of the Muslims]. (TA.)*] حوزة الملك signifies [in like manner] بيضته [*i. e. + The seat of regal power: or the heart, or principal part, of the kingdom.*] (S, K.) — + *Nature; or natural disposition, temper, or other quality or property; (K, TA;) whether good or evil. (TA.)*

فَيْعَل (S, Mgh, Mghb,) of the measure فَيْعَل (Mgh, Mghb,) from الحوز, (S, Mgh,) as signifying “the drawing, collecting, or gathering, together,” (Mgh,) originally حَيُوز (TA,) and also contracted into حيز (S, Mgh, TA,) like هَيِّنَ and لَيِّنَ and لَيِّنَ; (S, TA;) [The continent, or container, or receptacle, of anything; like بَيْضَة; as also حوزة, q. v.:] any place in which a thing is: (Mgh:) in scholastic theology, the imaginary portion of space occupied by a thing having extent, as a body; or by a thing not having extent, as an indivisible atom: in philosophy, the inner surface of a container, which is contiguous [in every part] to the outer surface of the thing contained: and [hence,] الحيز الطبيعي [the proper natural place of a thing;] that in which the nature of a thing requires it to be. (KT.) — A quarter, tract, region, or place, considered relatively, or as part of a whole; or a part, or portion, of a place; syn. نَاحِيَة (S, Mgh, Mghb;) as also حوزة (S, Mgh, K:) so the authors on practical law mean by حيز; such, for instance, as a room, or an apartment, of a house: (Mgh:) pl. أَحْوَاز, (S, Mgh, TA,) which is extr., (TA,) being from the contracted form [حيز]: (Mghb:) by rule it should be أَحْوَاز (Az, Mgh, TA,) like أَمْوَاز, pl. of مَيْت [and مَيْت]: (Az, TA:) or by rule [if from the uncontracted form حيز] it should be حَيَاوِز, with hemz, accord. to Sb; or حَيَاوِز, with hemz, accord. to Abu-l-Hasan. (TA.) حيز الدار (S, Mgh, TA,) as also حوز الدار, (TA,) signifies *What is annexed to the house, (S, TA,) or apper-*

*tains thereto, (Mgh,) of the مَرَاتِق (S, Mgh, TA) and مَنَافِع (TA) and نَوَاج (Mghb;) [i. e., of the conveniences thereof, such as the privy and the kitchen and the like, and other parts or apartments;] such are termed collectively أَحْوَاز الدار (Mghb;) and each part or apartment (ناحية), by itself, is termed حيز. (TA.) — [Hence the saying,] أَنَا فِي حَيْزِهِ وَكَفَيْهِ [I am in his quarter and protection]. (A, TA.) — [And hence also the saying,] فِي حَيْزِ التَّوَاتُرِ + [*In the manner, and place, of [that kind of transmission which is termed] التواتر [which is “transmission by such a number of persons as cannot be supposed to have agreed to a falsehood:” as explained in the Mz, 3rd نوع. (Mgh.) — And فِي حَيْزِهِ see حوزة. — [And عَلَى حَيْزِهِ By himself or itself.]**

حز. حَزَّاز: see الإثْمَر حَوَازِ الْقُلُوبِ

أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ, in the Kur [viii. 16], signifies *Or turning aside to a different company of the Muslims: (Mgh, Mghb:) or the meaning is, or separating themselves from others to betake themselves to [a different company of] those engaged in fighting. (Aboo-Is-hāk, TA.)* The original form of مُتَحَيِّزٍ is مُتَحَيِّزٌ. (TA.)

قِطْعَةً مِنَ الْأَرْضِ مُتَحَيِّزَةً [A portion of the earth, or of land, comprehended within certain limits]. (M and K in art. بلد.)

حوش

1. حَاشَ الصَّيْدَ (S, A, K,) aor. يَحُوشُ (S,) inf. n. حَوْشٌ and حَيَّاش (TA,) *He came around the chase, or game, to turn it towards the snare; (S, A, K;) as also أَحَاشَهُ and أَحَوْشَهُ (S, K,) inf. n. إِحَاشَةٌ and إِحْوَاشٌ. (TA.) — حَشْتُ أَحَوْشَتُهُ, and أَحَشْتُهُ عَلَيْهِ I aided him to hunt, or catch, the chase, or game; as also أَحَشْتُهُ عَلَيْهِ, and أَحَوْشْتُهُ إِيَّاهُ, on the authority of Th: (TA:) حَاشَ عَلَيْهِ الصَّيْدَ He scared the chase, or game, towards him, and drove and collected it to him; as also أَحَاشَهُ. (TA.) — حَاشَ الذَّنْبُ The wolf drove along the sheep or goats. (TA.) — حَاشَ الْإِبِلَ He collected together, and drove, the camels. (S, K.) — حَوْشٌ, inf. n. حَاشَهُ, also signifies [simply] *He collected it; drew it together. (TA.)* [See also 2.] — فَوَيْحُوشِ الطَّعَامِ (A,) inf. n. حَوْشٌ (K,) *He eats from the sides of the food so as to consume it: (A, K:) from IF. (TA.)* — [See also 7.]*

2. تَحْوِشُ (K,) inf. n. حَوْشٌ (TA,) *He collected several things: or collected much. (K, TA.)* [See also 1.]

3. حَاوَشَ الْبَرْقَ He turned aside from the place of the rain of the lightning, whichever way it turned. (Ibn-'Abbād, K.) — Hence, (TA,) حَاوَشَهُ (A,) inf. n. مَحَاوَشَةٌ (TA,) *He circumvented him: or he endeavoured to induce him to turn, or incline, or decline; or endeavoured to turn him by deceit, or guile: syn. دَاوَرَهُ (A,*

TA:*) in war, and in litigation or contention [&c.]. (TA.) You say, ظَلِمْتُ أَحَاوِيَهُ وَأَحَاوَيْتُهُ *I continued during the day to circumvent him, or to endeavour to induce him to turn, &c., and to delude him, or act towards him with artifice, like a fish in the water, until he did what I desired: see also what next follows*. (A.)—[And hence,] حَاوَيْتُهُ عَلَيْهِ *I excited, incited, urged, or instigated, him to do it*. (Ibn-'Abbád, A,* Sgh, K.) [It is indicated in the A that in the ex. immediately preceding this, أَحَاوَيْتُهُ may also be rendered agreeably with this explanation.]

4. **أَحَاشَ الصَّيْدِ**, and **أُحُوشُهُ**: see 1, in five places.

6. *تَحَوَّشَ الْقَوْمَ عَنِّي* *The people, or company of men, removed, withdrew, or retired to a distance, from me.* (S, K.*). *وَتَحَوَّشَ عَنِ الْقَوْمِ* *He removed, &c., from the people, or company of men.* (TA.). — *تَحَوَّشَتْ مِنْ زَوْجِهَا* *She became forlorn of her husband; syn. تَأَيَّمَتْ.* (Sghl, K.). — *تَحَوَّشَ* *He felt, or had a sense of, or was moved with, shame, or shyness, or bashfulness.* (AA, K.).

6 : sec 8.

7. *انحاش عنه* *He took fright, and fled from him; or was averse from him; and shrank from him; (S,*K;) and was frightened at him; and was moved by him. (TA.)* [In the TA it is here added, that this verb is quasi-pass. of الحَوْش in the sense of التَّعَارُف; but this seems to indicate that a copyist has written النِّفَار by mistake for الإِنْفَار, which is a syn. of the inf. n. of ل in a sense explained above: so that انحاش signifies *He became scared, or the like.*] *IIr* mentions this verb in art. حَبَش; but it belongs to the present art. (IAth.) You say, *زَجَرَهُ فَمَا آنَحَاشَ لِرَجْهِ*, *He chid him (meaning a wolf or other animal) but he did not take fright and flee, &c., at his chiding. (TA.)* And *مَا يَنْحَاشُ فَلَانٌ مِنْ شَيْءٍ*; (S, A,*), and *يَنْشِي*, and *مِنْ فَلَانٍ*, (TA,) *Such a one is not moved by, and does not care for, or regard, anything, (S, A, TA,) and such a one. (TA.)* — *انحاشت الإِبِلُ* *The camels became collected together. (Har p. 130.)*

8. اِحتَوَشَ الْقَوْمَ الصَّيْدَ. (S, Məb, K,) and, more commonly, بِالْصَّيْدِ, (Məb,) *The people, or company of men, encompassed, or surrounded, the chase, or game:* (Məb :) or *scared it, one, or one party, to another:* (S, K :) the و remaining here unchanged as it does in اِجْتَوَرُوا. (S.) And اِحتَوَشُوا فَلَانًا (A, TA) *They encompassed, or surrounded, such a one:* (A :) or *they made such a one to be in the midst of them;* (TA;) as also اِحتَوَشُوا عَلَيْهِ (S, K,) [and اِحتَوَشُوا حَوَالِيَهُ (M and O in art. حول,) and تَحَاوَشُوهُ (K,) or تَحَاوَشَوْهُ بَيْنَهُمْ (TA.)] — Hence the phrase اِحتَوَشَ الدَّمُ الطُّهْرَ [†] [The blood invaded from every quarter the state of pureness]; as though the blood encompassed the pureness, and enclosed it on either side. (Məb.) [Alluding to the collecting of the

blood about the uterus previously to menstruation.]

تَنْزِيهَا لِلَّهِ. i. q. حَاشَ لِلَّهِ. One should not say
حَاشَ لَكَ, but حَاشَاكَ, and حَاشَى لَكَ. (S, K.)
[See these phrases explained in art. حَشَى.]

حَوْشٌ *A thing resembling [the kind of enclosure, made of trees or of wood, &c., for camels or sheep or goats, celled]* **حَظِيرَةٌ** : a word of the dial. of El-'Irāk. (Şgh, K.) — Applied by the people of Egypt to *The court (فِنَاء) of a house* : (TA :) [and to *any court, or enclosure, surrounded by dwellings or the like, or by these and walls, or by walls alone* : pl. of pauc. **أَحْوَاشٍ**, and of mult. **حِمَشَانٍ**.]

حَوْشٌ : and **الْحَوْشُ :** see the next paragraph, in four places.

٣ **حَوْشِي** *Wild; untamed; undomesticated; uncivilized; unfamiliar; syn. وَحْشِي*. (S, Mgb.) — Applied to a man, † *Wild; uncivilized; unfamiliar; (A;) unsociable; that does not mix with others.* (S, A.) — Applied to a camel, or other [animal], *Wild*: (K:) [or] the epithet thus applied is tropical; (A, TA;) and what are thus called (K,) or **الْإِبِلُ الْحَوْشِيَّةُ** [*the camels termed حَوْشِيَّة*], (S, A, Mgb,) are so named from **الْحَوْشُ**, the appellation of certain stallions of the camels of the *jinn*, or *genii*, which covered some of the she-camels of Arabs, (IKt, S, A, Mgb, K,) as they assert, (S, K,) namely, of the she-camels of Mahrah, (K,) meaning the Benoo-Mahrah-Ibn-Ḥeydán, (TA,) and the offspring were *the camels called التَّجَانِبُ الْمَهْرِيَّةُ*, (Mgb, TA,) which scarcely ever become tired; and the like of this is said by AḤeyth: (TA:) it is also said that **الْحَوْشُ**, (S, K,) from which the epithet above mentioned, thus applied, is a rel. n., (TA,) is *the country of the jinn*, (S, K,) *beyond the sands of Yebreen, which no man inhabits*: (S:) or an appellation of certain sons of the *jinn*, whose country is called **بِلَادُ الْحَوْشِ** by Ru-beh: (TA:) or it is like **الْوَحْشُ**: (Mgb:) or **إِبِلُ حَوْشِيَّة** means *camels of the jinn*: or *wild camels*; (TA;) as also **حَوْشُ**: (S:) or *camels not completely broken or trained, because of their unyielding spirit.* (TA.) — Hence, (A,) **رَجُلٌ حَوْشِي الْفَوَادِ**, (A,) or **حَوْشُ الْفَوَادِ**, (S, K,) † *A man acute, or sharp, in intellect.* (S,* A, K,* TA.*) — You say also, **كَلَامٌ حَوْشِي**, † *Strange, uncouth, unusual, extraordinary, or unfamiliar, speech; such as is difficult to be understood*; (Mgb, K, TA;) i. q. **وَحْشِي**; (S, A;) [opposed to **فَصِيحٌ**:] and in like manner, **نَفْطَةٌ حَوْشِيَّة** *a word, or phrase, that is strange, uncouth, unusual, &c.*; as also **نَفْطَةٌ وَحْشِيَّة**, and **غَرِيبَةٌ**, and **شَارِدَةٌ**; all opposed to **فَصِيحَةٌ**. (Mz, 13th نوع.) — And **لَيْلٌ حَوْشِي** † *A night that is dark (A, K) and terrible.* (A, TA.)

حُوشِيَّةٌ [Wildness; and the like; the quality of
that which is termed حُوشِي:] † unsociableness of

disposition; or the quality of not mixing with others; in a man. (§.)

مُحْتَوًى *Encompassed, or surrounded.* (M₉b.)

حوص

1. حَاصَّةٌ, (A, TA,) aor. يَحْصُصُ, (A, K,) inf. n. حَوْصٌ (§, A, Mgh, K) and حِيَاصَّةٌ, (A, TA,) *He sewed it, or sewed it up or together*; (§, *A, Mgh, *K, TA;) namely, a garment, or piece of cloth: (A, TA:) or *he sewed it with stitches far apart*: (IB, TA:) or *he sewed it without a patch*; and only said of a skin, or of skin, and of a camel's foot. (TA.) Hence the prov., إِنَّ تَحْوَصَهُ [Verily the remedy for the rent is that thou sew it up]. (A, K.) [And hence the saying,] لَا طَعْنَتَ فِي حَوْصِهِم [I will assuredly mar what they have repaired: (A:) or I will assuredly make a hole in what they have sewed up, and I will assuredly mar what they have repaired. (§, IB.) Or لَا طَعْنَتَ فِي حَوْصِكَ] [I will assuredly circumvent thee, (لَا كَيْدَتَكَ)] [so in copies of the K, and in the TA, but in the CK, erroneously, لَا كَيْدَتَكَ,] and I will assuredly labour for thy destruction. (AZ, K.) And it is said in a prov., طَعَنَ فِي حَوْصِ أَمْرِ لَيْسَ مِنْهُ فِي شَيْءٍ (K,) and حَوْصِيَّ أَمْرٍ (Yoo, K,) † *He laboured at that which he could not do well, and tasked himself to do that with which he had no concern.* (ISH, K.) Or طَعْنَتَ فِي حَوْصِ أَمْرٍ † *Thou hast spoken of a thing with which thou hast no concern.* (A.) You say also, قَبْلَ أَنْ أَدْخُلَ فِي حَوْصِ النَّاسِ أَطْمَعُ † *Before I penetrate into the case of the people, and test them, I am ambitious of smirning them.* (A.) And مَا طَعْنَتَ فِي حَوْصِهِ † *Thou hast not attained the object of thy desire [with respect to him or it: or perhaps the right reading is حَوْصِكَ, in which case the addition which I have made should be omitted].* (IB, as quoted in the L and TA.) — حَصَّتْ عَيْنَ الْبَايِزِ (§), or عَيْنَ الصَّقْرِ (A,) aor. as above, and inf. n. of both the forms mentioned above, (§,) [*He seeled the falcon, or hawk; closed its eyes by running a thread through their lids.*] — حَاصٌ *He closed a rent in his skin for water or milk by inserting into it two pieces of stick or wood; not having a سِرَادٌ with which to sew it.* (TA.) — حَوْصٌ also signifies *The making a coarctation between two things*; (§, K;) and حِيَاصَّةٌ (K.) You say حَاصَ بَيْنَهُمَا [*He contracted the space between them; meaning two things.*] (TK.) — حَوْصَتْ عَيْنُهُ (A, Mṣb,) aor. حَوْصٌ, inf. n. حَوْصٌ (Mṣb,) *His eye was, or became, narrow, or contracted, in its outer angle.* (A, Mṣb.) [But see حَوْصٌ below.] And حَوْصٌ (§, K,) aor. حَوْصٌ (TA,) said of a man, (§,) *He had, in his eye, or eyes, what is termed حَوْصٌ [as explained below].* (§, K.) [See also حَوْصَتْ عَيْنُهُ.]

3. **هُوَ يُحَاسِرُ فُلَانًا** *He looks at such a one*

from the outer angle of his eye, concealing [his doing] that. (S.) [See also 6: and see حَاوَصَ.]

6. اِسْتَوَضَعَ i. q. تَحَاوَصَ إِلَى الشَّمْسِ [app. He blinked at the sun; or looked at it contracting his eyelids]. (A in art. وُضِعَ.) [See also 3: and see تَحَاوَصَ.]

8. احتاصت Her (a camel's) vulva was, or became, impervious to the virga, or nervus, of the stallion: you should not say حَاصَتْ. (TA.) And احتاصت رَحِمَهَا دُونَ الْفَحْلِ Her (a camel's) vulva was rendered impervious to the virga, or nervus, of the stallion, by her having a ring tied over it, i. e., over her vulva. (L, K, TA.) — احتاص + He was prudent, and guarded himself. (Sgh, K.)

حَوْصُ syn. with حَوْصُ: see 1.

حَوْصُ Narrowness, or contraction, of the outer angle of the eye, (S, Mgh, and so in some copies of the K,) or eyes, (as in some copies of the K and in the TA,) as though they were sewed up; (TA;) or one of them: (K;) or narrowness, or contraction, of one of the eyes, (Lth, S, Mgh, TA,) exclusively of the other: (Lth, Mgh, TA:) or, as Az says, accord. to all of them, narrowness, or contraction, in both of the eyes: (Mgh, TA:) or in the slit of the eye. (TA.) — See also أَحَوْصَ.

حَوْصُ syn. with حَوْصُ and حَوْصُ: see 1.

حَوَاصُ A wooden implement with which one sens. (Fr, Sgh, K.)

حَيَاصَةٌ, originally حَوَاصَةٌ (K, &c.) A strip, or thong, of leather, in the girth: or a long strip, or thong, of leather: (TA:) or a strip, or thong, of leather, with which the girth of a horse's saddle is tied: (K:) or the girth of a beast. (T, TA.) This is the primary signification: and sometimes it is used to signify—Anything with which a man binds his waist: [particularly, in modern usage, a kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women, generally adorned with jewels &c., and having two plates of silver or gold, also generally jewelled, which clasp together: in earlier post-classical times, it is described as being of silver, and of gold: (see Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 145-7:) pl. حَوَاصِ:] of the dial. of Syria. (TA.) — [See also another application of this word voce حَرَدَى.]

حَائِصُ, applied to a she-camel, Whose vulva is impervious to the virga, or nervus, of the stallion; (S, TA;) like رَقَاءُ applied to a woman; (Fr, S, K;) as also حَائِصَةٌ and مُحْتَائِصَةٌ: (TA:) and حَوْصَةٌ, applied to the same, †having a narrow, or contracted, vulva: (IAqr, TA:) and مُحْتَائِصَةٌ, applied to the same, also signifies having her vulva rendered impervious to the virga, or nervus, of the stallion, by its having a ring tied over it. (L, K, TA.)

أَحَوْصُ A man having in his eye, or eyes, what is termed حَوْصُ [as explained above]: (S, A,

Mgh, Mgh, K:) or having a narrowness, or contraction, in his eyes: (Az, TA:) fcm. حَوْصَةٌ: (S, Mgh:) pl., when it is used as an epithet, حَوْصُ; but when it is used as a [proper] name, أَحَاوِصُ: (Mgh:) and حَوْصُ, for دَوَوْ حَوْصُ, is used as syn. with حَوْصُ, meaning having small eyes. (IAqr.) The fem. is also applied to the eye itself, (A, TA,) signifying, Narrow in its slit, whether it be sunken or prominent. (TA.) — For another application of the fem., see حَائِصُ. — بئر حَوْصَةٍ: A narrow well. (A, TA.)

مُحْتَائِصَةٌ: see حَائِصُ, in two places.

حَوْط

1. حَوْطُ, (A, K,) aor. يَحْوِطُ, inf. n. حَوْطٌ, (TA,) He collected the water: (A, K:) and, as also حَوْطُهُ, inf. n. تَحْوِيطٌ, he guarded it, or took care of it: (TA:) and †the latter, he made for it a حَوْطُ [q. v.], or place in which to collect. (TA.) — Also حَاطَ, (S, TA,) or حَاطَا, (A, K, [unless by this be meant that حَوْطُ is the inf. n.]) aor. as above, (S, TA,) and so the inf. n., (S,) He made a حَوْطُ; (S, A, K;) as also حَاطَ, inf. n. as above; (TA;) and احتاط, inf. n. احتياط. (Th, TA.) You say, لا يَلِيهِ حَوْطٌ [He made a حَوْطُ for his camels]: and also حَاطَا, pl. of حَاطَا [They made حَاطَا, pl. of حَاطَا] (A.)

2: see 1, in four places. — أَنَا أَحَوْطُ حَوْلَ ذَلِكَ I have within my compass, or power, and care, that thing, or affair; expl. by أدور حَوْلَهُ: (S, A, O, L, K:*) like أَحَوْطُ: mentioned by Yağkoob: from مَحْوُطٌ, explained below: (S:) in the K, [هذا is put in the place of ذلك, and] حَوْلُ is erroneously put for حَوْلُ. (TA.) You say also, فَلَانٌ يُحَوِّطُ حَوْلَ فُلَانَةٍ Such a man has within his power and care such a female, (يُدَوِّرُ), and toys, dallies, wantons, or holds amorous converse, with her. (A, TA.)

5: see 1.

8: see 1.

10. اسْتَحْوَضَ It (water) collected, or became collected: (S:) or made for itself a حَوْطُ. (O, L, K.)

حَوْطُ [A watering-trough or tank, for beasts &c., generally constructed of stones cemented and plastered with mud, and made by the mouth of a well; and any similar receptacle for water;] a place in which water collects, or is collected: (Mgh, TA:) accord. to some, from حَاضَتِ الْمَرْأَةُ; (K, TA;) [see art. حَيْضُ]; because the water flows to it; for, says Az, the Arabs put و in the place of ي, and ي in that of و: (TA:) accord. to others, from حَاضَ الْيَاءُ, explained above: (K, TA:) and مُحْوِطٌ signifies the same: (TA:) pl. [of pauc.] of the former, أَحَوَاطُ and [of mult.] حَاطَاتُ, (S, Mgh, K,) originally حَوَاطُ, (Mgh,) and جِيضَانُ. (TA; and in a copy of the S in the place of حَاطَاتُ, which is the form given in other

copies.) — حَوْطُ الرَّسُولِ [The pool of the Apostle, meaning Moḥammad;] that of which the Apostle's people will be given to drink on the day of resurrection: [or] i. q. الْكَوْثَرُ, q. v. (TA.) AZ mentions the saying سَقَاكَ اللَّهُ بِحَوْطِ الرَّسُولِ (A, TA) and مِنْ حَوْطِهِ (TA) [May God give thee to drink from the pool of the Apostle]. — حَوْطُ الْحِمَارِ is an expression of revilement, signifying مَبْزُورُ الصَّدْرِ [lit. Depressed in the breast, or losom; app. meaning narrow-minded; or illiberal; or niggardly]. (Sgh, K.) — حَوْطُ مَجْتَمَعَةٍ i. q. †الْمَوْتُ [app. meaning The place where death is met; where the draught thereof is drunk]: so termed by way of simile: pl. as above. (TA.) — أَنْصَبَ عَلَيْهِمْ حَوْطُ الْغَمَامِ and حَيَاضُهُ [The reservoir of the clouds, and the reservoirs thereof, poured forth upon them]. (A, TA.) — مَلَأَ حَوْطَ أُذُنِهِ بِكَثْرَةِ كَلَامِهِ He filled the concha (صَدْفَةٌ) of his ear with the abundance of his speech. (A, TA.)

مَحْوُطٌ A thing like a حَوْطُ, made to a palm-tree, that it may imbibe therefrom; (S, K;) a thing that is made around a tree, in the form of the شَرَبَةِ, q. v. (M, TA.) See also حَوْطُ.

حَوْط

1. حَاطَ بِهِ, aor. يَحْوِطُ: see 4, in three places.

— حَاطَهُ, (S, Mgh, K,) aor. as above, (S, Mgh,) inf. n. حَوْطٌ (S, Mgh, K) and حَيْطَةٌ and حِطَاطَةٌ (S, K, TA, [the second and third, in the CK, erroneously, with fet-ḥ to the ح, the former of them being expressly said in the S and TA, and the latter also in the TA, to be with kesr, and both being shown in the S to be originally with و, i. e. حَوْطَةٌ and حَوَاطَةٌ]) and حِطَاطُ is used in poetry for the lust of these; (TA;) and حَوْطُهُ, (K,) inf. n. تَحْوِيطٌ; (TA;) and تَحْوِطُهُ, (K, TA; [omitted in the CK;]) He guarded, kept, kept safely, protected, or took care of, him, or it; (S, Mgh, K, TA;) he defended him, or it; (TA;) he paid frequent attention to him, or it; (K, TA;) he minded, or was regardful of, the things that were for his, or its, good. (TA.) You say, لَا زِلْتُ فِي حَيْطَةِ اللَّهِ Mayest thou not cease to be in the protection of God. (TA.) And مَعَ فُلَانٍ حَيْطَةٌ There is with such a one compassion and affection for thee: you should not say عَلَيْكَ. (S.) And أَحَوْطُ عِرْضِي [I guard, or defend, or take care of, my honour, or reputation]. (TA.) And هُوَ يَحْوِطُ أَخَاهُ He takes care of, or pays frequent attention to, his brother; and undertakes, or superintends, or manages, his affairs. (TA.) And بِقَصَائِمِهِمْ حَاطَهُمْ قَصَائِمُهُمْ He fought in their defence. (TA.) [But this is generally meant ironically.] When an affliction befalls thee, and thy brother does not guard thee, or defend thee, and does not aid thee, one says [to thee], حَاطَكَ الْفَضَاءُ [so in the TA, app. a mistranscription for الْقَصَاةُ or الْقَصَا, with which, however, it is nearly syn.,] which is used ironically; i. e. He guarded thee, or defended thee, in

a distant quarter; meaning, *he did not guard thee, or defend thee*; for he who guards, or defends, his brother, draws near to him, and supports him, or aids him. (A, TA.) [See also 1 in art. حَبَو.] You say also, حَاطُوا الْقَصَا, (K,) or الْقَصَا, (TK,) [both are said to be correct in the TA in art. قَصَو, on the authority of Ibn-Wellūd,] in some of the copies of the K with ف and ض, and in some with ف and ص, the latter unpointed, and so in [a copy of] the A, (TA,) *They retired to a distance from us, they being around us, and we not being distant from them, had they desired to come to us.* (K, TA.) And حَاطَنِي الْقَصَا *Retire thou to a distance from me*; (Ibn-Wellūd, and K in art. قَصَو;) as also الْقَصَا. (Ibn-Wellūd, and TA in that art.) And لَحَاطَتِكَ الْقَصَا وَلَا تُغَرِّقَنَّكَ بِهَا, in each case with the short i, meaning *I will assuredly leave thee, and not go near thee; [and I will assuredly go against thee to fight thee with the staff.]* (Ks, TA in art. قَصَو.) حَاطَ حُطَّ means *Take thou care of the tie of kindred, and preserve it.* (IAqr, K,*) It also signifies *Dech thou the boys* (الصَّبِيَّة [in the CK الصَّبِيَّة the girl]) with the حَوَاط [for preservation from the evil eye]. (IAqr, K,*) And حَوَاطُوا غَلَامَكُمْ *Dech ye your boy with the حَوَاط.* (AA.) — حَاطَ الْحِمَارُ عَاتَتَهُ, (S,*, Mṣb, K,) aor. ns above, (S, Mṣb,) inf. n. حَوَاطُ, (Mṣb,) *The [wild] he-ass collected, or drew together, (S,*, Mṣb, K,*) and guarded, or took care of, (TA,) his عَاتَة [app. meaning his herd of wild asses: or the phrase may mean the he-ass drew towards himself, or compressed, and guarded, his she-ass: Freytag here renders عَاتَة by "pubem;" and Golius, by "veretrum"].* (S, Mṣb, K.)

2. حَوَاطَ حَوَاطُهُ, inf. n. تَحَوِيطُ, *He surrounded it by some such thing as earth, so as to make this to encompass it.* (Mṣb.) And حَوَاطَ كَرَمَهُ, inf. n. ns above, *He built a حَائِط [or wall] around his vine.* (S.) — Hence, حَوَاطَ حَوْلَ ذَلِكَ الْأَمْرِ *I have within my compass, or power, and care, that thing, or affair*; [like أَحْوَضَ, q. v.]; syn. أُدَوِّرُ. (S, TA.) [Hence also, حَوَاطَ عَلَيْهِ, in the present day, is used to signify *He monopolized it.* See also 4.] — حَوَاطَ حَائِطًا, (K,) inf. n. ns above, (TA,) *He made a حَائِط [meaning either a walled garden or a wall; app. a wall of enclosure];* (K, TA;) as also احاطه. (IDrd, TA.) — See also 1.

3. حَاطَ فَلَانًا *He endeavoured to induce such a one to turn, or incline; or endeavoured to turn him by deceit, or guile; (دَاوَرَهُ) in a matter that he desired of him, and which he refused him:* (K:) as though each of them were guarding, or taking care of, (يَحَاطُ,) the other. (K: and so in the A, in illustration of what next follows.) *Endeavour thou to induce him to turn, or incline; or endeavour thou to turn him by deceit, or guile; [for he will relent to thee,] syn. دَاوَرَهُ.* (A, TA.)

4. حَاطَ بِهِ and احاط به signify the same [i. e. *It, or he, surrounded, encompassed, environed, enclosed, or hemmed in, it, or him.*] (TA.) You

say, احاط القوم بالبَد, inf. n. احاطة; and حاطوا به; *The people surrounded, encompassed, environed, encircled, or beset, the sides of the town.* (Mṣb.) And احاطت الخيل بفلان, (S, TA,) and احاطت به, (TA,) and احتاطت به, (S,) *The horses, or horsemen, surrounded, encompassed, environed, encircled, or beset, such a one.* (S, TA.) [And احاطوا به من جانبيه, meaning *They surrounded him on all his sides*; lit. *on his two sides*: see جَنَّبَ.] — It is said in the Kur [xvii. 62], إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ *Verily thy Lord hath men in his grasp, or power:* (Bd, TA:) or *hath destroyed them*; meaning Kureysh. (Bd.) You say also, أَحَاطَ بِفُلَانٍ, meaning *Such a one was destroyed*: or *his destruction drew near.* (TA.) And hence the saying in the Kur [xviii. 40], وَأَحَاطَ بِفُتُوخِهِ *And its fruit became smitten by that which destroyed and spoiled it:* (TA:) or *his possessions became destroyed*: from العَدُوَّ *the enemy surrounded him*. (Bd.) [Hence also, in the same, ii. 75], وَأَحَاطَتْ بِهِ خَطِيئَتُهُ *And over whom his sin hath gained the mastery, affecting all the circumstances of his case, so that he hath become as though he were entirely encompassed thereby:* (Bd:) or *who hath died in the belief of a plurality of Gods.* (TA.) You also say, احاط به الأمر *The thing beset him on every side, so that he had no place of escape from it.* (TA.) And احاط عليه *He took it entirely to himself, debarring others from it:* [see also 2.] (TA in art. شَرَبَ.) — احاط به, (K,) or احاطا به, (S, Mṣb, TA,) and احاط به عليه, (S, TA,) *He comprehended it, or knew it altogether, in all its modes or circumstances;* he knew it extrinsically and intrinsically; (Mṣb;) or he attained the utmost particular thereof, and had a comprehensive and complete knowledge thereof: or he attained everything [relating to it], and the utmost knowledge thereof. (K, accord. to different copies. [In the CK, أَحْصَى عَلَيْهِ is put, erroneously, for احاط عليه.] It is said in the Kur [xxvii. 22], أَحَاطْتُ بِمَا نَزَلَ نَحْطُ بِهِ *I have known in all its circumstances, or modes, that which thou hast not so known.* (TA.) And you say also, عَلِمَ احاطة *He knew it in all its circumstances, or modes; nothing of them escaping him.* (TA.) — See also 2.

5: see 1, in two places.

8. احتاط: see 4. — Also *He took the course prescribed by prudence, precaution, or good judgment; he used precaution; he took the sure course;* (S,*, K,*, TA;) *for himself;* (S, TA;) [and *against the thing:*] he sought the most successful means, and took the surest method; *for [the accomplishment, or attainment, of] the thing.* (Mṣb.) The subst. [denoting the abstract signification of the inf. n., حَيْطَة, (Mṣb,) i. e. حَيْطَة and حَيْطَة, (K, TA,) which latter is originally حَوَاطَة, (TA,) [and is also an inf. n. of 1.] and حَوَاطَة. (K, TA.) Some hold احتياط to belong to art. حَيْط. (Mṣb.) You say also استحاط في الأمور [mean-

ing in like manner *He took the course prescribed by prudence, &c., in affairs, or in the affairs:* as is shown below: see مُحْتَاط]. (TA.)

10: see 8.

حَوَاطُ A twisted string of two colours, black and red, (IAqr, K,) called بَرِيم, (IAqr,) upon which are beads and a crescent of silver, which a woman binds upon her waist, [and which is bound upon a boy, (see 1,)] in order that the evil eye may not smite her [or him]: (IAqr, K:) and also the crescent above mentioned; as well as the string with it. (TA.) [See also تَحَوِيطَة.]

حَوَاطَة: }
حَيْطَة: } see 8.
حَيْطَة: }

حَوَاط: see what next follows.

حَوَاطَة An enclosure (حَظِيرَة) made for wheat: (S, K:) or it signifies a thing which one soon quits, or relinquishes, or from which one soon abstains; and so حَوَاطُ, as occurring [accord. to one relation] in a verse cited voce عَرَسَ. (L.)

حَاطَ, [originally either حَوِيطُ or حَوِيطُ] like سَيِّدُ, A man who guards, protects, or defends, (يَحَاطُ,) his family and his brethren. (TA.)

حَوَاطُ A monopolizer: so in the present day.]

حَوَاطُ أُمُورٍ *The undertakers, superintendents, or managers, of an affair.* (K, TA.) [See a verse cited voce عَرَسَ.]

حَائِطُ A wall. (Mṣb,*, K, TA:) or a wall of enclosure: (Mṣb,*, TA:) or one that surrounds a garden: (Mgh:) [often applied to a fence of wood, or sticks, or of reeds, or canes:] so called because it surrounds what is within it; (TA;) but it is a subst., like سَقْفٌ and رُكْنٌ, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from حَاطَ: (Mṣb:) pl. حَيْطَانُ, (S, Mṣb, K,) in which the و is changed into ي because of the keareh before it, (S,) but by rule it should be حَوَاطَانُ; (Sb, K;) and حَيْطَانُ. (IAqr, K.) — And hence, (Mgh,) A garden, (Mgh, Mṣb, K,) in general: or a garden of palm-trees, surrounded by a wall: (TA:) pl. حَوَاطِيطُ. (Mṣb, TA.)

افْعَلِ الْأَحْوَاطَ *Do thou that which is most comprehensive in relation to the principles of the ordinances [applying to the case], (الْأَصُولُ الْأَحْكَامُ) and furthest from the sophistications of interpretations not according to the obvious meanings.* (Mṣb.) And هَذَا أَحْوَاطُ *This is more, or most, conducive to put [one] in a position of احتياط [or taking the course prescribed by prudence, precaution, or good judgment; &c.:* see 8]. (Mgh.) The word أَحْوَاطُ is from the phrase حَاطَ الْحِمَارُ عَاتَتَهُ; not from الاحتياط; because the افعَل of excess is not formed from a verb of five letters: (Mṣb:) or it is anomalous,

like *أَخْصَرُ* from *الِإِخْتَصَارُ* (Mgh.) [It may be rendered *More*, or *most*, *prudent*: or *more*, or *most*, *sure*.]

تَحُوطٌ and *التَّحُوطُ* &c.: see what next follows.

تَحِيطٌ and *تَحُوطٌ* (ISK, TS, K) and *تَحِيطٌ* and *تَحُوطٌ* (TS, K) and *تَحِيطٌ* and *تَحُوطٌ* (L, K) [and *تَحُوطٌ* and *تَحِيطٌ* (mentioned, with the third and fourth, in Freytag's Arab. Prov., ii. 803, as on the authority of Fr.)] : *The year of dearth, scarcity, or straitness, that destroys the beasts*, (Fr, K, TA,) or *men*: (A, TA:) *تَحُوطٌ* being from *حَاطَ* in the sense of *أَحَاطَ*; or it is used as a term of good omen; accord. to the A. (TA.) You say, *وَقَعُوا فِي تَحِيطٍ*, &c., [the last word being a noun imperfectly decl., † *They fell into the affliction of a year of dearth, &c.*] (ISK, TA.)

تَحْوِيطَةٌ *A thing that is hung upon a boy to repel the evil eye*: of the dial. of El-Yemen. (TA.) [See also *حَوْطٌ*.]

مَحَاطٌ *A place behind the camels or other beasts and the people [to whom they belong], surrounding and protecting them*: (K:) some say that *أَرْضٌ مَحَاطٌ* signifies *land surrounded by a wall*: if not so surrounded, it is termed *ضَاحِيَةٌ*. (TA.)

فُلَانٌ مَحَاطٌ بِهِ † *Such a one is slain; is destroyed*. (TA.)

مُحِيطٌ [act. part. n. of 4; *Surrounding, encompassing, or enclosing*: &c.] — It is said in the Kur [lxxxv. 20], *وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ*, † *And God, behind them, includeth them altogether within his power; not one shall escape Him*. (TA.) And again, [xi. 85], *عَذَابٌ يَوْمَ مُحِيطٍ*, † *The punishment of a day which shall beset on every side so that there shall be no place of escape from it*: (TA:) or of a destructive day; meaning the day of resurrection: or the punishment [of a day] of extermination: the epithet, which is that of the punishment, being applied to the day because it includes it. (Bd.) And again, [ii. 18], *وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ*, explained by Mujāhid as signifying † *And God will collect together the unbelievers on the day of resurrection*. (TA.)

كُرْمٌ مُحُوطٌ *A vine having a wall built around it*. (S.)

مُسْتَحِيطٌ فِيهِ and *هُوَ مُحَاطٌ فِي أَمْرِهِ* [He is taking the course prescribed by prudence, precaution, or good judgment; or using precaution; or taking the sure course; or seeking the most successful means, and taking the surest method; in his affair: see B]. (TA.)

مُسْتَحِيطٌ: see what next precedes.

تَحِيطٌ: see *تَحِيطٌ*.

حوق

1. *حَاقَهُ*, [aor. *يَحُوقُ*], inf. n. *حَوْقٌ*, *He*, or *it*, was in, or on, the *حَاقَةُ* [or *side*] of it; i. e., of a thing. (TA.) — *He visited him*. (TA.) — See also 2.

2. *حَوَّهَ*, (K,) inf. n. *تَحْوِيفٌ*, (TA,) *He put him, or it, on the حَاقَةُ*, (K, TA,) i. e., the *side*. (TA.) — *It* (the [rain called] *وَسْبِيٌّ*) *surrounded it*; namely, a place; (K;) as though it took its *حَاقَاتُ* [or *sides*]. (TA.) — *سَلَّطَ عَلَيْهِمْ طَاعُونٌ*, occurring in a trad., means [A pestilence was made to overcome them] turning the hearts [of those witnessing its effects] from confidence, and inclining them to removal and flight therefrom; (K, TA;) from *حَاقَةُ* signifying the “side” of a place: (TA:) but some relate it otherwise, saying *يَحُوقُ*, like *يَقُولُ*: (K:) and some say *يَحْرِقُ*; and thus A'Obeid affirms it to be. (TA. [See 2 in art. *حرف*.])

3. *تَحَوَّهَ* *He took its حَاقَةُ* [or *side*]: and *he took from its حَاقَةُ*: as also *تَحَوَّهَ*: (TA:) or *he took by little and little from it*, namely, a thing, (S, K,) or from its *حَاقَاتُ* [or *sides*]; (S in art. *حيف*;) as also *تَحَوَّهَ* and *تَحَوَّهَ*. (S and K* in that art.) Abd-Allah Ibn-'Ajlān En-Nahdee says, (TA,) or some other poet, (L in art. *خوف*),

* *تَحَوَّفَ الرَّحْلُ مِنْهَا تَامِبًا قَرِيرًا*
* *كَمَا تَحَوَّفَ عُودَ الثَّبَعَةِ السَّفْنُ*

[*Her saddle abraded from a long and high, compact hump; like as the piece of shin used for smoothing arrows has abraded from the rod of the tree called ثَبَعَة*]. (TA.) [See also 5 in art. *خوف*, where another reading of this verse is given.]

حَاقٌ: see *حَاقَةُ*. — *A certain vein, of a green colour, or of a dark, or an ashy, dust-colour, (أَخْضَرُ), beneath the tongue*: (O, Mgh:) there are two veins of this description, called the *حَاقَاتُ*: (K:) accord. to some, the *ف* is with teshdeed. (TA.)

حَوْقٌ: see *حَاقَةُ*, first and last significations. — Also *A skin that is slit [in several places, into a number of thongs or strips], of a form like that of the إِزَارُ* [or *waist-wrapper*], worn [round the hips] by one who is in *menstruis*, and by boys; (S, K;) i. e. *أَحْوَافٌ*: (S:) pl. *أَحْوَافٌ*: (TA:) accord. to I'Asq, a skin that is slit into thongs or strips: or, as he says on one occasion, *أَوْتَرٌ*, i. e., (TA,) *أَنْفَاقَةٌ* of skin or leather, slit into strips of the width of four fingers each, (IAqr, K, TA,) or a span, (IAqr, TA,) worn by a young girl before she has attained to puberty, (IAqr, K, TA,) and worn by her in *menstruis*; of the dial. of El-Hijáz; in the dial. of Nejd called *رَهْطٌ*: (IAqr, TA:) or red skin or leather, cut in the form of thongs or strips, upon which are put [ornaments of the kind termed] *شَدَرٌ*; worn by a girl over her garments: (K:) [see also *خَوْفٌ*]: accord. to I'ath, i. q. *بَقِيرَةٌ*; i. e. a garment without sleeves. (TA.) — *A thing, (K,) i. e. a kind of vehicle in which a woman rides upon a camel, (TA,) resembling, but not the same as, the فَوْجُجُ*: (K:) of the dial. of the people of El-Howf [in 'Omán], and of the people of Esh-Shihr. (TA.)

حَاقَةُ *A side of anything; originally حَوَّهَةٌ*

(Mgh;) and so *حَوْقٌ*: (TA:) *حَاقَاتَانِ* signifying the two sides of a valley (S, Mgh, K) &c.; (K;) i. e., of any other thing: (TA:) pl. *حَاقَاتُ* (Mgh, K) and *حِيفٌ*, which is irregular, and *حِيفٌ*, which is regular, and *حَوَائِفٌ*, which is extr., like *حَوَائِجُ*, and changed by transposition to *حَوَائِ*, (TA in art. *حيف*), and [coll. gen. n.] *حَاقٌ* (Ham p. 159.) It is said in a trad., *عَلَيْكُمْ بِحَاقَاتِ الطَّرِيقِ* [Keep ye (O women) to the sides of the road]. (TA.) — Also, of the *دَوَائِسُ* [or bulls or cows that tread wheat or other grain] (K, TA) in the *كُدْسُ* [or wheat &c. collected together in the place where it is trodden out], (TA,) *Such as is, or are, at the extremity, exceeding the others in going round*. (K, TA.) — *Want*: (K:) and *hardness, or difficulty, of life*; (K, TA;) as also *حَوْقٌ*. (TA.)

مُحَوَّقٌ *Bordered with herbage*. (TA in art. *عهد*.)

حوق

1. *حَاقَ*, aor. *يَحُوقُ*, (S,) inf. n. *حَوْقٌ*, (S, K,) *He swept a house, or chamber*. (S.) — *He rubbed and smoothened* (K, TA) a thing. (TA.) — *He sharpened a spear-head*. (Ham p. 177.) — *حَاقَ بِهِ*, (TK,) [aor. as above], inf. n. *حَوْقٌ*, (K,) [like *حَاقَ بِهِ*, aor. *يَحِيقُ*, inf. n. *حَيْقٌ*], *It surrounded, encompassed, encircled, or beset, him, or it*. (K, TK.)

حَوْقٌ: see *حَوْقٌ*, in two places. — Also i. q. *حَوْقَةٌ* [npp. as meaning *A soft, or weak, penis, such as that of an old man*]. (TA.)

حَوْقٌ The [corona or] surrounding edges of the glans of the penis; (S, K;) as also *حَوْقٌ*, (Ibn-'Abbád, K,) which is a rare dial. var., (TA,) and *حَوْقٌ*: (Ibn-'Abbád, TA:) or *حَوْقٌ*, (K, TA,) with fet-h, (TA,) [in the CK *حَوْقٌ*] signifies *a roundness in the penis*. (Th, K.)

حَوْقٌ: see what next precedes.

حَوَاقَةٌ *Sweepings*. (S, K.) — And i. q. *فَيْشٌ* [(written in the TA with *س*, which is evidently a mistake, a result of an oversight,) *What is bad of anything; or what is collected hence and thence; or small particles, or fragments, of anything; or small rubbish, or broken particles of things, on the surface of the ground*]. (Ks, TA.)

أَحْوَاقٌ *A penis (TA) having a large glans; as also مُحَوَّقٌ*. (K, TA.) And *فَيْشَةٌ حَوْقَةٌ* (K) and *كَمَرَةٌ حَوْقَةٌ* (TA) *A large (K, TA) and prominent (TA) glans of a penis*. (K, TA.)

مَحُوقٌ [Swept. — And hence, † *Shaven*.] It is said in a trad., *يَسْجُدُونَ مَحُوقَةً رُؤُوسِهِمْ* † *They prostrate themselves having the middle of their heads shaven*: the removal of the hair from that part being likened to sweeping. (TA.) [Hence also] *أَرْضٌ مَحُوقَةٌ* † *Land having little, (K,) or very little, (TA,) herbage; by reason of paucity of rain*; (K, TA;) as though it were swept. (TA.) — *Rubbed and smoothened*; as also *مَحِيقٌ* (K, TA) and *مَحِيقٌ*. (TA.)

مَحِيقٌ: see *مَحُوقٌ*.

مَحْقَةٌ *A broom; a thing with which one sweeps.* (S, K.)

أَحْوَقُ : see مَحْوَقُ.

مَحْوِقُ : see مَحْوَقُ.

حوقل

حَوَّلَ, &c. : see art. حقل.

حوك

1. حَوَّكَ, aor. يَحْوُكُ, inf. n. حَوْكُ (S, Mgh, K) and حَيَّاكَ (K) and حَيَّاكَ (S, K,) [which last see also below,] *He wove the piece of cloth.* (S, K.) [See also art. حيك.] — Hence, حَاكَ الشَّعْرَ, aor. as above, inf. n. حَوْكُ, *He wove poetry.* (Mbr, TA.) — And يَحْوُكُ الْأَرْضَ, inf. n. حَوْكُ, *[The rain frets the surface of the ground; makes rippling lines upon it.]* (TA.) — حَاكَ الشَّيْءُ فِي صَدْرِي, (K,) inf. n. حَوْكُ, or, accord. to Az, the aor. of the verb in this case is يَحْيِكُ, (TA,) [and the inf. n. is حَيِّكُ, (see art. حيك.)] *† The thing became fixed in my mind.* (K.) [See also حَكَّ.]

5. احْتَاكَ, (Az in art. حيك,) and احْتَاكَ, (Ag, ISk, K in art. حيك,) i. q. *He drew his legs against his belly with the garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall.* (IAth, TA in art. حيو.) [See 1 in art. حيك.]

8: see 5.

حَوْكُ inf. n. of 1 [q. v.]. (S, Mgh, K.) — [Hence,] *† This is like this in age, and in aspect, appearance, or person.* (A, TA.) And نَاسٌ لَيْسَ عَلَيْهِمْ حَوْكَةٌ قُرَيْشٍ *† Men who do not resemble Kureysh.* (A, TA.)

هَوَّلًا: حَوْكُ سَوٍ, as used in the saying *هَوَّلًا: حَوْكُ سَوٍ*, meaning *† These are children that are lean, or emaciated, or slender in the bones, and small in the body, has no sing. form.* (O, TA.)

حَوْكَةٌ : see حَوْكُ.

حَيَّاكَ The art of rearing. (Lth, Mgh.) See also 1, of which it is said in the S and K to be an inf. n.]

حَاثَكَ *A weaver*: [fem. with ة:] (S, K:) pl. n. حَاثَكَةٌ and حَوَكَةٌ, (S, Mgh, Mgh, K,) the former regular, (TA,) and the latter anomalous, (S, TA,) like حَوَاتِنُ [pl. of حَاثِنٌ]; (S in art. حور;) and pl. fem. حَوَاتِكُ. (S, K.)

مَحَاكَ *A place of weaving.* (S, K.)

تَرَكْتُهُمْ فِي مَحْوَكَةٍ *† I left them [engaged] in fight.* (K, TA.)

حول

1. حَوَّلَ, (S, Mgh, Mgh, K, &c.,) aor. حَوَّلَ, (S, Mgh, Er-Rághib,) inf. n. حَوَّلُ and حَوُّوْلُ, (K, Bk. I.)

Er-Rághib) [and حَوَّلَانٌ], *It (a thing) became altered, transmuted, or changed,* (S, Mgh, Mgh, Er-Rághib, TA,) *from its state, or condition,* (S, Mgh,) *or from its natural state or condition, and its constitution;* as also *استحال*; (Mgh;) i. q. *† تحول*; (K:) which [here] signifies [as above; or] *it became altered, transmuted, or changed, whether essentially or substantially, or in respect of predicament [or state or condition], or by saying;* (Er-Rághib, TA;) and *† حال* signifies the same: (K:) or this last is said of a man, meaning *† تحول* [he shifted, or turned, from one thing to another]: (TA:) and hence, (TA,) *he became a Muslim*: (IAgr, K, TA:) for in this case one says of a man, *† تحول* *عَمَّا كَانَ* [he turned from that which he was worshipping to El-Islám]. (IAgr, TA.) — [Hence, also,] *حال*, inf. n. مَحَالٌ and حَيْلَةٌ, i. q. *† حال*, q. v. (Ham p. 652.) — And *حال* and *† استحال* *It (anything) shifted, or removed, or went, or became shifted or transferred; syn. تحول*: or *it moved*; syn. *تحرك*: so accord. to different copies of the K: or, accord. to the O, the former verb has both of these significations: (TA:) or it has the latter of these significations, said of a *شَخْصٌ* [i. e. a man, or person, or the figure of a thing seen from a distance]: (S:) or both verbs signify it (anything) *became altered, or changed,* (M, K,) *from straightness, or evenness, (K,) to crookedness, or unevenness.* (M, K.) You say, *حَالَتِ الْقَوْسُ* *The bow became crooked* (K, TA) *in the portion between the part grasped by the hand and the curved extremity; or in the curved extremity*: (TA:) or *reverted from the state into which it was brought by pressure [with the ثِقَاف], and became crooked in the portion between the part grasped by the hand and the curved extremity*; as also *† استحالت*: (S, O:) and in like manner, *† استحالت* *الْأَرْضُ عَنِ الْإِسْتَوَاءِ إِلَى الْعُوجِ* [The ground became altered, or changed, from evenness to unevenness]: (S:) or [simply] *† استحالت* *it became uneven*: (Mgh:) [and *أَحَالَتْ* (K in art. صمت) app. signifies the same:] or *† استحال* signifies it (a thing) *was disposed, or was about, to become altered, or changed.* (Er-Rághib, TA.) And *حال* *لَوْنُهُ* *Its colour altered, or changed, and became black.* (S.) And *حال* *It (a thing) shifted from its way, or manner, or direction.* (TA.) And *وَتَرَّ* *حال* *وَتَرَّ* *The string of the bow shifted from its place on the occasion of shooting: and حَالَتِ الْقَوْسُ حَالَتْ* [the bow shifted from its string.] (TA.) And *حال* *مِنْ مَكَانِهِ*, inf. n. حَوَّلُ, (O, TA,) or this is a simple subst., (S, M, K,) *He, or it, shifted, or removed, from his, or its, place.* (O, TA.) [See حَوَّلَ, below.] And *حال* *إِلَى مَكَانٍ آخَرَ* i. q. *† تحول* [i. e. *He, or it, shifted, or removed, or became shifted or transferred, to another place.*] (S.) And *حَوُّوْلُ*, inf. n. *حال* *عَنِ الْعَهْدِ*, i. q. *انقلب* [i. e. *He withdrew, or receded, from the covenant, compact, agreement, or engagement.*] (S.) *حَوُّوْلُ*, inf. n. *حال* *فِي مَتْنٍ قَرَبِهِ* — (S.) *He leaped, and rode, upon the back of his horse*; as also *† حال*: (S:) or *حال* *فِي ظَهْرِ دَابَّتِهِ* or *† حال* *he leaped,*

and seated himself firmly, upon the back of his beast; as also *† حال*: (K, TA:) and *حال* *عَلَى الْفَرَسِ*, (TA,) inf. n. *حَوَّلَةٌ*, (K, TA,) *he seated himself firmly upon the horse.* (K, TA.) — *حال* *صَبُوحُهُمْ عَلَى غُوبِهِمْ*, *Their morning-draught and their evening-draught became one, is said of people suffering from drought, and scarcity of milk.* (TA.) — *حال*, (Mgh, Mgh, K,) aor. as above, inf. n. *حَوَّلُ*, (Mgh,) said of a year (*حَوَّلُ*), (Mgh, K,) *It passed*: (Mgh:) or *it revolved and passed*: (Mgh:) or *it became complete.* (K.) You say, *حال* *عَلَيْهِ الْحَوْلُ*, (S, K,) inf. n. *حَوَّلُ* and *حَوُّوْلُ*, (K,) *The year passed over him, or it; [or he, or it, became a year old;]* (S, K;) as also *† حال*. (S.) And *حال*, alone, (Mgh, TA,) and *† حال* and *† أَحْوَلُ*, (Mgh,) *The year passed over it.* (Mgh, TA.) And *† حال* (S, K) and *† أَحْوَلُ* (S, TA) and *† احتال* (K) *A year passed over it; [or it became a year old;]* (S, K, TA;) said of wheat, or food, and of other things: (S, TA:) and so *حَالَتْ* and *† أَحَالَتْ* and *† أَحْوَلَتْ* said of a *دَارٌ* [or house]: (S:) or *حَالَتْ الدَّارُ* and *† أَحْوَلَتْ* *حِيلَ بِالدَّارِ* *years passed over the house*: (K:) or *the house became altered, or changed, and years passed over it*: and in like manner one says, *أَشْبَهَتْ وَأَعَامَتْ*. (TA.) And *حال* said of a boy, *A year passed over him; [or he became a year old;]* (S:) as also *† أحول*. (K.) And *حال* *بِالْمَكَانِ* *† حال* (Ks, S, Mgh, K) and *† أَحْوَلُ* (Ks, S, K) *He remained, stayed, abode, or dwelt, a year in the place*: (Ks, S, Mgh, K:) or, as some say, *a long time.* (TA.) — *حَالَتْ*, inf. n. *حِيَالٌ* (S, Mgh, K) and *حِيَالَةٌ* and *حَوُّوْلُ* and *حَوَّلَتْ* and *† أَحَالَتْ* and *† أَحْوَلَتْ* and *† أَحْوَلَتْ* (K) and *حَوَّلُ*; (S;) and *حَوَّلَتْ* (K;) said of a she-camel, (S, K,) &c., (K,) *She did not conceive, or become pregnant, during a year, or two years, or some years*: (K:) or *she, having been covered by the stallion, did not become pregnant*: (S, K:) or, said of a woman, and of a she-camel, *she did not become pregnant.* (Mgh.) And *حَالَتْ*, (S, Mgh, Mgh, TA,) and *† أَحَالَتْ*, (Mgh,) said of a palm-tree (*نَخْلَةٌ*), *It bore one year, and not another year*: (Mgh, TA:) or *did not bear*, (S, Mgh,) *having been fecundated.* (S.) — *بَيْنَ* *حال* *الشَّيْءِ بَيْنِي وَبَيْنَكَ*, (S, Er-Rághib,) inf. n. *حَيْلُونَةٌ*, [originally *حَيْلُونَةٌ*] (Mgh, Mgh,) like *كَيْلُونَةٌ* [i. q.], (Mgh,) and *حَوُّوْلُ* (Mgh) and *حَوَّلُ*, (Er-Rághib, TA,) *The thing intervened as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction,* (S, K, Er-Rághib, TA,) *between me and thee,* (S, Er-Rághib, TA,) *or between the two things.* (K.) You say, *حال* *النَّهْرِ بَيْنَنَا* *The river intervened as a separation, or an obstacle, between us, preventing conjunction, or communication.* (Mgh.) And *حال* *الشَّيْءِ دُونَ الشَّيْءِ* [The thing intervened as an obstacle in the way to the thing]. (S voce وَأَعْلَمُوا, It is said in the Kur [viii. 24], *وَأَعْلَمُوا* [And know ye that God interreneth, or interposeth, between the man and his heart, or secret thoughts, or desire]: indicating that He turns him from his desire: (Er-Rághib, TA:) or that He possesses his heart, and

turns it as He wills : (O, TA :) or that a man cannot believe nor disbelieve unless it be God's will : (Jel :) or, as some say, that God destroys a man ; or reduces him to the vilest condition of life, in order that he may not know, after knowing, anything. (Er-Rāghib, TA. [See other remote interpretations in the Ksh, and the Expos. of Bd.]) And in the same [xxxiv. 53], وَجِئِلْ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ [And an obstacle shall be made to intervene between them and that which they shall eagerly desire]. (TA.)—And **حَالُ الشَّيْءِ** *The thing poured out, or forth.* (TA.) [See also 4.] — **تَحَالَ** (S, K,) and **حَالَتْ**, inf. n. **حَوَّلَ** (K,) the latter, of the dial. of Temeem, accord. to Lth, (TA,) [but see what follows,] inf. n. **حَوَّلَ** ; (S, M, Mgh, K ;) and **أَحْوَلْتُ** (S, K,) inf. n. **أَحْوَلْتُ** ; (K ;) *His eye [squinted ; i. e.] had the white apparent at the outer angle, and the black next the inner angle : (M, K :) or had the black turning towards the nose : (Lth, M, K :) or had one of the two blacks turned towards the nose, and the other towards the temple : (Mgh :) or had its black next the outer angle : or his eye was as though it looked towards the جَوَاج [or supra-orbital bone] : or had the black inclining towards the outer angle : (M, K :) the first of which meanings is that commonly known : but some say that **حَالَتْ** signifies it was turned from its proper state : or it is anomalous : (TA :) the epithet applied to the man is **أَحْوَلُ** (S, Mgh, K,) and **حَوَّلُ** : and that applied to the eye is [the fem. of the former of these, i. e.] **حَوْلَةٌ** : (K :) the pl. of which, and of the masc., is **حَوَّل**. (Har p. 412.)*

2. **حَوَّلَ**, inf. n. **تَحْوِيلٌ**, *He altered it, transmuted it, or changed it, whether essentially, or substantially, or in respect of predicament [or state or condition], or by saying ; (Er-Rāghib, TA ;) [as also أحواله.]*—[Hence, *He turned it over, or about, in his mind, considering what might be its results, and so managed it ; namely, an affair ; like قلبه.*] You say, **رَجُلٌ بَصِيرٌ بِتَحْوِيلِ الْأُمُورِ** [A man who is knowing, skilful, or intelligent, in turning affairs over, or about, in his mind, &c.]. (S, TA.) And **أَحَالَ رَأْيَهُ فِي الْأَمْرِ** *He altered, or changed, his opinion respecting the thing, or affair.* (MA.)—*He shifted it, removed it, or transferred it, from one place to another : (S, * Mgh, O, Mgh, TA :) or حَوَّلَهُ إِلَيْهِ* *he shifted it, removed it, or transferred it, to it, or him : (K :) and أَحَالَهُ* signifies the same. (Mgh.) [Hence,] **حَوَّلَ الرِّدَاءَ** (Mgh,) inf. n. as above, (Mgh,) *He put the right side of the [garment called] رداء on the left : (Mgh :) or he shifted each extremity of the رداء to the place of the other.* (Mgh.)—*He transferred, or transcribed, what was in it, namely, a book, or writing, to another, without doing away with the original form.* (TA.)—*He made it, or pronounced it to be, مُحَالٌ [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible].* (K. [See also 4.]) — **حَوَّلَ عَيْنَهُ** : see 4. — See also 5, in two places. — **حَوَّلْتُ** said of a she-camel &c., i. q. **حَالَتْ** : (K :) see 1.

3. **حَاوَلَهُ** (S, M, K,) inf. n. **مُحَاوَلَةٌ** (M, K, KL) and **حَوَّلَ** (M, K, TA, [in the CK, erroneously, حَوَّلَ]) *He desired it : (S, KL :) he sought it : (M, K, KL :) or he sought it by an artful contrivance or device ; or by artful, or skilful, management ; by turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object ; syn. طَلَبَهُ بِحِيلَةٍ (A,) or بِالْحِيلَةِ.* (Har p. 326.) Abou-Heiyeh En-Numeyree says,

* وَمَنْ يُحَاوِلُ شَيْئًا فِي فَمِ الْأَسَدِ *
[And who will seek to get a thing in the mouth of the lion?] (Freytag's Arab. Prov. ii. 714.) And one says, **حَاوَلَ مِنْهَا الْجَمَاعَ** [He desired, or sought, of her, copulation, using blandishment, or artifice, for that purpose]. (T in art. رَوَد.) **بِكَ أَحَاوِلُ** occurring in a trad., means **بِكَ أَطَالِبُ** [app. By means of Thee I seek, or demand, that which I want]. (Az, M, A, TA.) One says also, **حَاوَلْتُهُ** [I sought, or endeavoured, to induce him to do the thing], and **أَنْ يَتْرَكَهُ** [to leave it]. (A in art. دَوَّر.) And, of water, **حَاوَلَ أَنْ يَجْمَدَ** (L and K in art. جَمَد.) † *It was about to congeal, or freeze ; was at the point of congealing, or freezing.* (TK in that art.) — **حَاوَلْتُ لَهُ بَصْرِي** *I looked sharply, or intently, at him ; I cast my eyes at him.* (ISd, K.)

4. **أَحَالَ**, as an intrans. v. : see 1, in eighteen places. — **تَجَنَّبَ رَوْضَةً وَأَحَالَ يَغْدُو** [He withdrew from a meadow, and set to running,] is a prov., meaning he forsook abundance of herbage, or of the goods and conveniences and comforts of life, and preferred to it straitness, or difficulty. (S.) — **أَحَالَ عَلَيْهِ بِالسَّوْطِ** *He set upon him with the whip, (S, MA, K,) يَضْرِبُهُ [striking him] : (S :) or he desired to strike him with the whip : or he struck him with the whip : (MA :) and أَحَلَّتْهُ بِالسَّوْطِ* [if **أَحَلَّتْهُ** be not a mistranscription for **أَحَلَّتْ عَلَيْهِ**, in the MS. from which I take this, as it may be inferred to be from what here precedes and follows,] *I aimed at him with the whip, and with the spear, and set upon him with it : whence the saying, of him who has struck one at the point of death, and killed him, يُجِلُّ الْمَوْتَ عَلَى الْقَرْبِ* [as it were] *to hang upon, and cleave to, striking ; like as the spear is made to cleave to the مُحَال* *مُحَال*, who is the person thrust, or pierced. (Mgh.) El-Farcdak says, (S, TA,) addressing Hubeireh Ibn-Damdam, (TA,)

* وَكُنْتُ كَذَلِكِ السَّوْطِ لَهَا رَأَى دَمًا *
* بِصَاحِبِهِ يَوْمًا أَحَالَ عَلَى الدَّمِ *

i. e. [And thou wast like the wicked wolf : when he saw blood upon his companion, one day,] *he set upon the blood.* (S, TA.)—[Hence, perhaps,] **حَالَ عَلَيْهِ** *He reckoned him, or esteemed him, weak.* (K.) — **أَحَالَ اللَّيْلُ** *Night poured upon the earth ; (K ;) and came on.* (TA.) [See also 1, last sentence but one.] — **أَحَالَ بَفْلَانِ الْخُبْزِ** *The bread fattened such a one ; and in like*

manner one says of anything by which one becomes fat. (AA, TA.)—And **أَحَالَ** *He did, or said, what was مُحَالٌ [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible].* (S, Sgh, K, *.) — And *His camels did not conceive, or become pregnant, (AA, S, K,) during a year, or two years, or some years, (K,) having been covered.* (S.) — As a trans. v. : see 2, in three places. — **أَحَالَ الْغَرِيرَ** *He referred the creditor, from himself, [for the payment of what was due to him,] to another.* (M, K.) And **أَحَلَّتْهُ بَدِينَهُ** *I transferred his debt [i. e. the debt due to him from me] by making another person than myself responsible for it.* (Mgh.) And **أَحَلْتُ زَيْدًا بِمَا كَانَ لَهُ عَلَى عَلِيٍّ عَلَى رَجُلٍ** *I referred, or turned over, Zeyd, for the payment of what was due to him from me, to a certain man, transferring the responsibility for the debt to the latter : in which case, I am termed مُحِيلٌ ; and Zeyd is termed مُحَالٌ ; and the other man, حَوِيلٌ ; and مُحْتَالٌ عليه, and مُحَالٌ عليه ; and the property, مُحَالٌ به ; (Mgh :) and حَيْلٌ [originally حَوِيلٌ or حَوِيلٌ] also, is applied to him to whom the reference is made ; and to him who accepts the reference ; both together being termed حَيَلَانٌ.* (Abou-Sa'eed, TA.) And you say, **أَحَالَ عَلَيْهِ بَدِينَهُ** [He referred a person to him for the payment of his debt]. (S.) And **أَحَالَ** [alone] *He transferred the debt for which he was responsible to the responsibility of another.* (Har p. 59.) And **أَحَلْتُ الْأَمْرَ عَلَى زَيْدٍ** [I turned over the affair to Zeyd ;] *I made the performance of the affair to be required restrictively of Zeyd.* (Mgh.) — **أَحَالَ عَلَيْهِ الْمَاءَ** *He poured out the water upon it : (K :) or أَحَالَ الْمَاءَ مِنَ الدُّوِّ* *he poured forth the water from the bucket, and turned over the latter.* (S.) — **أَحَالَ اللَّهُ الْحَوْلَ** [God made the year to pass over him, or it] : (Lh, TA :) or **أَحَالَ اللَّهُ الْحَوْلَ** *God made the year complete.* (K, TA.) — **أَحَالَ الرَّجُلُ إِبْنَهُ** [The man made his she-camels to pass the year without becoming pregnant ; or] *the stallion did not cover the man's she-camels during the year.* (Lh, TA.) — **أَحْوَلَ عَيْنَهُ** (Ks, Lh, S,) or **أَحَالَهَا**, and **أَحْوَلَهَا** (K,) *He made his eye to be حَوْلَةٌ [i. e. squinting, &c.].* (Ks, Lh, S, K.) [See 1, last sentence.] — **أَحَالَ كَلَامَهُ** *He made his speech مُحَالٌ [i. e. absurd, inconsistent, or self-contradictory].* (S. [See also 2.]) — **مَا أَحْوَلَ** *How fluctuating, and shifting, and varying, are thy evasions, wiles, artifices, or artful contrivances or devices !* (Har p. 309.) — And **مَا أَحْوَلَتْ** *How surpassing is he in the practice of evasions, shifts, wiles, artifices, or artful contrivances or devices ; or in turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object !* (Fr, S, K ;) as also **أَحْيَلَهُ** (Fr, S in art. حَيْل, and K.)

5. **تَحَوَّلَ** : see 1, first sentence, in three places. [Hence,] **تَحَوَّلَ مُبْتَدِعًا** [He turned innovator]. (O and K in art. بَدَعَ.) — *It shifted, or removed,*

or went, or became shifted or transferred, (S, Mṣb, K,) from one place to another, (S,) or from its place; (Mṣb;) as also **حَوَّلَ** (S, Mṣb, K*) [and **حَال** and **احْتَالَ**, as shown above: see 1, near the beginning.] You say, **تَحَوَّلَ مِنْ مَكَانِهِ** *It shifted, &c., from its place.* (Mṣb.) And **تَحَوَّلَ عَنْهُ** *It shifted from it to another.* (K.) And **تَحَوَّلَ إِلَى مَكَانٍ آخَرَ** *q. v.* (S.) And **تَحَوَّلَتِ الْبَجَرَةُ** *The Milky Way became in the midst of the sky; which it does in the summer, (Sh, K, TA,) when the season of heat comes on. (Sh, TA.)*—See also 8, in two places. = Also, (S, K,) or **تَحَوَّلَ حَالًا**, (TA,) *He carried a bundle upon his back.* (S, K, TA.) And **تَحَوَّلَ كَذَا** *He put a thing in the [garment called] كَذَا, and then carried it on his back.* (M, K.)—**تَحَوَّلَ بِالْمَوْعِظَةِ** *He sought to avail himself of the state in which he might be rendered prompt, or willing, to accept admonition.* (AA, K.)

8. **احْتَالَ عَلَيْهِ بِالْأَدْنَى** [meaning *He was referred, or turned over, to him for the payment of the debt*] is from **الْحَوَالَةُ**. (S, TA.) You say, **احْتَالَ زَيْدٌ بِمَا كَانَ لَهُ عَلَى رَجُلٍ** *Zeyd was referred, or turned over, for the payment of what was due to him from me, to a certain man, to whom the responsibility for the debt was transferred.* (Mgh.)—**احْتَالَ** said of a year; see 1. **احْتَالَ** (S, MA, Mṣb, K, KL) and **تَحَوَّلَ** (S, K) and **تَحِيلَ** (K) signify the same, (S, K,) from **الْحَيْلَةُ** [q. v.]; (S;) and **حَالٌ**, (Ham p. 652,) inf. n. **مَحَالٌ** and **حَيْلَةٌ**, (Ham ib. and K,*) also signifies the same as **احْتَالَ**; (Ham ib.) which means *He practised حَيْلَةً* [i. e. an evasion or elusion, a shift, a wile, an artifice, or an artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient, &c.]: (MA, KL:) or he exercised art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, (K, TA,) with subtilty: (TA:) or he sought **الْحَيْلَةَ** i. e. [means of evading, or eluding, a thing, or of effecting an object, by] the exercise of art, artifice, cunning, ingenuity, or skill, in the management of affairs; by the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object. (Mṣb.) You say, **احْتَالَ فِي الْأَمْرِ** and **تَحَوَّلَ** [&c., *He practised an evasion or elusion, &c., in the affair.*] (K.) [And **احْتَالَ عَلَيْهِ** *He practised an artifice, or an artful contrivance or device, &c., against him.* And **احْتَالَ لِعِيَالِهِ** *He exercised art, artifice, cunning, ingenuity, or skill, in the management of affairs, for his family, or household.*] = **احْتَوَلُوهُ** *They encompassed, or surrounded, him; or made him to be in the midst of them.* (M, O, K.)

9. **احْوَلَتْ عَنْهُ**: see 1, last sentence.—**احْوَلَتْ**: see 11.]

10. **استَحَالَ**: see 1, in six places.—Also *It* (speech, or language, S, Mṣb, or a thing, TA) became **مَحَالٌ** [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (S, Mṣb,

TA.) = **استَحَالَ** *He looked at it, (S, M, K,) namely, a شَخْصٌ [i. e. a man, or person, or the figure of a thing seen at a distance], (S,) to see if it moved: (S, M, K:) as though he sought, or desired, its motion and change. (TA.)* And **استَحَالَ الْجَبَامُ** *He looked at [the waterless clouds, or the clouds that had poured forth their water, to see if they changed or moved]. (TA.)*—*He reckoned it مُحَالٌ* [i. e. absurd, inconsistent, &c.: see above]. (KL)

11. **احْوَلَّتِ الْأَرْضُ**, (K, TA, [in the CK **احْوَلَّتِ**]) inf. n. **اِحْوِيلَانٌ**, (TA,) *The land became green, and its herbage stood erect, or became strong and erect.* (K, TA.) [See **خَوْلَةٌ**.]

حَالٌ *The state, condition, or case, (صفة) of a thing; [considered as subject to change;] (Mṣb, Er-Rāghib, TA;) as also حَالَةٌ: (Mṣb:) or the quality, or manner of being, and state, or condition, of a man, (K, TA,) in respect of good or evil; (TA;) as also حَالَةٌ: (K:) or the particular case, or predicament, of a man &c., in respect of changing events, in the soul and the body and the acquisitions: (Er-Rāghib, TA:) and in the conventional language of the logicians, a fleeting, or quickly-transient, quality, such as accidental heat and cold and moisture and dryness; as also حَالَةٌ: (TA:) anything changing: (Ham p. 288:) the time in which one is; (Lth, K;) [the present time;] the end of the past, and the beginning of the future: and as a conventional term, [in grammar, the present tense: and the future: and also] a denotative of state of the agent or of the objective complement; [the former termed **حَالٌ مِنَ الْفَاعِلِ**; and the latter, **مَنْصُوبٌ حَالٌ مِنَ الْمَفْعُولِ**; and each said to be **عَلَى الْحَالِ**, i. e. put in the accus. case as a denotative of state, unless expressed by a complete proposition;] as **زَيْدٌ فِي قَاتِلًا** in the phrase **زَيْدٌ فِي الدَّارِ قَاتِلًا** [Zeyd is in the house, standing], and in **ضَرَبْتُ زَيْدًا قَاتِلًا** [I beat Zeyd standing]: (Ibn-El-Kemāl, TA:) it is fem., like **حَالَةٌ**; (Mṣb;) and masc.; (Mṣb, K;) but mostly fem.: (TA:) the pl. is **أَحْوَالٌ** and **أَحْوَةٌ**, (K,) [both properly pls. of pauc., but the former often used as a pl. of mult., and often signifying circumstances,] the latter anomalous: (TA:) the pl. of **حَالَةٌ** is **حَالَاتٌ**: (TA:) or **حَالَةٌ** is the n. un. or sing. of **حَالٌ** and **أَحْوَالٌ** [and **حَالَاتٌ**], used in relation to a man. (S, O.) You say **حَالٌ حَسَنٌ** and **حَسَنَةٌ حَالَةٌ** [A good state or condition &c.; as also **حَالَةٌ حَسَنَةٌ**]. (Mṣb.) And **أَحْوَالُهُ** and **حَالَاتُهُ** *The changes, or vicissitudes, of time or fortune.* (K.) [And **فِي الْحَالِ** and **أَفْعَلُهُ حَالًا** *Do thou it now, or immediately.* And **عَلَى كُلِّ حَالٍ** *In any case: a phrase of frequent occurrence.* The phrase **فِي الْحَالِ** *The tongue of the case said, (often used by late writers,) means the case seemed to say.*] = **أَحْوَالٌ**, or burden: (Ham p. 299:) [whence, perhaps, **خَفِيفُ الْحَالِ** (which see in what follows) as meaning *having a small family to maintain:*] and hence, (Ham ib.,)*

a bundle, or bundle of clothes, (**كَارَةٌ**) which is carried on the back (S, Ham ib.) by a man: (S:) or a thing that a man carries on his back, (ISd, O, K,) whatever it be. (ISd, TA.)—A [garment of the hind called] **كَتَا** in which one collects, or seeks and collects, dry herbage: (O, K:) or a garment, or piece of stuff, of which two ends are tied in a knot behind the flanks, and the other two ends over the head; in which one collects dry herbage; also called **شُكْبَانٌ**. (TA in art. شُكْبَانٌ.) = A child's go-cart, by means of which he practises walking; (S, K*, TA;) resembling a small **عَجَلَةٌ**; (S;) also called **دَرَجَةٌ** [q. v.]. (S, TA.) = The part of a horse that is the place of the **بُيْدَ** [or saddle-cloth]: or the line along the middle of the back: (K, TA:) or **حَالٌ مَتْنِ الْفَرَسِ** signifies the middle of the back of the horse; the place of the **بُيْدَ**. (S.) [See also its syn. **خَفِيفُ الْحَالِ** signifies the same as **خَفِيفُ الْحَادِ**, (A in art. حَوْدٌ,) which means *A man light of back; (S, A, L, Mṣb, all in art. حَوْدٌ;) i. e. having little property: and also having a small family to maintain; (L in that art. ;) or having little property and a small family to maintain; (L and K in that art. ;) like خَفِيفُ الظَّهْرِ. (A, L, Mṣb, all in that art.)* = **بَلُوحٌ مُدٌ**: (S, K:) from **حَالٌ** “it became altered, or changed.” (TA.) It is said in a trad. that the **حَال** of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the **حَال** of the river [Nile] and put it into the mouth of Pharaoh; (S, TA;) but here it has the meaning next following. (TA.) **بَلُوحٌ جَدِيدٌ مُدٌ**; syn. **خَفِيفَةٌ**. (K, and Ham p. 288.) And **Soft earth**. (K, and Ham ib.)—And hence, **Weakness**, and **softness**. (Ham ib.)—**Stinking flesh-meat**. (Ham ib.)—**Hot ashes** (IAqr, K, and Ham ib.)—**The leaves of the شَمْرُ** [acacia, or mimosa, gummifera,] beaten and shaken off into a garment, or piece of cloth. (K.)—**Milk**. (M, K.) = In the dial. of Hudheyl, (IAqr, TA,) **A wife**. (IAqr, K.)

حَوْلٌ *A year; (S, Mṣb, K, Er-Rāghib, &c. ;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rāghib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Harāllec, TA:) and even if it has not passed; because it will be [properly speaking] a حَوْلٌ: an inf. n. used as a simple subst.: (Mṣb:) pl. [of pauc., but also used as a pl. of mult.,] **أَحْوَالٌ** (M, Mṣb, K) and [of mult.] **حَوُولٌ** and **حَوُولٌ**, (M, K,) the former with **ا** and the latter with **و**. (TA.) = **Strength**, power, might, or force; syn. **قُوَّةٌ**; (S, TA;) as also **حَوْلَةٌ** [originally **حَوْلَةٌ**] (TA) and **حَوْلَةٌ**, (K, TA,) or this last is a n. un. from **حَوْلٌ**: (TA:) it is in the soul and the body and the acquisitions: and hence the saying, in a trad., **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ** [There is no strength nor power but in, or by means of, God, the High, the Great]: (Er-Rāghib, TA:) or it here signifies motion; [see also **حَوْلَةٌ**]; and the meaning is, *there is no motion nor power,**

or ability, but by the will of God: (AHeyth, TA:) or, as some say, the meaning is, there is no *حوَل* [i. e. changing, or turning, or receding,] from disobedience, nor *قُوَّة* [i. e. power] to obey, but by the accommodating, or disposing, of God. (Māb.) — See also *حِيلَة*. — *حَوَلٌ شَيْءٌ*: The lateral, or adjacent, part to which a thing may shift, or remove: (Er-Rāghib, TA:) or the environs [of a thing]. (Māb.) You say, *قَعَدُوا حَوَلَهُ*, (S, K,*) or *قَعَدْنَا حَوَلَهُ*, the noun being in the accus. case as an adv. n. of place, i. e., [They sat, or we sat, around him, or it, or] in his, or its, environs; (Māb;) and *حَوَالِهِ*, and *حَوَالِيهِ*, (S, K,*) dual of *حَوَل*, (TA,) and *حَوَالِيهِ*, (S, Māb, K,*) dual of *حَوَال*, (TA,) and *أَحْوَالِهِ*, (ISd, K,*) pl. of *حَوَل*, and used to give intensiveness to the meaning: (ISd, TA:) but you should not say *أَللَّهُمَّ حَوَالَيْنَا* (S, Sgh.) And *وَلَا عَلَيْنَا* [O God, be Thou around us as our protector, and not against us,] occurs in a trad. respecting prayer. (TA.) It is said, in the Expos. of the exm. cited as testimonies by Sb, that one sometimes says *حَوَالَيْكَ* and *حَوَالِيكَ*, meaning *Around thee, in every direction*; dividing the surrounding parts into two; like as one says, *أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ*, not meaning that any of the surrounding parts remained vacant. (TA.) [See also an ex. voce *دَنَدَنَ*.]

حَوَلٌ inf. n. of *عَيَّنَهُ*. (S, K,*) [See 1, last sentence.] — See also *حَائِلٌ*.

حَوَلٌ: see *حَوَلٌ*: — and see also 1, last sentence.

حَوَلٌ: see *حَوَلٌ*: — and *حَائِلٌ*: — and *حَيَالٌ*.

حَوَلٌ Removal from one place to another, in a passive sense; a subst. from *تَحَوَّلَ*: (S, O, K,*) and in an active sense; a subst. from *حَوَّلَهُ*: (K,*) accord. to ISd, it is the latter [only]; (TA:) as also *حَوِيلٌ*. (K,*) Hence, in the *Kur* [xviii. 108], *لَا يَبْتَغُونَ عَنْهَا حَوَلًا* [They shall not desire removal from it]: (S, M, O, K,*) or, as some say, it here means *حِيلَة*; i. e. they shall not [desire to] practise, or seek to practise, any evasion from it to another abode. (TA.) — See also *حِيلَة* [of which it is said to be both a syn. and a pl.]. — And see *حَوْنَة*. — Also *A furrow, or trench, in the ground, in which palm-trees are planted in a row.* (ISd, K,*)

حَالَةٌ; pl. *حَالَاتٌ*: see *حَالٌ*, in seven places.

حَوْنَة Motion, or removal, (*تَحَوَّلٌ* or *تَحَرُّكٌ*) accord. to different copies of the *K*, the former being the reading in the TA, and change of state. (K,*) [See also *حَوَلٌ*. And see *عَلَى الْفَرَسِ*, of which it is the inf. n.] — See also *حِيلَة*. — And see *حَوَلٌ*, as meaning *قُوَّة*.

حَوْنَة: see *حَوَلٌ*: — and *حِيلَة*. — Also *A wonder, or wonderful thing*: pl. *حَوْنٌ*. (K,*) [but probably this should be *حَوَلٌ*, as below.] — [It is also used as a pl., signifying *Wonders*.] You

say, *هَذَا مِنْ حَوْنَةِ الدَّهْرِ* This is of the wonders of the age, or of time, or fortune; as also *مِنْ حَوْنِهِ*, and *جَوْنِهِ* [pl. of *حِيلَة*], and *حَوْلَانِهِ*. (K, TA: the last, in one copy of the *K*, *حَوْلَانِهِ*, and in the *CK* *حَوْلَانِهِ*.) — An evil, or abominable, event or accident; (K, TA:*) a calamity, or misfortune: pl. *حَوْنٌ*: as in the saying, *هُوَ حَوْنَةٌ مِنَ الْحَوَلِ* It is a calamity of calamities. (S, TA.) It is also used as an epithet; so that one says, *جَاءَ بِأَمْرٍ حَوْنَةً* [He did, or brought to pass, an evil, or abominable, thing]. (M, TA.)

حَوْنَة (S, M, Māb, K, &c.,) originally *حَوْنَة*, (Er-Rāghib, TA,) [said to be an inf. n., (see 8,)] and *حَوَلٌ* (S, M, K) and *حَوِيلٌ* and *حَوِيلٌ* (M, K,*) which is also a pl. of the first, (K,*) and *حَوِيلٌ* (K,*) and *حَوْنَة* (Ks, TA) and *حَوِيلٌ* (M, K) and *مَحَانَة* (Ham p. 652) and *حَائِلَة* (S, K) and *مَحَالٌ* (M, K,*) [said to be an inf. n., (see 8,)] and *مَحِيلَة* (Sgh, TA,) i. q. *اِخْتِيَالٌ* and *تَحَوَّلٌ* and *تَحَوَّلٌ*; (M, K,*) [see 8,] [or *A mode, or manner, of changing from one state to another, or of shifting from one thing to another*; *حِيلَة* being of the measure *فَعْلَة* from *حَالٌ*, like *جَلَسَة* &c. from *جَلَسَ* &c.; or from *تَحَوَّلٌ* as syn. with *حَالٌ*; (see what follows;) *a mode, or means, of evading or eluding a thing, or of effecting an object; an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient*;] *a means of effecting one's transition from that which he dislikes to that which he likes*; (KT, in explanation of the first word;) *art, artifice, cunning, ingenuity, or skill*, (Māb, K,*) *in the management of affairs*; i. e. the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in the mind, so as to find a way of attaining one's object; (Māb;) and *excellence of consideration or deliberation*; and *ability to manage according to one's own free will*, (K, TA,) *with subtilty*: (TA:) accord. to Er-Rāghib, *حِيلَة* signifies *a means of attaining to some state concealedly*; and it is mostly used of that in which is sin, or offence, or disobedience; but sometimes of that in the exercise of which is wisdom; and hence God is described as *شَدِيدٌ* *بِالْحَيَالِ*, meaning *strong in attaining, concealedly from men, to that in which is wisdom*: accord.

to Abu-l-Bakā, it is from *التَّحَوُّلُ*; because by it one shifts from one state to another, by a species of forecast, and gentleness, or delicacy, so as to change a thing from its outward appearance: (TA:) the pl. of *حِيلَة* is *جَوْنٌ* and *جَوِيلٌ* [which latter is the most common form, and also, as well as *جَوْنٌ*, said to be syn. with the sing.,] and *جَوِيلَاتٌ*. (K,*) One says, *لَا حِيلَةَ لَهُ* [He has no mode, or means, of evading &c.]. (TA.) [And *مَا بِيَدِي حِيلَة* I have no mode, or means, of evading &c.]. And *الْمَرْءُ يَعْجُزُ لَا مَحَانَةَ* [Man becomes impotent: there is no avoiding it]. (S,*) *لَا يَدُ* means *لَا مَحَانَةَ* [There is no avoiding it, or escaping it]. (S, K,*) One says, *أَتِ الْمَوْتُ* [Death comes: there is no avoiding

it]. (S,*) See also *جَوَلٌ*. — And see *حَوْنَة*: — and *حَوَلٌ*. — *عِلْمُ الْحَيَالِ* The science of mechanics.]

حَوْنَة: see *حَوَلٌ*, in two places.

حَوِيلٌ A solid-hoofed animal in his first year: (S, O:) or a solid-hoofed animal, &c., a year old; a yearling: (K,*) it is applied in this sense to a camel: and also to a plant: (TA:) and so *حَوِيلٌ* and *مَحِيلٌ* applied to wheat, or food, &c.: (S, O:) and *مَحَوِيلٌ* applied to a boy-child: (K,*) or, as some say, this signifies in the state of childhood; not limited to a year old: (TA:) the fem. of *حَوِيلٌ* is *حَوِيلَة*: pl. [masc. *حَوِيلَاتٌ* (S, K,*) and] fem. *حَوِيلَاتٌ*. (S, K,*) *حَوِيلُ الْغَضَا* Young trees of the kind called *غَضَا*. (TA.)

حَوِيلٌ: see *حَوَلٌ*.

حَوْلَانٌ and *حَوْلَانَةٌ*, the latter like *عَنْبَاءٌ* and *سَيَرَاءٌ*, which are the only other words of this measure, (S, K,*) accord. to Kh, (S,*) [The membrane that encloses the she-camel's fetus in the womb;] to the she-camel, like the *مَشِيمَة* (K, TA) to the woman; (TA:) i. e., (K,*) a skin (S, K,*) of a dark, or an ashy, dust-colour (*خَضِرَاءٌ*), full of water, (K,*) which comes forth with the fetus, containing *أَغْرَاسٌ* [pl. of *غَرَسٌ*, q. v.], and having lines, or streaks, which are red, and of a dark, or an ashy, dust-colour (*خَضِرٌ*): (S, K,*) or it comes forth after the fetus, in the first *سَلَى*; and is the first thing that comes forth therefrom: so says ISk: and the word is sometimes used in relation to a woman: (TA:) or, accord. to AZ, the water that comes forth upon the head of the fetus, [i. e.] at the birth: (S,*) or a membrane like a large bucket, which is full of water, and bursts when it falls upon the ground: then comes forth the *سَلَى*; and a day, or two days, after that, the *صَلَاة*. (TA.) Hence the saying, *نَزَلُوا فِي مِثْلِ حَوْلَاءَ* (K,*) and *فِي مِثْلِ حَوْلَاءَ النَّاقَةِ* (TA,*) They alighted amid abundance of water and green herbage. (K, TA,*) And *رَأَيْتُ أَرْضًا مِثْلَ الْحَوْلَاءِ* I saw land having dark green herbage. (TA.) — See also *حَوْنَة*.

حَوْنَة: see *حَوَلَانٌ* and *حَوْلَانٌ* and *حَوْلَانَةٌ*.

حَوْنٌ: see *حَائِلٌ*, in four places.

حَوْنٌ: see *حَوَلٌ*, in two places.

حَوَالٌ The changing, or varying, of time, or fortune. (K,*) — *حَوَالِيهِ*, and *حَوَالِيهِ*, and *حَوَالِيَهُ*: see *حَوَلٌ*.

حَوَالٌ: see *حَائِلٌ*, in two places.

حَيَالٌ [in the *CK*, erroneously, *حَيَالٌ*] The front of a thing, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front; syn. *قُبَالَة*. (K, and Māb in art. *حَمِيلٌ*.) You say, *قُمْتُ حَيَالَهُ* I stood in front of him; in the part, place, or location, that was over against him, opposite to him, &c.; syn. *قُبَالَتَهُ*. (Māb in art. *حَمِيلٌ*.) And *قَعَدَ حَيَالَهُ*

and بِجَاهِهِ *He sat in front of him, over against him, opposite to him, facing or fronting him*; syn. بِإِزَائِهِ. (§, K.) And هَذَا جِهَالٌ كَلِمَتِكَ *This is opposite to thy saying*; syn. مُقَابَلَةٌ; in the accus. case, as an adv. n. of place: thus related by IʿAṣr from the Arabs: but one may also say جِهَالٌ كَلِمَتِكَ [*the opposite of thy saying*], making the phrase to consist of an inchoative and an enunciative: so says ISd. (TA.) It is originally with و [in the place of the ي]. (§, O.) — عَلَى جِهَالِهِ [*By himself or itself; independently*]. You say, أَعْطَى كُلَّ وَاحِدٍ مِنْهُمْ عَلَى *Give thou to every one of them by himself*; syn. بِأَنْفِرَادِهِ. (§ in art. وَحْد.); or عَلَيَّ جِهَالِهِ. (Mgh in art. حِيل.) And فَعَلْتُ كُلَّ شَيْءٍ عَلَى *I did everything by itself*; syn. بِأَنْفِرَادِهِ. (Mgh in art. حِيل.) — Also *A string that is tied from the camel's بَطْن [or belly-girth] to his حَقَب [or hind girth], to prevent the حَقَب from going against the sheath of his penis*: (K:) so, too, in the M: but in the O, as on the authority of AA, حَوْلٌ, like صُرْدٌ, signifies *the string that is between the حَقَب and the بَطْن*. (TA.)

حَوِيلٌ: see 4, in the latter half of the paragraph. — [Hence,] One who is *responsihle*, or *answerable*. (K.) — And *A witness*. (K.) = See also حَوِيلٌ: — and حَيْثُ. — Also [*Desire: or a seeking: or a seeking by an artful contrivance or device, or by artful or shilful management, to find a way of attaining an object:*] a subst. from حَاوَيْتُهُ. (S, O, K.)

حَوَالَة The effecting a transition of one river, or rivulet, to another. (M, K.) [This is what is meant by the **حوالة** in **المزارعة**, mentioned in the Mgh, as "customary in the cases of certain plants, as rice, and the **بادرنجان**, and in planting."] — The transfer of a claim, or of a debt, by shifting the responsibility from one person to another: (Mgh:) the transfer of a debt by shifting the responsibility of him who transfers it to him to whom it is transferred: (KT:) [a reference made by a debtor, of his creditor, to a debtor of the former, for the payment of what is owed by the former to the latter: an order for the payment of a debt, or of a sum of money, given by one person, upon another, to a third person: so in the present day:] a subst. (S, K) from **أَحَالَ عَلَيْهِ بِدَيْنِهِ** (S,) or from **أَحْلَتْهُ بِدَيْنِهِ** (Mgh,) or from **أَحَالَ الْغَرِيمَ** (K.) [See 4.] — A responsibility; accountableness. (K.)

حَوَالِي and حَوَالِي: see the next paragraph.

حَوَّلَ, applied to a man, signifies بَصِيرٌ بِتَحْوِيلٍ [i. e. *Knowing, skilful, or intelligent, in turning affairs over, or about, in his mind, considering what may be their results, and so managing them*]; (S, TA;) as also حَوَّلَ قَلْبَ and حَوَّلِيَّ قَلْبَ (TA, and so in copies of the S.) and حَوَّلِيَّ قَلْبِيَّ (TA, and so in a copy of the S.) and حَوَّلِيَّ قَلْبِيَّ (TA;) and حَوَّلَ حَوَّلَةً signifies مُحْتَالٌ [i. e. *one who exercises art, artifice, cunning,*

ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; &c.; see the verb (8) of which مُحْتَال is the part n.]: (Ṣ:) or حَوَّلٌ and حَوَّلٌ and حَوَّلَةٌ and حَوَّلَةٌ and حَوَّلِيٌّ, [in the CK, erroneously, حَوَّلِيٌّ] like سَكَّرِيٌّ, [in the CK like سَكَّرِيٌّ], and حَوَالِيٌّ and حَوَالِيٌّ and حَوَالِيٌّ, signify شَدِيدُ الْإِحْتِيَالِ [i. e. one who exercises great art, artifice, &c.]: (Sgh, K:) all of these forms are mentioned by ISd, except حَوَّلَةٌ and حَوَّلِيٌّ: (TA:) accord. to some, حَوَّلٌ signifies experienced, or expert, in affairs; or one who has been tried, or proved, and strengthened by experience in affairs: (Har p. 312:) and حَوَّلٌ signifies the same as حَوَّلٌ; (Ham p. 34;) having much حِيلَةٌ [i. e. art, artifice, &c.]: accord. to analogy, it should be [حَالٌ], like مَالٌ and صَالٌ as epithets applied to a man: (Idem pp. 530 and 531:) حَيَّالٌ, also, [in like manner,] signifies صَاحِبُ حِيلَةٍ [i. e. one who exercises art, artifice, &c., as above]; and so حَيَّالِيٌّ [from حَيَّلَ, pl. of, or syn. with, حِيلَةٌ]: (TA:) and حَوَّلٌ [mentioned above (in the CK, erroneously, in this instance, حَوَالٍ)] signifies also cunning, or intelligent, or skilful and knowing; and quick and sharp or vigorous or effectire; syn. مُنَكَّرٌ ضَمِيرٌ; (K, TA;) applied to a man. (TA.)

حَبْلٌ: see 4, in the latter half of the paragraph.

حَوْلِي : see حَوْل, in three places.

حَوْلُ : see **حَوَالِ**.

حَائِلٌ *Altering, or being transmuted, or changing; or altered, or transmuted, or changed; [in any manner; and particularly] in colour; (K, TA;) and becoming, or become, black; applied to a bone, and any other thing. (TA.)—Anything [shifting, or moving, or] that has shifted, or moved, in (فِي [app. a mistranscription for مِنْ from]) its place. (TA.)—A she-camel, and any female, not conceiving, or not becoming pregnant, during a year, (M, K,) or two years, (K,) or some years: (M, K:) or a she-camel not pregnant (S, Mṣb, K) after having been covered by the stallion; (S, K;) because denoting a change from what is usual; (Er-Rūghib, TA;) and in like manner applied to a ewe, or she-goat; (TA;) and to a woman: (Mṣb:) pl. حَيَالٌ and حَوَلٌ (S, K) and حَوَلٌ (K,) and حَوَلٌ (M, K) is a quasi-pl. n.: (M, TA:) [whence,] حَائِلٌ and حَوَلٌ used as intensive epithets: or حَائِلٌ signifies not conceiving in one year, (K, TA,) when she has been covered: (TA:) and حَوَلٌ and حَائِلٌ, not conceiving during two years; (K;) not conceiving in the first year after having been covered, nor in the next following year; like عَوِطٌ and عَيْطٌ and عَوِطٌ: (S in art. عَوِط:) one says also, تَحَتَّ عَلَى حَوَلٍ and حَوَلٌ [app. meaning She conceived after having failed to do so for two years; for it*

seems that in this case حَوْل and حَوْلٌ are inf. ns., or that the latter is a subst. having the sense of an inf. n.: see 1, and see also [عَوِطٌ]: (TA:) and حَائِلٌ signifies the same as حَائِلٌ. (K.) Also A palm-tree (Mab, K) that bears one year, and not another year: (K:) or not bearing. (Mab.) — The female young one of a camel, at the time of her birth: the male is termed سَعْبٌ: (S, K:) pl. حَوَالٌ and حَوَائِلٌ. (TA.) One says, نَبَتْ النَّاقَةَ حَائِلًا حَسَنَةً [The she-camel brought forth a beautiful female young one]. (S.) And لَا أَفْعَلُ ذَاكَ مَا أَرَزَمْتُ أُمَّ حَائِلٍ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]. (S.) — Also, (Lth, Mgh, O, TA,) and حَوَالٌ (Lth, K) and حَوْلٌ and حَوْلٌ, (K,) A thing that intervenes as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things. (Lth, Mgh,* O, K.) One says, بَيْنَهُمَا حَوَالٌ هَذَا حَوَالٌ [This is a thing intervening as a separation, &c., between them two]; like حَاجَزٌ and حَاجِزٌ. (Lth, O, TA.) حَائِلَةٌ: see حَائِلَةٌ.

أَحْوَلٌ; and its fern. حَوْلَةٌ: see 1, last sentence.
 — أَحْوَلٌ مِنْ بَوْلِ الْجَمَلِ [*More wry than the urine of the he-camel*]: because it does not come forth straight, but [backwards, and] inclining to one side: a prov. (TA.) — هُوَ أَحْوَلُ مِنْكَ *He is one who has more حيلة* [meaning art, artifice, cunning, ingenuity, or skill, in the management of affairs, &c.,] *than thou*; (Fr, S, K;) as also أَحْيَلُ. (K.) And هُوَ أَحْيَلُ النَّاسِ *He is the most artful, cunning, ingenious, or skilful, of men*; originally أَحْوَلُ. (MF in art. رُود: see رُود.)

أَحْبَلُ: see the next preceding paragraph, in two places.

أَنْ تُخْطِئَ حَوْلًا وَتُصِيبَ means تَحَاوِلُ الْأَرْضَ حَوْلًا, (O, K,) i. e. *The leaving the land unsown one year, and sowing it another year: whereby the land is strenghtened.* (TK.)

مَحَالٌ: see **حَيْلَةٌ**, in two places: — and see also **مَعَالَةٌ**, in three places.

مُحَالٌ; and مُحَالٌ عَلَيْهِ; and مُحَالٌ بِهِ: see 4,
 in the latter half of the paragraph. — مُحَالٌ also
 signifies [*Absurd; inconsistent; self-contradict-
 ory;*] comprising two contradictories; as when
 one speaks of one body in two places in one
 case [or time]: (Er-Rāghib, TA:) *that cannot
 be conceived as existing in reality:* (TA:) i. q.
 بَاطِلٌ [as meaning *untrue, or unreal*]; (Mṣb,
 TĀ;) *impossible; that cannot be:* (Mṣb:) *per-
 verted; turned from its proper way or manner
 of being;* (K;) applied to speech; (S, K;) as
 also مُسْتَحِيلٌ. (K.)

مُحَوَّلٌ: see مُحِيزٌ:—and see also حَوَائِي, in two places.

مُجِيلٌ: see 4, in the latter half of the paragraph.—Also A woman that brings forth a boy next after a girl; or the reverse: and in like

together]. (Lh, TA.) — كَانَتْ تُحَوِّى وَرَاءَهُ بِعَبَاءَةٍ occurring in a trad. of Safeeyeh, means *She used to wind an عباءة or a كساء round the hump of the camel, behind him, and then to ride upon it.* (Iath. [See حَوِيَّة.])

5. تحوى, (S, K,) inf. n. تَحَوَّى, (K,) *It assumed a round, or circular, form; or coiled itself: (K:) or it gathered itself together, and coiled itself, or assumed a round, or circular, form.* (S.) You say, تَحَوَّتِ الْحَيَّةُ (S, K*) *The serpent gathered itself together, and wound, or coiled, itself: (TA:) whence, as some say, the word حَيَّة: (K:) and in like manner one says of the intestines. (K.)* — See also 2, in two places.

6: see 1.

8: see 1, in four places. = احتوى حَوِيًّا *He made a small watering-trough, or tank, for his camels.* (TA.)

حَوَى, (Az, IB, TA,) or حَوِيَّة, (K,) *The having, or assuming, a round, or circular, or coiled, form; or roundness or circularity [or the state of being coiled]; of anything; (Az, K, TA;) as, for instance, of a serpent; (Az, IB, TA;) and of certain asterisms, which appear regularly disposed in a round, or circular, form. (Az, TA.)* [See 5.]

حَوَاة *A place that comprises, comprehends, or contains, a thing: for instance, the belly [or womb] of the mother is a حَوَاة to the child [or foetus]. (TA.) — A collection of tents (بُيُوت), near together; as also مُحَوَّى: (K:) or a collection of tents (بُيُوت) of people, made of camel's fur: (S:) or a collection of tents (بُيُوت) of people, at a water: (TA:) pl. أَحْوَاة: (S, TA:) and مُحَوَّى [app. مُحَوَّى] and مُحَوَّى [app. مُحَوَّى] signify a place in which the tents (بُيُوت) of a tribe are collected together: (Lth, TA:) the last is of the dial. of El-Yemen, where it is applied to a few small tents collected together in a tract, or region, of fruitful, or productive, land: (TA:) and its pl. is مُحَاوِي [or, more probably, مُحَاو; with the article, الْمُحَاوِي]. (Lth, TA.) *A tent of [gnats'] hair, and of [camels'] fur, of the Arabs of the desert.* (KL.)*

حَوَى Possessing, after deserving, or after becoming entitled. (IAar, K.) = *A small watering-trough, or tank, (K, TA,) which a man makes for his camel; called also مَرْكُو. (TA.)* [See also the next paragraph.]

حَوِيَّة: see حَوَى. = Also *A winding, or circling, or coiled, gut or intestine; and so حَوِيَّة and حَوِيَّة: (K:) [also called حَوِيَّة: or the [kind of gut, or intestine, termed] دَوَاة in the belly of the sheep or goat; as also حَوِيَّة البَطْن and حَوِيَّة البَطْن: (IAar:) حَوِيَّة and حَوِيَّة البَطْن all signify the same: (S:) the pl. is حَوَايَا: (K:) or this is the pl. of حَوِيَّة, signifying the أَمْعَاء [or intestines into which the food passes from the stomach]; and the pl. of*

حَوَايَا and حَوَايَا is [said to be] حَوَايَا; (S;) but IB says that this latter pl. is not held to be allowable by Sb, and that حَوَايَا is the pl. of all the three sing., [originally] of the measure فَعَالِل as pl. of the first, and فَوَاعِل as pl. of the second and third [though in these two cases it should be by rule حَوَايَا]: AHeyth says that حَوَايَا as pl. of حَوَايَا is like زَوَايَا as pl. of زَاوِيَّة: and ISk mentions الحَوَايَات as pl. of الحَوَايَا and الحَوَايَا, [in the latter case like قَاصَعَات as pl. of قَاصِعَة,] and explains it as signifying بَنَاتِ الدَّيْن [app. meaning the small guts, or intestines, in which originate the luteals]. (TA.) — Also sing. of حَوَايَا signifying *Winding excavations or hollows, whirh the rain fills, and in which it remains a long time because the soil at the bottom thereof is cohesive and hard, retaining the water: the Arabs call them [also] أَمْعَاء, likening them to the حَوَايَا of the belly: accord. to AA, the pl. signifies i. q. مَسَاطِح [pl. of مَسَطَح], made by collecting earth and stones upon smooth and hard rock, to confine thereby water: accord. to IB, on the authority of IKh, wells that are dug in the district of Kelb, in hard ground, whereby is confined the water of the torrents, which they drink throughout the year: accord. to Naqr, a certain construction with masses of rock in the form of a pool, on the way to Et-Tughlibeyeh, near Oud: accord. to ISd, the sing. signifies a smooth and hard rock which is surrounded with stones and earth, in which water collects. (TA.) — Also *A [garment of the hind called] كَسَاء, stuffed [with ثَمَر or the like], which is wound round the hump of the camel; (S, K,*) i. q. سَوِيَّة, except that the former is only for camels, and the latter is sometimes for other animals: pl. حَوَايَا: (S:) a subst. from 2 in the last of the senses assigned to it above: (Iath:) [the same is app. meant by what here follows:] a certain thing that is prepared for a woman to ride upon. (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumaheer said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأَيْتُ حَوَايَا عَلَيَّهَا الْهِنَايَا [meaning I saw the حَوَايَا with the men of courage upon them]: (S:) [for] مَنِيَّة [sing. of مَنَايَا] means + "a man of courage upon his saddle." (TA.)**

حَوِيَّة [a dim. of حَيَّة]: see what next follows.

حَوَات (حَوَات) *A man who collects serpents*; and so حَوَات: [which latter, vulgarly pronounced حَوَات, is also now applied to a serpent-charmer; and a juggler who performs various tricks with serpents &c.]: (K in art. حى:) or the latter, (S in that art.,) or both, (T in that art.,) *an owner of serpents; (T, S;) and so حَاي: (T:) the pl. of حَاو is حَوَاة. (TA.)* — [Hence,] حَوَاة + الحَوَاة وَالْحَوَاة *The constellations Serpentarius and Serpens. (Kzw.)*

حَاو: see what next precedes.

حَوِيَّة: see حَوِيَّة, in three places.

حَوِيَّة: see حَوِيَّة, in two places.

حَاوِي: see حَاوِي, in art. حَاو.

حَيَّة [meaning *A serpent*] is said by some to be from تَحَوَّى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd, K, TA;) and to be originally حَوِيَّة; (TA in art. حى;) and their opinion is strengthened by the forms and meaning of the words حَوَاة and حَوَات (TA) [and by the form and meaning of the word مَحَوَاة]: or the حَيَّة is so called because of the length of its life (لَطُولُ حَيَاتِهَا). (K. [See the next art.])

أَحْوَى: }
أَحْوَى: } see art. حَو.

حَوَاة [app. مَحَوَّى]: see حَوَاة.

حَيَات *A land abounding with serpents: (TA:) or containing serpents; as also مَحَيَاة. (Ibn-Es-Sarrāj, S in art. حى.)*

حَوَات pass. part. n. of حَوَاة. (Mab.)

مَحَوَّى: see حَوَاة.

مَحَوَّى [app. مُحَوَّى]: see حَوَاة.

حَوَى or حَى and حَوَى

1. حَيَّى, (S, Mgh, Mab, K,) and حَى, (S, K,) which latter is the more common, (Fr, S,) [like حَيَّا, originally حَيَّل,] dual حَيَّيَا, and حَيَّا, (Fr,) pl. حَيَّوَا, (Fr, S,) like حَشُّوَا, (S,) and حَيَّوَا, (Fr, S,) as some say, (S,) aor. يَحْيِي, (S, Mab, K,) and يَحْيِي, (Fr, K,) [like يَمْلِكُ, originally يَمْلِكُ] occurring in poetry, but improper, and disallowed by the Bagrees, (Fr,) inf. n. حَيَّاة [q. v. infra], (IB, Mgh, Mab,) or حَيَّاة, (K,) and حَيَّ and حَيَّوَان, (IB,) which last has an intensive signification, like its contr. مَوْتَان, (Mab,) *He, or it, lived; or was, or became, in the state termed حَيَّاة*, explained below. (S, K.) [The inf. n. حَيَّوَان (q. v. infra) suggests the supposition that حَيَّى may be originally حَيَّو; but I find no authority for this supposition; and if it be the case, this verb presents the only instance of a root of which the medial radical letter is ي and the final و.] — حَيَّوَا, said of a people, or company of men, + *They were, or became, in good condition: (AA, S:) or they were, or became, fat, by having the means of subsistence, بَعْدَ هَزَالٍ [after leanness]. (AZ. [See also 4.])* — You say also, حَيَّتِ النَّارُ, inf. n. حَيَّاة and حَيَّاة, + [The fire was, or became, alive, or burning,] like as you say, مَاتَتْ. (AHn.) — حَيَّى الطَّرِيقَ + *The road, or way, was, or became, apparent, or distinct. (K.)* One says, إِذَا حَيَّى + [When the road, or way, becomes apparent, or distinct, to thee, take to the right]. (TA.) — حَيَّى مِنْهُ and حَيَّى, aor. يَحْيِي, inf. n. حَيَّاة: see 10, in two places. — حَيَّى الخَمِينِ: see 2.

2. *حَيَّاهُ*, inf. n. *تَحْيَاةٌ*, (Mgh, Msh, K,) in its primary sense, i. q. *أَحْيَاهُ*. (Mgh.) You say, *حَيَّاهُ* (S, K,) meaning *May God preserve thee alive; prolong thy life; or make thee to continue in life*; syn. *أَبْقَاهُ*; (Fr, Selemeh Ibn-'Āṣim, K;) as also *أَحْيَاهُ*; (Selemeh Ibn-'Āṣim, TA;) or *عَمَّرَكَ*: (Abou-'Othmān El-Māzineeh, Mgh, TA;) or *may God save thee; or make thee to be free from evil, or harm, or the like*: (Fr, TA;) or *may God make thee to have dominion*: (Fr, S, K;) or *may God honour thee, and benefit thee*. (Ham. p. 489.) And *حَيَّاهُ* *وَبَيَّاهُ* [explained in art. *بى*]. (TA.) And *حَيَّاهُ* *وَجْهَكَ* [May God preserve thy face: see *مَحْيَا*]. (Ham p. 23.)—Also *He said to him حَيَّاهُ*, explained above: (Mgh:) originally, *he prayed for his life*; and then, *he prayed for him*, absolutely: (Msh:) *he saluted him*; (K, TA;) and so *تَحْيَاةٌ* *حَيَّاهُ* *تَحْيَاةٌ* (Lb, TA:) as used in the language of the law, *he said to him, سَلِّمْ عَلَيَّكَ*. (Msh.)—[See also *تَحْيَاةٌ*, below.] *حَيَّاهُ* *الْخَمْسِينَ* [in the CK (erroneously) *الْخَمْسِينَ* *حَيَّاهُ*] *He approached [the age of] fifty*. (IAgr, K, TA.) *حَيَّاهُ* *حَسَنَةً* and *حَسَنًا* [I wrote a beautiful *ح*]. (TA in *الالف اللينة*.)

3. *حَايَيْتُ النَّارَ*, (inf. n. *مُحَايَاةٌ*, TA,) i. q. *أَحْيَيْتُهَا* [i. e. *+ I gave life to, enlivened, or revived, the fire*] by blowing. (K.) [See also 2 in art. *رهب*; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] *مُحَايَاةٌ* also signifies *Nourishment* [*غذاء*] [which is properly speaking a subst., but seems to be here used as an inf. n.] *for, or of, a child*, (K, TA,) *with that whereby is his life, or, as in the M, because thereby is his life*. (TA.)

4. *أَحْيَاهُ* (S, Msh, K, &c.) inf. n. *أَحْيَاةٌ*, (TA,) said of God, (S, Msh,) *He made him alive, to live, or be a living being; quickened, endued with life, vivified, [revivified, revived, or resuscitated,] him*. (S, Msh, K.) Hence, in the Kūr [lxv. last verse], *أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى*, (S, TA,) i. e. *Is not That Doer of these things (Jel) [able to quicken the dead?]*.—See also 2, in two places.—*+ He (God) endued him with the intellectual faculty*: as in the saying, in the Kūr [vi. 122], *أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ*, *+ [And is he who was intellectually dead and whom we have endued with the intellectual faculty . . . ?]*. (Er-Rāghib.)—See also 3.—*أَحْيَاهُ* *الْأَرْضَ* *+ He (God) revived the earth, or land, by the rain, so as to produce in it plants, or herbage*. (TA.) And *أَحْيَيْتُ الْأَرْضَ* *+ The land was tilled, and made productive*. (AHn.) And *أَحْيَاهُ* *النَّوَاتِ* *+ He turned to use the unowned and unused and uncultivated land by walling it round or sowing it or building upon it and the like*. (TA.)—Also *+ He (a man) found the land to be fruitful, or abundant in herbage*, (S, K,) *with fresh herbage*. (K.)—*أَحْيَاهُ* *النَّيْلَ* *+ He passed the night in religious service, worship, adoration, or devotion, abstaining from sleep*: (TA:) or

[simply] *he remained awake during the night*. (W p. 9.) And *أَحْيَاهُ* *لَيْلَتَهُ* *He passed his night awake*. (MA.)—*أَحْيَاهُ* *النَّاقَةَ* *The she-camel had living offspring*; (S, K;) *her offspring seldom, or never, died*. (S.)—*أَحْيَاهُ* *الْقَوْمَ* *The people, or company of men, had their cattle living*: (K:) or *had their cattle in good condition*: (AA, S, K:) or *had rain, so that their beasts obtained herbage to such a degree that they became fat*: (AZ:) or *they (themselves) became in a state of abundance of herbage, or plenty*. (S, K. [See also 1.]])

5. *تَحْيَاةٌ* *+ He shrank from it*: taken from *الْحَيَاةُ* [or *الْحَيَاةُ*]; because it is of the nature of the living to shrink: or it is originally *تَحَوَّى*; the *و* being changed into *ي*; or [in other words] from *الْحَيَاةُ* “the act of collecting,” [inf. n. of *الْحَوَاةُ*] like *تَحْيَزَ* from *الْحَوَزُ*. (TA.) [See also 10.]

[6. *تَحْيَاةٌ* as quasi-pass. of 3, *He quickened, enlivened, or revived, himself*. See an ex. voce *رُوحٌ*.]

10. *أَسْتَحْيَاهُ* *He spared him; let him live; or left him alive*; (S, Msh, K, TA;) *did not slay him*; (Msh;) in which sense the verb has but one form: (Msh, TA:) or *he left him; let him alone; or forbore from him*. (Mgh.)—Hence, as some say, (K,) *إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ*, (S, K,) in the Kūr [ii. 24], i. e. *لا يَسْتَبْقَى* [meaning *Verily God will not spare to propound, or refrain from propounding, a parable, or as a parable*]. (S.) [Hence, also,] *إِنَّ اللَّهَ يَسْتَحْيِي*, *من ذى الشَّيْبَةِ الْمُسْلِمِ أَنْ يَغْدَبَهُ*, i. e. [Verily God] *forbears from punishing [the hoary Muslim]*. (Er-Rāghib.)—[*أَسْتَحْيَاهُ*, or *أَسْتَحْيِي*, which latter is the more proper mode of writing it, also signifies *He felt, or had a sense of, or he was, or became, moved or affected with, shame, shyness, or bashfulness*; and particularly, but not always, *honest shame, or pudency, or modesty; or his soul shrank from foul things*; as also *أَسْتَحْيِي*; and *حَيَّاهُ*, inf. n. *أَحْيَاةٌ*.] *أَسْتَحْيِي* is of the dial. of El-Hijāz; and *أَسْتَحْيِي*, with a single *ي*, is of the dial. of Temeem; (Akh, S, Msh;) the former being the original, (Akh, S,) and that which is used in the Kūr: (Msh:) in the latter, the first *ي* [of the original] is suppressed, [and its vowel is transferred to the *ح*] to facilitate the pronunciation, because of the occurrence of the two *ي*s together: this is the opinion of Sb; and with it agrees that of Abou-'Othmān [El-Māzineeh]: the opinion ascribed to Sb in the S, namely, that *أَسْتَحْيِي* is changed from *أَسْتَحْيَيْتُ* in like manner as *أَسْتَبْعَثُ* is changed from *أَسْتَبْعَيْتُ*, is that of Kh, and is disallowed by El-Māzineeh. (IB.) You say, *أَسْتَحْيِي* *منه*, (S, K, [in the CK, erroneously, *عنه*]) or *أَسْتَحْيَاهُ* *منه*, (Mgh, Msh,) and *أَسْتَحْيَاهُ*, and *أَسْتَحْيَاهُ* *منه*, (S, Msh, K, TA,) and *أَسْتَحْيَاهُ*; (TA, [and so in the CK in the place of *أَسْتَحْيَاهُ*]) as also *منه* *حَيَّاهُ*, (S, Mgh, Msh, K,) aor. *يَحْيَاهُ*, (S,) inf. n. *أَحْيَاةٌ*; (S, Mgh, Msh, K;) *He was ashamed of it or*

on account of it, or ashamed to do it, or shy of doing it; [generally meaning a foul thing;] *he was ashamed for himself, or of himself, or was bashful, or shy, with respect to it, or him; he was abashed at, or shy of, it, or him*; (K;) *he shrank from it, or him*: (Msh, K:*) and *أَسْتَحْيِي* *منه* *أَسْتَحْيَاهُ* [or *أَسْتَحْيَاهُ*] *He disdained, or scorned, such a thing; abstained from it, or refused to do it, by reason of disdain and pride; he disliked, or hated, it, and his soul was above it; he shunned it, avoided it, or kept himself far from it*; syn. *أَنَفَ مِنْهُ*. (TA.)

حَيَّاهُ a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by *عَلَى*, (M, TA,) used as an imperative [addressed to a single person, male or female, and to more than one]; (S;) used in calling, or summoning, or inviting, and urging; (Lth, T, TA;) and having no verb derived from it [alone, for *حَيَّاهُ* is derived from *حَيَّاهُ* and *عَلَى* together]; (Lth, T, Msh, TA;) meaning *Come*: (S, M, Mgh, Msh, K, TA, &c.:) or *come quickly*: or *hasten*. (Mgh, TA.) Hence, *حَيَّاهُ* *عَلَى الصَّلَاةِ* (in the *أَذَانِ*, TA) *Come to prayer*: (IKt, S, M, Msh, K:) or *come ye to prayer*: or *come ye quickly*: or *hasten ye*. (TA.) And *حَيَّاهُ* *عَلَى الْفَلَاحِ* [in the same: see art. *فَلَح*]. (Mgh, TA.) And *حَيَّاهُ* *عَلَى الْغَدَاةِ* [*Come to the morning-meal*]: and *عَلَى الْعِشَاءِ* [*to the evening-meal*]: (Msh:) and *عَلَى التَّرِيدِ* [*to the crumbled bread moistened with broth*]: (S:) and *عَلَى الْخَيْرِ* [*to good, good fortune, prosperity, &c.*]. (Lth, T, TA.) The saying of Ibn-Aḥmar,

* *حَيَّاهُ* *الْحُمُولَ فَإِنَّ الرُّكْبَ قَدْ ذَهَبَا* * means *Keep thou to the loads [for the riders upon the camels have gone]*. (TA.)—In the phrase *حَيَّاهُ* *هَلْ*, and *حَيَّاهُ* *هَلَا*, followed by *عَلَى*, (K,) which last is used in a case of pausation, but is bad in other cases, (S in art. *هَلْ*), and *حَيَّاهُ* *هَلْ*, and *حَيَّاهُ* [so in the copies of the K,] with the *ه* quiescent, (K,) and *حَيَّاهُ* *هَلْ* [app. *هَلْ*], *حَيَّاهُ* *هَلْ*, or perhaps a mistranscription for *حَيَّاهُ* *هَلْ*, (TA,) [the most common rendering of *حَيَّاهُ* &c. is like that of *حَيَّاهُ* alone, namely, *Come*: or] *حَيَّاهُ* signifies *hasten thou*; and [هل or] *هَلَا*, *come to it, or reach it*; [so that the meaning is *hasten thou: come to such a thing*:] or *حَيَّاهُ* signifies *come*; and [هل or] *هَلَا*, *quickly*, (حَيَّاهُ), or *be thou quick*; [so that the meaning is *come quickly to such a thing*:] or [هل or] *هَلَا* signifies *be thou quiet*; and the meaning is *أُسْرِعْ عِنْدَ ذِكْرِهِ وَأَسْكُنْ حَتَّى يَنْقَضِيَ* [*Speed thou at the mention thereof, and be quiet until it is finished*]. (K.) Accord. to Abu-l-Khaṭṭāb, the Arabs used to say, *حَيَّاهُ* *هَلْ* *بِفُلَانٍ*, (IAgr, and so in the CK,) and *حَيَّاهُ* *هَلْ* *بِفُلَانٍ*, (IAgr, and so in MS. copies of the K,) and *حَيَّاهُ* *هَلْ* *بِفُلَانٍ*, meaning *Hasten thou with such a one*: (IAgr:) or *keep thou to such a one, and call him*. (K.) It is said in a trad.,

إِذَا ذُكِرَ الصَّالِحُونَ فَنَحَى هَلْ يَغْمَرُ (S in art. هل.) (TA.) i. e. [When the good, or righteous, are mentioned, then] keep thou to 'Omar, and call 'Omar, (S ubi suprâ, and TA.) and begin with him, and be quick in mentioning him; (TA.) for he is of such. (S ubi suprâ.) Accord. to some of the grammarians, (TA.) when you say هَلْ حَى, with tenween, it is as though you said حَى; and without tenween, it is as though you said الْحَى; the tenween being made a sign of indeterminateness; and the omission of it, a sign of determinateness: and so it is in all compounds of this kind. (K.) [See also art. هل.]

حَى Living, having life, alive, or quick; contr. of مَيِّت [or مَيِّت]; (S, Mgh, * Māb, * K;) and حَيَوَان is syn. with حَى [as meaning having animal life]: (IB:) dim. of the former حَيَوَان: (Māb:) and pl. أَحْيَاء. (Māb, K.) When you say of a person, تَبَسَّ بِحَى, you mean that he is dead: (Lh:) but مَنَّا حَى, (Lh, K,) [in the CK ضَرَبَ, and] in [some of] the copies of the K, erroneously, بِحَى, (TA.) means [He was struck a blow] in consequence of which he will not live: (Lh, K:*) like as the saying لَا تَأْكُلْ كَذَا فَإِنَّكَ مَارِضٌ means Thou wilt be sick if thou eat such a thing. (Lh, K.) Accord. to Ish, one says, أَتَانَا حَى فَلَان, meaning Such a one came to us in his life [-time]: and سَمِعْتُ حَى فَلَان يَقُولُ كَذَا, meaning I heard such a one say thus in his life [-time]: (TA:) [or the former may mean Such a one himself came to us: and the latter, I heard such a one himself say thus: for] حَى [i. e. حَى as a prefixed noun] is sometimes redundant, like دُو and آل (Ham p. 308:) [and] IB says that حَى فَلَان means Such a one himself. (TA.) And they say, كَيْفَ أَنْتَ وَحَى أَهْلِكَ, i. e. How art thou, and those remaining alive of thy family? (TA.)—Applied to God, Deathless. (Er-Rāghib.)—Possessing the faculty of growth, as an animal, and as a plant: (Er-Rāghib:) and, applied to a plant, fresh, juicy, or succulent, and growing tall. (TA.)—[Sensitively alive;] possessing the faculty of sensation. (Er-Rāghib.)—[Intellectually alive;] possessing the faculty of intellect. (Er-Rāghib.) [Hence,] †A Mushim; like as مَيِّت means an unbeliever. (TA.)—†Lively, as meaning free from grief or sorrow. (Er-Rāghib.)—†Wholes, sound, or unbroken. (L and TA in art. صَاب.)—†Fruitful land; or land abounding with herbage; (K, TA;) like as أَرْضٌ مَيِّتَةٌ means unfruitful land. (TA.)—†The sun is, or was, of a clear colour, unaltered by approaching the place of setting; as though its setting were regarded as death: (TA:) or still bright and white: or still hot and powerful: but the former of these two meanings is the more probable. (Mgh.)—†A live, or burning, fire. (AHn.)—†An apparent, or a distinct, road or way: (K:) pl. أَحْيَاء. (TA.)—See also حَيَّة, first Bk. I.

sentence. — [A tribe] of the Arabs: (S:) the children, or descendants, of one father or ancestor, whether many or few: and a شَعْبٌ comprising قَبَائِل: (Az, TA:) or a قَبِيلَةٌ of the Arabs: (Māb:) or a بَطْنٌ of the بَطُون of the Arabs: (K, TA:) pl. أَحْيَاء. (S, Māb, K.) — The vulva, or external portion of the organs of generation, of a woman. (Az, K. See also حَيَاء, of which حَى is also said to be a pl.) Hence, سَعَفَ الْحَى, applied by an Arab of the desert to The paraphernalia of a bride. (Az, TA.) — لَا مَنَعَ مِنْهُ لَا حَى عَنْهُ means [There is no forbiddance of him; or] nothing is forbidden him. (Fr.) — لَا يَعْرِفُ الْحَى مِنَ اللَّيِّ He knows not, or will not know, what is true from what is false; (IAqr, K, Har p. 236;) and so الْحَوُّ مِنَ اللَّوِّ: (TA:) or the حَوِيَّة [or winding gut, &c.,] from the twisting of the rope: (K:) or overt speech from covert: or the living from the dead: or the act of turning round, or winding, [see حَوَاة, (in art. حَوَى), of which حَى is an inf. n.,] from the act of twisting. (Har ubi suprâ.) — The act of collecting. (TA. [But in this and some other senses it is an inf. n. of حَوَى: see 1 in art. حَوَى.]) — أَحْيَاء as pl. of حَيَاء: see art. حَوَا.

حَى: see حَيَاء, of which it is said to be a syn.: and of which it is also said to be a pl.: — and see حَيَاء, of which, also, it is said to be a pl.

حَيَّة [A serpent;] a certain thing well known: (K, TA:) [improperly explained in the Māb as syn. with أَفْعَى:] applied to the male and the female; (S, Māb;) the ة being added to denote one of a kind, as in بَطَّة and دَجَاجَةٌ; [although حَى is not used as a coll. gen. n.; and] although the saying رَأَيْتُ حَيًّا عَلَى حَيَّة, as meaning [I saw] a male [serpent] upon a female [serpent], is related as having been heard from the Arabs: (S:) but حَيَوَات is also applied to the male; (Az, S, K;) the ت being augmentative; for the word is originally حَيَو [or حَيَو]: (Az, TA:) it is said that it does not die unless by an accident: and they say of a long-lived man, مَا هُوَ إِلَّا حَيَّة, [He is none other than a serpent]; and in like manner they say of a woman; as though it were called حَيَّة because of its long life: [for] some, including Sb, say that it is derived from حَيَاء, as the rel. n. is حَيَوِي, not حَوَوِي: and to him who objects that one says رَجُلٌ حَوَا [meaning "a man who collects serpents"], it is replied that حَيَّة and لَوْلُو are of different roots, like حَوَا and لَوْلُو, &c.: but it may be from حَوَوِي, because of its winding, or coiling, itself; and some say that it is originally حَوِيَّة; some, that it is originally حَيَوِيَّة: (TA:) [the dim. is حَيَوِيَّة:] the pl. is حَيَوَات (K) and حَيَوَات, (K, TA,) or حَيَوَات. (So in some copies of the K [agreeably with the dial. of Hudheyl].) Hence the prov. هُوَ أَبْصَرُ مِنْ حَيَّة, [He is more sharp-sighted than a serpent];

because of the sharpness of its sight: and أَفْطَمَرُ مِنْ حَيَّة [more wrongful in conduct than a serpent]; because it comes to the burrow of the [lizard called] حَيَّة, and eats its young one, and takes up its abode in its burrow. (TA.) And سَقَاهُ اللَّهُ دَمَ الْحَيَّاتِ [May God give him to drink the blood of the serpents]; i. e., †destroy him. (TA.) And لَا تَبْدُ الْحَيَّةُ إِلَّا حَيَّةً [The serpent does not bring forth anything save a little serpent]: a prov. applied to the cunning and mischievous, or malignant. (TA.) And فَلَانٌ حَيَّةٌ, or الوَادِي, or الأَرْضِ, or البَيْدِ, or الحَيَّاتِ, †Such a one is cunning and mischievous, or malignant, (IAqr, K,) and intelligent, in the utmost degree: (IAqr:) [or] فَلَانٌ حَيَّةٌ الوَادِي means †such a one is strong in resisting, a defender of his possessions. (TA.) And حَيَّةٌ الوَادِي is also an appellation applied to †The lion; (K, TA;) because of his cunning, or craftiness. (TA.) One says also, هُمْ حَيَّةٌ الأَرْضِ, meaning †They are cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge: so in a saying of Dhu-l-Iḡba' El-'Adwānee cited voce عَذِيرٌ. (TA.) And فَلَانٌ حَيَّةٌ ذَكَرٌ (S, TA) †Such a one is courageous and strong. (TA.) And رَأَيْتُ فِي كِتَابِهِ رَأْسَهُ حَيَّةً †He is clever, or ingenious; acute, or sharp; intelligent. (TA.) And حَيَّاتٌ وَعَقَابٌ †I saw in his letter slanders, or calumnies, addressed to the ruling power, in order to cause the object thereof to fall into embarrassment from which escape would be difficult. (TA.) — الْحَيَّة is also a name of †[The constellation Draco; commonly called التَّيْنِ:] certain stars [partly] between the فَرْقَدَانِ [or β and γ of Ursa Minor] and بَنَاتُ نَعَشٍ [meaning the stars in the tail of Ursa Major]: (K:) so called by way of comparison. (TA.) — And حَيَّةٌ also signifies †A certain mark made with a hot iron upon the neck, and upon the thigh, of a camel, twisting, or winding, like the حَيَّة [properly so called]. (Ibn-Habeeb, TA.) — See also حَى.

حَيَّاء Rain; (S, Māb, K;) as also حَيَّاء: (K:) or much rain: (Har p. 185:) as being the means of giving life to the earth: (TA:) and †plenty; or abundance of herbage, (S, K,) and the means of giving life to the earth and to men; as being caused by the rain; and so حَيَّاء: (TA:) or [simply] herbage; because produced by the rain: and fat, and fatness; because produced by the herbage: (Ham p. 662:) dual. حَيَّان: (S:) and pl. أَحْيَاء. (TA.) حَيَّاءُ الرَّبِيعِ means The rain [called ربيع, or of the season thus called,] that gives life to the earth. (TA.) — See also the next paragraph.

حَيَّاء an inf. n. of حَيَّ in the first of the senses explained in this art. (K.) — [Hence,] syn. with حَيَّ, in two senses: see the next preceding paragraph, in two places. — Also inf. n. of حَيَّ as syn. with اسْتَحْيَى; (S, * Mgh, Māb, K;) i. q. اسْتَحْيَا; (S;) Shames; a sense of shame; shyness, or bashfulness; [and particularly, but not

always, *honest shame, or pudency, or modesty*; syn. حُشْمَةٌ; (K;) a shrinking of the soul from foul conduct, (Bd in ii. 24, and Er-Rághib,) through fear of blame; (Bd ibid.;) a languor that affects the animal faculty, (Bd ibid, and Mgh,*) and turns it back from its actions: (Bd:) and repentance; syn. تَوْبَةٌ. (K.) — And hence, as being a thing that should be concealed, and of which one is ashamed to speak plainly, (TA,) The vulva, or external portion of the female organs of generation, (فَرْج, El-Fárabee, Mgh, K, or جِمر, [which here means the same,] S,) of a camel, (El-Fárabee, S, Mgh, K,) or an animal having feet like those of the camel, and of a cloven-hoofed animal, and of a beast of prey: (K:) accord. to AZ, the ذُبْر [here meaning the same as فَرْج] of any of these and of other animals: (Mgh:) accord. to I'Ab, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فَرْج of a girl, (El-Fárabee, Mgh,) or of a woman: (Zj in his "Khalk el-Insán:" [see also حَيٌّ:] and حَيًّا signifies the same; (K;) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أَحْيَاءُ (AZ, IJ, K) and أَحْيَاءُ (As, Sb, S, K) and, by contraction, أَحْيَاءُ, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] حَيٌّ and حَيٌّ [which two have been mistaken by Freytag for syns. of تَحْيَةٌ, immediately following them in the K]. (Sb, K.)

حَيَّة, or حَيَّة, (as in different copies of the K, in the latter manner in copies of the S,) written with و in the Kur, to show that و follows ح in the pl. [حَيَّاتٌ, like صَلَوَاتٌ], or because the sound of the ح is inclined towards that of و, (ISd, TA,) and حَيَّة, with sukoon to the و, (K,) which is substituted for the ح of حَيَّة, as is done by the people of El-Yemen in the case of every ح that is changed from و, as in صَلَاة and زَكَاة, though the final radical letter of the verb of حَيَّة is ح, (TA,) an inf. n. of حَيٌّ in the first of the senses explained in this art; (IB, Mgh, Mghb;) Life; contr. of مَوْتٌ; (S, K;) as also حَيَّانٌ and حَيٌّ, (K,) or this last is asserted to be a pl. of حَيَّة, (S,) and as also حَيًّا, (S,* Har pp. 25 and 350,) of which the pl. is مَحَايَا: (S:) حَيَّة signifies the faculty of growth, as in an animal, and in a plant: and the faculty of sensation: and † the faculty of intellect: and † freedom from grief or sorrow: and everlasting life in the world to come; to which one attains by that حَيَّة which is intelligence and knowledge: and the حَيَّة that is an attribute of God. (Er-Rághib.) يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي, in the Kur [lxxxix. 25], means [O, would that I had prepared, or laid up in store,] for my everlasting state of existence. (Er-Rághib.) And فَإِنَّ الدَّارَ الْآخِرَةَ لَبَى الْبَحْيَانِ, in the Kur [xxix. 64], means [And verily the last abode is] the abode of everlasting life: (TA:) or الْحَيَّان here means the life that will not be followed by death: or much life; like as مَوْتَانٌ signifies much death: (Mghb:) and it is also the name of a certain fountain in Paradise, [the

water of] which touches nothing but it lives, by permission of God. (TA.) الْحَيَّةُ الطَّيْبَةُ, accord. to I'Ab, explaining xvi. 99 of the Kur, (TA,) means *Lanful means of subsistence* (K, TA) in the present world: (TA:) or Paradise. (K, TA.) — Also † Advantage, or profit; or a cause, or means, thereof: whence the saying, لَيْسَ لِفُلَانٍ حَيَّةٌ There is not, in such a one, profit, nor good: and so it is said to mean in the Kur [ii. 175], وَكَفَرْنَا فِي الْقَصَاصِ حَيَّةً [And there is to you, in retaliation, an advantage]: (TA:) or this means that the knowledge of the law of retaliation restrains from slaughter, and so is a cause of life to two persons; and because they used to slay one who was not the slayer, retaliation upon the slayer is a cause of saving the lives of the rest: or the meaning is life in the world to come; for when the slayer has suffered retaliation in the present world, he is not punished for his act in the world to come. (Bd.) — حَيَّةُ الشَّمْسِ means † The remaining of the light and whiteness of the sun: or the remaining of its heat and power: but the former of these two meanings is the more probable. (Mgh. [See الشَّمْسُ حَيَّةٌ, voce حَيٌّ.]])

حَيَّةٌ and حَيَّةٌ: see the next preceding paragraph.

حَيٌّ Having حَيَّة [i. e. shame, shyness, bashfulness, pudency, or modesty]; (K;) part. n. of حَيٌّ as syn. with اسْتَحْيَى; of the measure فَعِيلٌ: (Mghb:) fem. حَيَّة. (TA.) The saying of I'Ab, حَيٌّ اللَّهُ, means *God is one who acts with others in the manner of him who has حَيَّة*; for حَيَّة in its proper sense is not ascribable to Him: (Mgh:) or one who leaves undone evil deeds, and does good deeds. (Er-Rághib.)

حَيٌّ: see حَيٌّ, of which it is the dim.

حَيَّة: see حَيَّة, (of which it is the dim.,) in two places. — And dim. of حَيَّة, q. v. in art. حَوَّاء. (Lth, TA in باب الألف اللينة.)

حَيَّوِي [Of, or relating to, the serpent;] rel. n. of حَيَّة. (S.) — [And rel. n. of حَيَّة: see حَائِي in art. حَوَّاء.]

حَيَّانٌ an inf. n. of حَيٌّ, like حَيَّة, (IB,) but having an intensive signification: (Mghb:) see حَيَّة, in two places. — See also حَيٌّ, first sentence. — Also Any thing, or things, possessing animal life, (Mghb, K,*) whether rational or irrational; [an animal, and animals;] used alike as sing. and pl., because originally an inf. n.; (Mghb;) contr. of مَوْتَانٌ [q. v.]. (S.) حَيَّانَاتُ الْحَيَّانَاتِ [The five animals] is applied to what may be killed by a person in the state of إِحْرَام, and by one engaged in prayer: (Mghb in art. فَسَق:) these are the rat, or mouse, and the biting dog, and either the serpent, the crow termed أَبْقَع, and the kite, or the serpent, the scorpion, and the kite, or the serpent, the scorpion, and the crow, or the scorpion, the crow, and the kite. (Es-Suyootee, in "El-Jámi" es-Sagheer," voce خَمْسٌ.) It is

originally حَيَّانٌ; (Sb, K, TA;) the ح which is the final radical letter being changed into و because the occurrence of two ح together is disliked: (Sb, TA:) Abou-'Othmán [El-Mázineh] holds the و to be a radical letter; but his opinion is said to be not admissible, because it is asserted that there is no instance in the language of a word of which the medial radical is ح, and the final و. (TA.)

حَيَّانِي [Of, or relating to, an animal or animals]. — It is [also] particularly applied to A seller of birds. (TA.)

حَيَّانِيَّةٌ Animality; or animal nature.]

حَيَّة: see حَيَّة.

حَيَّي, of the measure فَاعِلٌ, [said to be] originally حَيَّوِي, is syn. with حَوَّاء and حَوَّاء, belonging to art. حَوَّاء [q. v.]. (AZ, TA.)

حَوَّاء: see art. حَوَّاء.

حَوَّاء: see art. حَوَّاء.

أَحْيَى in the saying أَحْيَى مِنْ ضَبٍّ [More long-lived than a ضَب, a kind of lizard, which is supposed to live seven hundred years,] is from الْحَيَّة. (TA.) — In the sayings أَحْيَى مِنْ هَيْدِي [More shy, or bashful, than the bride] and أَحْيَى مِنْ مَخْدَرَةٍ [More shy, or bashful, than a girl kept behind the curtain] it is from الْحَيَّة. (TA.)

تَحْيَاء: see the next paragraph.

التَّحَايِي The two stars in the foot and before the foot of the foremost of Gemini: (Kzw:) or three stars over against الْبَنَّة [which is the Sixth Mansion of the Moon]; (IKt, K;) and sometimes the moon deviates from الْبَنَّة, and makes its abode in التَّحَايِي: (IKt:) they are between the Milky Way and the stars that follow الْعَبُوق [or Capellu]: Abou-Ziyád El-Kilábee used to say that this name means الْبَنَّة, and is also pronounced التَّحَايِي, with ة: but AHn says that the moon makes its abode in these stars, and not in الْبَنَّة itself: (TA:) its sing. is تَحْيَاء; (IKt, AHn, TA;) if so, of the measure تَفَعَّلَ, like تَحَلَّلَ, not تَعَلَّلَ, like عَزَمَ, because there is no such root as تَحَى; derived from الْحَيَّاء, because its تَو [here meaning its auroral setting, in midwinter,] is attended with much rain: but التَّحَايِي, with ة, is irreg.; as though pl. of تَحْيَاء likened to a word of the measure تَفَعَّلَ. (IB.)

تَحْيَاء inf. n. of 2. (Mgh, Mghb, K.) — Also A salutation, or greeting, (A'Obeyd, AHeyth, Mgh, Mghb,) pronounced by one person to another on their meeting; (AHeyth;) particularly the saying سَلَامٌ عَلَيْكَ; (Mgh,* Mghb;) and the like; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ: (AHeyth:) hence it is pluralized; the pl. being تَحَايَا and تَحْيَات. (Mgh.) — Also Continuance, or endurance; or endless, or everlasting, existence:

(IAar, Mgh, K, &c.) and so it is said to mean in the following verse of Zuheyr Ibn-Jenáb El-Kelbee; who was a [kind of] king among his people:

* وَلَنَكُلُّ مَا نَالَ الْفَتَى * قَدْ نَلَتْهُ إِلَّا السَّجْمَةُ *

[And indeed everything that the young man has attained, I have attained it, except endless existence]: or, as some say, it here means security from death and from evils. (TA. [But more probably the meaning is that next following: for in the Mz, 49th نوع, where this verse is cited, but with وَلَنَكُلُّ مِنْ كُلِّ in the place of وَلَنَكُلُّ, he is said to have been (not a king, but,) "a nobleman." See also, respecting him, p. x. of my Preface.]) And † Dominion, or kingship: (Fr, AA, S, Mgh, Mgh, K, &c.) because the people of the Time of Ignorance used to greet kings [or rather those of Himyer] by the saying أَيْتَ اللَّعْنِ, which they addressed to none other than a king; so that when any one of them became a king, it was said of him, فَلَانُ نَالَ السَّجْمَةَ [meaning † Suck a one has attained the kingship]. (Mgh: in which, and in the S, the foregoing verse is cited as an ex. of this last meaning.) اللَّهُ السَّجْمَاتُ means Endless existence belongs to God: (Lth, Mgh, TA:) or dominion, or kingship: (Lth, Yaqqool, S, Mgh, TA:) or freedom, or security, from all evils, (Khálid Ibn-Yezced, AHeyth,) and from all causes of the cessation of existence: (AHeyth:) or endless existence, and security from evils, and dominion, and the like: (Fr:) or the expressions [of praise] that indicate and imply the ascription of dominion and endless existence: (Kt:) or salutations and benedictions are Gods, and at his disposal. (Mgh.) السَّجْمَاتُ is also a term applied to the following form of words repeated in the ordinary prayers: اللَّهُ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (instead of عبده ورسوله) see 5 in art. شهد. — The assigning to this word, as used in the Kur iv. 88, the meaning of A gift is a mistake. (Mgh.) = See also السَّحَابُ.

مَحْيَا: see حَيَاة. — Also A time, and a place, of life. (TA.)

مُحْيَا, applied to a she-camel, Having living offspring; whose offspring seldom, or never, die. (S.)

مُحْيَا The face (S, K, Ham p. 23) of a man, because it is specified in salutation; [see 2;] (Ham ubi suprâ); a term used only in praise; (Ham p. 640;) i. e. the face altogether: or the حَرُّ of the face [i. e. the ball of the cheek; or what appears of the elevated part thereof; or what fronts one, of the face, &c.]. (K.) — Of a horse, it is The place where the flesh is separated (حيث) beneath the forelock. (Ham p. 23.) And دَائِرَةُ السَّحَابِ, in a horse, [The feather in] the place of separation [of the hair] beneath the forelock, in the upper part of the forehead. (TA.)

مُحْيَا act. part. n. of 2; fem. مَحْيَا: (S, TA:) for in every noun in which three ح's occur together, [the last of them being the final radical, and ending the word,] if it is not formed from a verb, the final radical letter is elided from it, as in عَطَا: the dim. of عَطَا, and in أَحَى the dim. of أَحَى: but if it is formed from a verb, that letter remains, as in مُحْيَى from حَيَّى. (S.)

مَحْوَاة: i. q. مَحْوَاة, i. e. A land containing serpents: (Ibn-Es-Sarráj, S:) or abounding with serpents. (TA in art. حوى.)

Death. (TA, Har p. 218.)

حيث

حيث (S, Mgh, Mughnee, K,) indecl., (S, Mgh,) with damm for its termination, (S, Mgh, Mughnee,) as being likened to final words [such as قَبْلُ and بَعْدُ ending a proposition], (S, Mughnee,) because it does not [regularly] occur otherwise than prefixed to a proposition, (S,) for the being prefixed to anything, as the consequence of being prefixed, which is the sign of the gen. case, is not apparent: (Mughnee:) and حيث (S, Mughnee, K,) also indecl., (S,) with fet-h, (S, Mughnee,) to render the pronunciation more easy, (Mughnee,) because damm with حى is deemed difficult to pronounce: (S:) and حيث (Mughnee, K,) with kesr, accord. to the general rule observed to prevent the concurrence of two quiescent letters: (Mughnee:) and in like manner, حَوْثُ and حَوْثُ: (Mughnee, TA:) of which forms, حَوْثُ is asserted to be the original; (L;) though حَوْثُ is more chaste than حَوْثُ, and is the form used in the Kur-án: (Az and TA in art. حَوْث:) but some of the Arabs make حيث decl.: (Mughnee:) it is an adverbial noun of place, (S, Mgh,) a vague adverbial noun of place, (L,) [signifying Where,] like حِينَ with respect to time: (S, K:) or it is a denotative of place, by general consent: but accord. to Akh it sometimes occurs as denoting time, [signifying when,] as in the following verse, (Mughnee, TA,) which is the strongest evidence of its use in this sense: (TA:)

* حَيْثُمَا تَسْتَقِرُّ يَقْدَرُ لَكَ الْاَلَدُ *

* هُ نَجَاحًا فِي غَايِرِ الْاَزْمَانِ *

[Wherever thou shalt pursue a right course, God will decree thee success in the time to come]: (Mughnee, TA:) but in most instances it occupies the place of an accus., as an adverbial noun of place; or of a gen., governed by مِنْ, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قشعر),

* لَدَى حَيْثُ أَثَقْتُ رَحْلَهَا أُمُّ قَشْعِرٍ *

[At the place where Calamity, or Fate, has put down her saddle, i. e., made her abode]: and sometimes it occurs as an objective complement, as it is said to do in رَسَالَتِهِ يَجْعَلُ حَيْثُ يَجْعَلُ [in the Kur vi. 124], i. e. God is knowing: He knows where to bestow his apostolic commissions; where being suppressed, as implied by أَعْلَمُ; or

أَعْلَمُ may be rendered by عَلِمَ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (S, Mughnee,) it is prefixed to a proposition, (S, Mgh, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَقُومُ حَيْثُ يَقُومُ زَيْدٌ [I will stand where Zeyd shall stand]; and حَيْثُ تَكُونُ [Where thou shalt be, I will be]; (S;) and جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ [I sat where I saw Zeyd], the accus. case being preferred in an instance like this; (Mughnee;) and اِذْهَبْ حَيْثُ شِئْتَ [Go thou whither thou wilt.] (Mgh in art. حِين.) You should not say حَيْثُ زَيْدٌ [alone]: (S:) or it occurs prefixed to a single word in poetry; (Mgh, Mughnee;) as in the saying,

* وَنَطَعْنَهُمْ تَحْتَ الْكُلَى بَعْدَ ضَرْبِهِمْ *

* بِبَيْضِ الْمَوَاضِي حَيْثُ لَيَ الْعَمَائِرِ *

[And we pierce them beneath the kidneys, after smiting them, with the sharp swords, where the turbans are wound]; (Mughnee;) but this is irregular; (Mgh, Mughnee;) though Ks holds it to be regular. (Mughnee.) Lh relates, on the authority of Ks, that some make حيث to govern a noun in the gen. case, as in the saying,

* أَمَا تَرَى حَيْثُ سَهْلٌ طَالِعًا *

[Seest thou not where Canopus is, rising?]: but he says that this is not of respectable authority: (L:) some write حَيْثُ سَهْلٌ: and some, حَيْثُ سَهْلٌ, [which is the common reading, سَهْلٌ being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-h says that he who prefixes حيث to a single word makes it declinable. (Mughnee.) [Accord. to Fei,] Benoo-Temeem say حَيْثُ when it occupies the place of an accus., as in the phrase, قُمْ حَيْثُ يَقُومُ زَيْدٌ [Stand thou where Zeyd shall stand]. (Mgh.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooa and Tuheyeh, those who say حَيْثُ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying مِنْ حَيْثُ لَا يَعْلَمُونَ [Whence they know not], and حَيْثُ اتَّفَقْنَا [Where we met]: and he says also, I have heard some of Benu-l-Háarith-Ibn-Asad-Ibn-El-Háarith-Ibn-Tha'alabeh, and all Benoo-Fak'as, say حَيْثُ when it occupies the place of a gen., and حَيْثُ when it occupies the place of an accus.; saying لَا يَعْلَمُونَ حَيْثُ اتَّفَقْنَا. (L.) Sometimes the proposition after حيث commences with إِنَّ, as in حَيْثُ جَالِسٌ [Sit thou where Zeyd is sitting].

(K in art. أَنْ, and IAk p. 92.) — It sometimes comprises the meanings of two adverbial nouns of place, as when you say, حَيْثُ عَبْدُ اللَّهِ قَاعِدٌ زَيْدٌ قَائِمٌ [Where 'Abd-Allah is sitting, there Zeyd is standing]. (AHeyth, L.) — The restrictive مَا (كَأَنَّهُ) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying Wherever, or whosoever, and, accord. to Akh, whenever, or whensoever,] (Mughnee, TA,) and renders two verbs mezmoom, (Mughnee,) as in the saying, حَيْثُمَا تَجَلِسُ أَجَلِسُ [Wherever thou shalt

sit, I will sit], (S,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without ما. (S.) — [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, مِنْ حَيْثُ is used to signify *As to*, or *in respect of*: so in the phrase مِنْ حَيْثُ اللَّفْظِ وَالْمَعْنَى *As to*, or *in respect of*, the word and the meaning. Also *As*, or *considered as*, *absolutely*, or *abstractedly*: so in the phrase مِنْ حَيْثُ هُوَ, or مِنْ حَيْثُ هُوَ هُوَ, *As*, or *considered as*, *such*, *absolutely*, or *abstractedly*; and الْإِنْسَانُ مِنْ حَيْثُ هُوَ *Man*, *as*, or *considered as*, *man*, *absolutely*, or *abstractedly*. And *As*, meaning *considered merely* or *only* or *simply as*: so in the saying, الْإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ الصَّحَّةُ *Man*, *as*, or *considered merely* or *only* or *simply as*, *being healthy and ceasing to be healthy*, is the object of therapeutics. And *As*, meaning *since*, or *because*: so in the saying, النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَّةٌ تَسْفِنُ الْبَاءَ *Fire*, *as*, or *since*, or *because*, *it is hot*, *heats water*. بِحَيْثُ is also vulgarly used in this sense. And correctly as meaning *So that*; *so as that*; *in such a state*, or *condition*, *that*: often syn. with حَتَّى.]

حج

1. حَجَّجَ, aor. يَحْجِجُ, (Kr, K,) inf. n. حَجَجٌ, (TA,) i. q. حَاجَ, aor. يَحْجُو: (Kr, K:) extr., because the 1 of حَاجَةٌ [which is its logical root] is [originally] و. (TA.)

4. أَحْجَجَتِ الْأَرْضُ, (K,) irregular, like أَحْجَجَ, (TA,) and أَحْجَجَتِ, *The land produced the thorny plants*, or *trees*, called حَاجَ: (K:) or *abounded therewith*. (TA.)

حَاجَ, a coll. gen. n., n. un. with ة, (TA,) *A certain kind of thorny plant, or tree*; (S, K;) *a plant of the sour kind* (مِنْ الْحَمِضِ): accord. to ISd, *a kind of thorny plant or tree*, i. q. كَبُرَ [or *caper*]: or *a certain plant different from that just named*: or *a certain kind of tree*: accord. to AHn, *an evergreen, of which the roots extend far into the ground; which, cooked, is used as a medicine; having slender and long leaves, seeming as numerous as the thorns*: (TA:) [asparago sylvestri similis: (Golius, from Ibn-Beytār): this name, and عَاقُولُ, are now applied by the Arabs to the plant called by European botanists *hedysarum alhagi*: see عَاقُولُ and تَرْتُجِبِينَ: dim. حَجَجَجَ; therefore its medial radical letter is ح; (K;) and حَجَجَجَ is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is ح]. (TA.)

حَجَجَجَ and حَجَجَجَ: see what next precedes.

حيد

1. حَيَّجَهُ, (S, A, Mgh, K,) aor. يَحْيِجُهُ, inf. n. حَيَّجٌ, (S, Mgh, K,) and حَيَّجَانٌ and حَيَّجَةٌ

and مَحْيِجٌ (K) and حَيَّجُودَةٌ (S, K,) which last is originally حَيَّجُودَةٌ, with the ح movent; this letter being afterwards made quiescent; for there is not in the language any word of the measure مَفْعُولٌ, except صَفْعُولٌ; (S; [see the remarks on شَبْعُولَةٌ, voce شَاخ;]) *He declined*, or *turned aside* or *away*, *from it*; (S, A, K;) *removed*, *went away*, or *went far away*, *from it*; (Mgh;) namely, a road, (S,) or a thing: (Mgh:) *he shunned*, or *avoided*, *it*, *from fear*, or *from disdain*. (Az, L.) [See also 3.] You say, مَا لَكَ مِنْ حَيَّجٍ عَنْ ذَلِكَ *There is not, for thee, any avoiding that*. (L.) And حَادَتِ الدَّابَّةُ *The beast became scared*, or *shied*, and *quitted the middle of the road*. (L.) — حَادَ بِهِ, and أَحَادَهُ, *He removed*, *took away*, or *took far away*, *him*, or *it*; [عَنْ] *from a thing*; similar to يَهْ and ذَهَبَ بِهِ and أَذْهَبَهُ. (Mghb.)

2. قَدَّ السَّيْرَ فَحَيَّجَهُ *He cut*, or *cut lengthwise*, *the thong*, or *strip of skin or leather*, and *made it to have parts projecting beyond the rest*. (L, K.)

3. حَيَّجَهُ, inf. n. مُحَايِجَةٌ and حَيَّجَ, *He went*, or *turned aside from*, or *away from*, or *he avoided*, or *he went*, or *removed*, *to a distance from*, *him*, or *it*: (S, L, K:) [see also 1:] or, accord. to the A, *he inclined upon*, or *against*, *him*, or *it*. (TA.)

4: see 1.

حَيَّجٌ *A rising*, or *protuberant*, or *prominent*, *part of a side of a thing*: (L, K:) so of the head; (Lth, L;) as also حَيَّجَةٌ: (A:) *a knot*, *knob*, or *protuberance*, of a stick or branch; [as also حَيَّجَةٌ: (AHn, TA voce بَلَطَ, q. v.):] *a part of a strap*, or *thong*, *projecting beyond the rest*: (L:) *any rib*, (L, K,) or *other bone*, (L,) *that curves much* [and is therefore prominent]: (L, K:) [see an ex. voce حَاطَ, in art. حَبو:] *a knot in the horn of a mountain-goat*; (A, L, K;) or this is termed حَيَّجَةٌ: (S, L:) *a twisted part of a horn*: *a twisted internodal portion of a horn*: (L:) *any prominence in a horn*, and in a mountain, (S, L, K,) &c.: (S, L:) *a prominent and curved part of a mountain*: (T:) *a projecting portion*, or *ledge*, of a mountain, *resembling a wing*: (S, M, L, K:) pl. (of the former word, S) أَحْجَاجٌ [a pl. of pauc.] and (of both words, S) حَيَّجُودٌ and (of the latter, S) حَيَّجٌ: (S, K:) the حَيَّجُودُ of a camel are such parts as the *hips*, or *haunches*, and *thighs*. (L.) You say حَيَّجَلٌ ذُو حَيَّجُودٍ and أَحْجَاجٌ, meaning *A mountain having projecting edges in its lower parts*, not in its upper parts. (S.) And قَعَدْتُ تَحْتَ حَيَّجِ الْجَبَلِ *I sat beneath the part of the mountain that projected like a wing*. (A.)

حَيَّجَةٌ: see حَيَّجَ, in three places. — Also *The rugged part of a road*. (A.) — *An evil look*, (A, K,) *with a turning aside*. (A.) You say, إِلَّا نَظَرَ الْحَيَّجَةَ (A,) or نَظَرَ الْحَيَّجَةَ (TA,) *He looked not towards me save with an evil look*, *with a turning aside*. (A, TA.)

حَيَّجَى *The manner of walking of a proud and*

self-conceited person. (K.) — حَيَّجَارٌ حَيَّجَى (S, K) and حَيَّجٌ (K,) each occurring in a verse of [Umeiyeh the son of] Abou-'Aidh El-Hudhalee accord. to different relations thereof, (L, [see حَيَّجَارُ]) *An ass that turns aside from*, or *shies at*, *his shadow*, *by reason of his brishness*, *liveliness*, or *sprightliness*: (S, K:) or *that is wont often to turn aside from things*, or *to shy at them*. (S.) حَيَّجَى is also applied as an epithet to a she-ass. (IAgr.) It is [said to be] the only masc. epithet of the measure مَفْعَلَى (S, K,) except دَنَفَلَى a man "who thrusts vehemently," (IJ,) and وَقَرَى [but this is written in the K وَقَرَى] "a pastor of a flock of sheep," and قَفَطَى vir "multum coiens," and جَمَزَى a "quick" ass. (MF.) But probably حَيَّجٌ is the only correct word of the two above mentioned. (L.) [Or حَيَّجَارٌ حَيَّجَى is for حَيَّجَارٌ ذُو حَيَّجَى: see جَمَزَى, voce حَيَّجَارُ.]

حَيَّجَانٌ *Pebbles that become thrown aside from the legs of a beast as he goes along*. (S, K.)

حَيَّجٌ: see حَيَّجَى.

حَيَّجَادٌ, like قَطَامٌ (L,) indecl., with kesr for its termination, [and of the fem. gender,] occurs in the phrase (TA) حَيَّجَادِي حَيَّجَادٍ, similar to حَيَّجَادِي حَيَّجَادٍ, (S, L, K,) meaning *Turn thou aside*, or *away*, [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing. (Ibn-Abi-l-Hadeed.)

حَيَّجُودٌ [That declines, or goes away, much, or frequently]: an intensive epithet, applied by 'Alee to worldly prosperity (الدُّنْيَا). (L.)

حَيَّجٌ an inf. n. of حَادَ. (K.) — [It may also be used, agreeably with analogy, as a noun of place, signifying *A place to which one turns aside or away*; *to which one removes*, *goes away*, or *goes far away*.]

حير

1. حَارَ, [sec. pers. حَارَتْ,] aor. يَحَارُ, (S, A, Mgh, Mgh, K,) and some say يَحِيرُ, but this is a mistake, (MF,) inf. n. حَيْرَةٌ (S, A, Mgh, K) and حَيْرٌ (S, Mgh, K) and حَيْرَانٌ and حَيْرٌ (K,) *He was*, or *became*, *dazzled by a thing at which he looked*, (T, Mgh, K,) *so that he turned away his eyes from it*: this is the primary signification: (T, Mgh:) and so تَحِيرٌ (A, Mgh, K) and استَحَارَ (K,) and تَحِيرٌ بِصَرَةٍ (A, TA) and حَارَ بِصَرَةٍ (Mgh, and S and A and K in art. قهر, &c.) — And hence, (T, Mgh,) *He was*, or *became*, *confounded*, or *perplexed*, and *unable to see his right course*; (T, Mgh, K, TA;) as also تَحِيرٌ (Mgh, K) and استَحَارَ (K.) And حَارَ (S, A,) or تَحِيرٌ فِي أَمْرِهِ (Mgh,) i. q. حَارَ فِي أَمْرِهِ [He was, or became, confounded, &c., in his affair, or case]. (S, A.) And حَارَ [see its part n. حَائِرٌ] and تَحِيرٌ [and استَحَارَ] *He erred*, or *lost his way*. (TA.) — Also, said of water, (A, Mgh, K,) and تَحِيرٌ (S, A, K) and استَحَارَ (A, K,) † *It became collected*, (S, A, K,) and *stayed*, (A,) or *went round*, (S, K,) or *went to and fro*, or *fluctuated*, (Mgh, K,) *in a place*, as

though it knew not which way to run. (A.) — See also 5.

2. حَيَّرَ He, or it, caused him to become confounded, or perplexed, and unable to see his right course. (S,* Mqb, KL.) — [Accord. to Golius, as on the authority of the KL, حَيَّرَ, said of water, means † It was whirled round in an eddy: but to have this meaning, which I do not find in my copy of the KL, the verb should be حَيَّرَ.]

4. اَحَارَ [He, or it, caused a thing to descend easily down the throat: or it transmitted food to the stomach: see 10: and see also 4 in art. حور. (S and K voce مَشْفَر, q. v.)]

5. تَحَيَّرَ: see 1, in six places. — Also † It (a cloud) continued without motion, pouring forth its rain, and not being driven by the wind: (IAqr:) or went not in any direction: (K:) [and so استَحَارَ: see مَتَحَيَّرَ]. — Also † It continued; said of time; (TA;) and in like manner it is said of a man. (MF.) And حَيَّرَ [if not a mistranscription for تَحَيَّرَ] occurs as meaning † Remain ye therein; referring to a place. (TA.) And استَحَارَ † He alighted and abode some days in a place. (TA.) — تَحَيَّرَ بِالْمَاءِ † It (a place, S, K, and land, TA) became full of water; as also استَحَارَ. (S, K, TA.) — تَحَيَّرَتِ الْجَنَّةُ † The bowl became full of grease and food; (K, TA;) like as a watering-trough or tank becomes full of water. (TA.) — See also what follows.

10: see 1, in four places: — and 5, in three places. — استَحَارَ الشَّبَابُ (S, IB, A, K) and تَحَيَّرَ (K) † The sap [or vigour] of youth flowed: (IB:) or became complete, and filled the body of a woman: (A:) or completely occupied the body: (K:) or filled it to the utmost: (TA:) or collected, and flowed to and fro, in the body of a woman. (Aq, S.) = استَحَارَ الشَّرَابُ † The beverage, or wine, was made to descend easily down the throat. (S.)

حَيْرٌ [An enclosure] like a حَظِيرَةٌ: or a place of pasturage in which it is prohibited to the public to pasture their beasts. (S, K.) — See also حَائِرٌ. [erroneously written by Golius حَيْرًا] i. q. رَيْبًا. (K.)

حَيْرٌ and حَيْرٌ بِيْر, like حَيْرٌ بِيْر, i. e. Verily he is in a bad state, and a state of perdition: or in error. (TA.) [See also art. حور.]

حَيْرٌ: see what next follows.

حَيْرٌ (IAqr, K) and حَيْرٌ (IB, K) Much property, or many cattle; and a numerous family: (K:) and اَتَعَارَ حَيْرَاتٌ many cattle. (TA.) كَانَ حَيْرًا [app. for كَانَ ذَا حَيْرٍ] is expl. by Th as meaning He was a possessor of much property, and of a numerous household and family. (TA.) — حَيْرِي الدَّهْرِ: see حَيْرِي الدَّهْرِ.

حَارَةٌ: see art. حور.

أَصْبَحَتِ الْأَرْضُ حَيْرَةً The land became green with plants or herbage, (K,) by reason of much collecting and continuance of water therein. (TA.)

حَارِي Made in the town of El-Heereh: applied to a sword, and a camel's saddle. (TA.) And A kind of leathern housings, made in El-Heereh, with which camels' saddles are ornamented. (TA.) — حَارِي الدَّهْرِ and حَارِي دَهْرٍ: see what next follows.

حَيْرِي الدَّهْرِ (Ibn-'Omar,* Sh,* K) and حَيْرِي دَهْرٍ (Sb, Akh, IAqr, K) and حَيْرِي دَهْرٍ (S,) or حَيْرِي دَهْرٍ (CK,) or حَيْرِي دَهْرٍ (K, TA,) with the last letter quiescent, (K,) and حَيْرِي دَهْرٍ, or حَيْرِي دَهْرٍ, (accord. to different copies of the K,) and حَارِي دَهْرٍ (ISH, K) and حَيْرِي دَهْرٍ (IAqr, K,) and حَارِي دَهْرٍ (ISH) and حَيْرِي دَهْرٍ (IAqr, K,) [I will not come to him, or it, or I will not do it,] while time lasts; (A,* K,* TA;) or ever: (ISH, K:) or it may mean while time returns; from حَارَ of which the aor. is حَوْر. (A, TA.) Also حَيْرِي الدَّهْرِ, or حَيْرِي الدَّهْرِ, † For an incalculable period of time. (Ibn-'Omar, Sh, IAth.)

حَيْرَانٌ (T, S, A, K) and حَائِرٌ (T, A, K) and حَيْرَانٌ (TA) A man in a state of confusion, or perplexity, and unable to see his right course: (K,* TA:) erring; having lost his way: (T, TA:) fem. [of the first] حَيْرِي (Lh, T) and حَيْرَةٌ (A, K:) and pl. [of the same] حَيْرَاتٌ (S, A, K) and حَيْرَاتٌ (K) and حَيْرِي, like the fem. sing. (Lh.) You say, لَا تَفْعَلْ ذَلِكَ أُمَّكَ حَيْرِي [Do not thou that: may thy mother become in a state of confusion, &c.]: and لَا تَفْعَلُوا ذَلِكَ أُمَّهَاتِكُمْ حَيْرِي [Do not ye that: may your mothers become &c.]. (Lh.) And رَجُلٌ حَائِرٌ بَأْتَرُ A man who does not apply himself rightly to an affair; (S, TA;) who knows not the right course to pursue in his affair; as also حَيْرِي فِي أَمْرِهِ. (TA.) [See also the same phrase in art. حور.] — رَوْضَةٌ حَيْرِي † A meadow full of water. (TA.) — [حَيْرِي is also applied as an epithet to the midday sun of summer: see a verse cited in the second paragraph of art. دور.]

حَيْرٌ: see حَيْرِي.

حَائِرٌ: see حَيْرَانٌ, in two places. — Also † A place in which water collects (S, K, TA) and goes to and fro: (TA:) a watering-trough, or tank, to which a stream of rain-water flows: (K:) or what resembles a watering-trough, or tank, in which the rain-water collects and remains: (A:) a depressed place (K, TA) in which water collects and remains, or goes round, or goes to and fro, not passing forth from it: (TA:) or a place in the ground depressed in the middle and having elevated edges or borders, (AHn, TA,) in which is water: (TA voce يَغِيْبُ) and hence, (TA,) a garden; as also حَيْرٌ (K;) which is the form used by most persons, and by the vulgar; like as they say عَائِنَةٌ for عَائِنَةٌ: or this form is

wrong: it is disallowed by AHn, notwithstanding its being mentioned by A'Obeid; but he mentions it only in one place, and it is not found in every copy of his work: (ISd:) pl. حَيْرَانٌ (S, A, K) and حَوْرَانٌ (S, K.) Hassán Ibn-Thábit uses the phrase حَائِرُ الْبَحْرِ [in a verse which I have cited in the first paragraph of art. رب, app. as meaning † The depth of the sea; or part of the sea in which is a confluence of the water, and where it goes round, or to and fro]. (TA.) — Also Grease; oily animal matter, that flows from flesh or fat. (K.)

مِنْ وَرَلٍ, and أَحْيَرُ مِنْ ضَبٍّ, [More confounded, or perplexed, and unable to see his right course, than a dabb, and than a waral,] are two proverbs; (Meyd;) accord. to Hamzeh El-Isfahánee, said because the dabb, [a kind of lizard, as is also the waral,] when it quits its hole, is confounded, and cannot find the right way to it; and the like is said of the waral. (Har p. 166.)

الْكَوَاكِبُ: see حَيْرَانٌ, in two places. — الْمُتَحَيَّرَةُ † [The erratic stars; i. e. the planets;] the stars that [at one time appear to] retrograde and [at another time to] pursue a direct [and forward] course; also called الْخُسُفُ. (S in art. حُسُف.) — سَحَابٌ مُتَحَيِّرٌ † Clouds continuing without motion, pouring forth rain, and not driven by the wind: (IAqr:) and مُتَحَيِّرٌ † clouds (سحاب) heavy, and moving to and fro, (S, K) not having any wind to drive them along: (S:) and حَيْرٌ † clouds, or clouds covering the sky, syn. غَيْرٌ, (AZ, K, TA,) rising with rain, and continuing without motion, or moving to and fro, but remaining, in the sky: (AZ, TA:) or this last signifies † clouds (سحاب) raining, and continuing without motion, or moving to and fro, but remaining, in the sky. (A, TA.) — See also what follows, in two places.

مُسْتَحَيِّرٌ A way leading across a desert, of which the place of egress is not known. (K.) — † Anything (TA) continuing endlessly: (IAqr, TA:) or hardly, or never, ending; as also مُتَحَيِّرٌ. (Sh, TA.) See also this latter word. — جَفْنَةٌ † A full bowl: (A:) or † a bowl containing much grease. (K.) And مَرَقَةٌ مُتَحَيِّرَةٌ † Broth containing much grease. (TA.)

حيز

1. حَازَهُ, aor. يَحْزِيهِ, inf. n. حَزَزَ: see 1 in art. حوز, in three places.

Quasi 5. تَحْزِي: see 5, and 7, and Q. Q. 2, in art. حوز; the first in six places.

حَزَزَ and حَزَزَ: see art. حوز.

حيس

1. حَاسَ, aor. يَحْسِي, inf. n. حَسَّ, He mixed [a thing or things]. (S, A, K; but in this sense, only the inf. n. is mentioned.) — He made, or prepared, what is called حَيْسَ: (S, Mqb, K:)

and **حَيْسٌ**, inf. n. **تَحْيِسُ**, he mixed and prepared what is so called. (TA.)

2: see above.

حَيْسٌ, originally an inf. n., (Mṣb,) Dates mixed with clarified butter and [the preparation of dried curd called] **أَقَط**, (S, A, Mgh, K,) and kneaded (A, K) vehemently, (A,) or rubbed and pressed with the hand until they mingle together, (Mgh,) whereupon their stones come forth; (K;) and sometimes **سَوِيْق** [or meal of parched barley or wheat] is put into it; (A, K;) and a little crumbled bread instead of the **أَقَط**: (TA:) or dates, of the kind called **بَرْقِي**, and **أَقَط**, bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like **ثَرِيد**: it is the same as **وَطْبَةٌ**, except that **حَيْسٌ** sometimes has **سَوِيْق** put in it, but **وَطْبَةٌ** has not: (L:) or dates of which the stones have been taken out, bruised with **أَقَط**, and then kneaded, and rubbed and pressed with the hand until the whole becomes like **ثَرِيد**; and sometimes **سَوِيْق** is put with it: (Mṣb:) accord. to Ibn-Waddāh El-Andalusce, dates of which the stones have been taken out, mixed with **سَوِيْق**; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to have described it as a **ثَرِيدَةٌ** composed of **أَخْلَاطٌ** [or various mixtures]. (TA.) A **rájiz** says,

- التَّمَرُ وَالسَّمْنُ مَعًا ثَرِيدُ الْأَقَطِ
- الْحَيْسُ إِلَّا أَنَّهُ لَمْ يَخْتَلَطِ

[Dates and clarified butter together, then **أَقَط**, are **حَيْسٌ**, except that it is not yet mixed]: (S, MF, TA:) from which it might be understood, that these components, when mixed, are not **حَيْسٌ**: but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually **حَيْسٌ**, as being the materials thereof, though not mixed. (TA.)

حيس

1. **حَيْضٌ**, inf. n. **يَحْيِضُ**, aor. **حَاضَ عَنْهُ**, and **مَحَاضٌ** (S, Mṣb, K) and **مَحِيضٌ** and **مَحِيضٌ** (S, K) and **حَيْضَانٌ** (S, K) and **حَيْضُومَةٌ** (TA) and **حَيْضَةٌ** (K,) [or the last is an inf. n. of un.,] He turned away from him, or it: (S, A, Mṣb, K:) and he returned, or went back, and fled, from him, or it: (TA:) and **انْحَاضَ عَنْهُ** signifies the same; (S, K, TA;) and so does **تَحَايَضَ عَنْهُ**: (TA:) or (K) one says of friends, (S, K,) **حَاضُوا**, (K,) or **حَاضُوا عَنِ الْعَدُوِّ** [they turned away from the enemy]; (S;) [and in like manner, **انْحَاضُوا**,] and of enemies, **انْهَضُوا**; (S, K;) [and in like manner, **وَلَوْ أَنَّ مَدِيرِينَ**.] You say also, **حَاضَ عَنِ الْقِتَالِ** He turned away from the fight. (A.) And **حَاضَ عَنِ الْحَقِّ** He turned away from the truth; he deviated from it. (Mṣb.) And **حَاضَ عَنِ الشَّيْءِ** He turned away from the thing, and became safe from it. (TA.) And it is said in a trad. respecting the battle of Ohod, **فَحَاضَ الْمُسْلِمُونَ** And the Muslims made a wheel away,

desiring flight: or, accord. to one relation, **فَحَاضَ**, which means the same. (TA.) **حَيْضٌ** also signifies The retiring, or going back, from a thing. (S, TA.) [See also **مَحِيضٌ**, below.]

3. **حَايَصَهُ**, (K,) inf. n. **مُحَايَصَةٌ**, (TA,) He acted towards him with artifice, or guile; (K;) vied with him; (TA;) and strove to overcome him. (K.) Hence the saying of Mutarrif, related in a trad., when he was asked respecting his going forth from the pestilence, **هُوَ الْمَوْتُ نَحَايَصُهُ**, **وَلَا يَدُّ مِنْهُ**, may be interpreted as meaning, [It is death:] we are eager to flee from it [though there is no avoiding it]. (AO, TA.)

6: see 1.

7: see 1.

وَقَعَ فِي حَاضٍ بَاصٍ: see what next follows.

وَقَعُوا and **بَيْضٌ**, (AA, S, A, and K in art. **بَيْضٌ**,) and **وَقَعَ فِي حَيْضٍ بَيْضٌ**, (S, A, and K ubi suprā,) and **بَيْضٌ** (S in this art. and in art. **بَيْضٌ**; and so in the CK ubi suprā, and in a MS. copy of the K, [though app. contradicted by what follows in that work, as will be seen below,] or **بَيْضٌ**, (K ubi suprā, accord. to some copies, and so in the TA,) and **حَيْضٌ بَيْضٌ**, (K ubi suprā,) with fet-h to the first [letter] of each and to the last of each, (K ubi suprā,) and with kesr to the first of each, (S in art. **بَيْضٌ**,) or to both, and with fet-h to the first of each and kesr to the last of each; and sometimes each of the two [vars., namely, **حَيْضٌ بَيْضٌ** and **بَيْضٌ بَيْضٌ**,] is made perfectly decl. in the second [word], (K ubi suprā,) [so that you say also **حَيْضٌ بَيْضٌ**, and **بَيْضٌ بَيْضٌ**, and **حَيْضٌ بَيْضٌ**; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written **حَيْضٌ بَيْضٌ**, and one adding **بَيْضٌ**; for it is said,] the whole make six dial. vars.; and, accord. to MF, each of the two [vars.] is sometimes made perfectly decl. in the first [word] also, [so that you say **حَيْضٌ بَيْضٌ**, and **بَيْضٌ بَيْضٌ**,] but this he may have inferred from what will be afterwards mentioned on the authority of ISK, (TA in art. **بَيْضٌ**,) and **فِي حَاضٍ بَاصٍ**, (K ubi suprā,) indecl., with kesr for the termination, the **ل** being [originally] **ي**; (TA ubi suprā;) He fell, (S, K,) and they fell, (S,) into confusion in respect of their case, or affair, from which there was no escape for them: (S and K ubi suprā:) or into straitness and difficulty: (S:) **حَيْضٌ بَيْضٌ** and **بَيْضٌ بَيْضٌ** are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of **بَيْتٌ بَيْتٌ**: or, as some assert, they are two nouns, from **حَيْضٌ** meaning the “turning away,” and “retiring,” or “going back,” and **بَوْضٌ** meaning the “outstripping,” and “fleeing;” and **بَوْضٌ** is altered to assimilate it to **حَيْضٌ**; and the meaning is, an affair, or a case, of any kind, from which one retires, or goes back, and flees. (S.) You say also, **جَعَلْتُمُ الْأَرْضَ عَلَيْهِ حَيْضٌ بَيْضٌ**, (S and K, both in art. **بَيْضٌ**,) or **حَيْضٌ بَيْضٌ**, (S ubi suprā,)

and **حَيْضًا بَيْضًا**, (ISK, and K ubi suprā,) with fet-h to each, and **حَيْضًا بَيْضًا**, with kesr to each, not compounded, (ISK, and TA ubi suprā,) *Ye have straitened [the earth, or land,] to him, (S and K ubi suprā,) so that he may not act as he pleases therein: (K:) or so that he may not travel therein in search of sustenance, nor employ himself as he would to make gain. (Nh.) And إِنَّكَ لَتَحْسِبُ عَلَى الْأَرْضِ حَيْضًا بَيْضًا*, or, as some say, **حَيْضٌ بَيْضٌ**, [i. e., **حَيْضٌ بَيْضٌ** or **بَيْضٌ بَيْضٌ**, meaning, *Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) — **حَيْضٌ بَيْضٌ** also signifies The hole of the rat or mouse. (TA in art. **بَيْضٌ**.)*

حَيْضَةٌ: see 1, in two places.

حَيُوضٌ A beast (دَابَّةٌ) that takes fright, and runs away at random; (K;) turning away from that which its master desires: (TA:) a mule evil in disposition. (TA.)

مَحِيضٌ [an inf. n.: (see 1:) and also a n. of place, signifying A place to which one turns away, or aside; to which one flees; a place of refuge:] syn. **مَحِيضٌ** (S, K) and **مَعْدِلٌ** (Mṣb, K) and **مِهْلٌ** (K) and **مِهْلٌ**. (S, K.) You say, **مَا عَنْهُ مَحِيضٌ** [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

حيض

1. **حَاضَتْ**, (S, A, Mṣb, K,) nor. **تَحْيِضُ**, inf. n. **مَحَاضٌ** and **مَحِيضٌ** (S, Mṣb, K) and **مَحَاضٌ**, (Abu-Is-hāk, K,) said of a woman, (S, A, Mṣb, K,) She menstruated; i. e. her blood flowed; (A;) or [rather] blood came forth from her womb; (Mgh;) [not in consequence of disease nor of childbirth, nor before she had attained to puberty; as explained in the law-books of the Muslims;] as also **تَحْيِضَتْ**: or this latter signifies she likened herself to the **حَائِضٌ**. (TA.) — Also She attained the age of menstruation. (TA.) [See **حَائِضٌ**.] **حَاضَتْ الشَّجَرَةُ**, (S, A, Mṣb,) aor. as above, (Mṣb,) inf. n. **حَيْضٌ**, (S, Mṣb,) *The [or gum-acacia-tree] flowed with, (S,) or emitted, (A,) a matter resembling blood; (S, A;) flowed with its gum: (Mṣb:) the matter which it emits is called دَوْدَرٌ; and is applied to the head of a new-born infant to scare away the jānn, or genii. (A, TA: [but in a copy of the A, and in one instance in the TA, الشَّجَرَةُ is put in the place of الشَّجَرَةُ, app. by mistake.])* [I have marked this signification as tropical on the authority of the A and TA; but the author of the Mṣb has commenced the art. with it; and shows that he held the opinion, which some others have shared with him, that it is the primary signification.] — **حَاضَ السَّيْلُ** *The torrent overflowed; or poured out, or forth, from fulness; or ran; syn. فَاضَ.* (TA.)

2. **حَيْضُ الْمَرْأَةِ** He attributed **حَيْضٌ** [or menstruation] to the woman. (Mṣb.) — **حَيْضٌ جَارِيَتُهُ**, (TK,) inf. n. **تَحْيِضُ**, (Sgh, K,) *Tempore men-*

struorum inivit ancillam suam. (Sgh, K, TK.)
— *حيض الهاء*, (TK,) inf. n. as above, (K,) + *He*
made the water to flow. (K, TA.)

5. *تَحِيضَتْ*: see 1. — Also *She abstained from prayer (الصلاة) during the days of her حيض [or menstruation];* (S, Mgh, K, TA;) *waiting for the stopping of the blood:* (TA;) *or she abstained, and did as the حائض does:* (A,* Mgh;) *or she reckoned herself حائض, and did as the حائض does.* (TA.)

10. *أَسْتَحِيضْتُ*, (S, Mgh, Mghb,) in the pass. form, (Mghb,) with damm to the ت, (Mgh,) [as though originally signifying *She was reckoned to be menstruating,*] found in the handwriting of Aboo-Zekerecyā *أَسْتَحِيضْتُ*, (TA,) [which I hold to be a mistake, as being at variance with general usage,] *She continued to have a flow of blood (S, Mgh) after her days [of menstruation]:* (S;) *or she had an exuberance of blood [flowing from the vagina]; not what is termed الحيض:* (Mghb;) *or her blood flowed without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العاذِل.* (TA.)

حَيْض [an inf. n. of 1: explained in the KT as applied to The menstrual blood itself; which seems to have been more properly called *حِيضَة* and *مَحِيض* and *حِيَاض*: though what here follows may be considered as rendering it probable that *حَيْض* was also used in this sense in the classical times, for *حَيْضُ السَّيْرِ*. — *A thing which flows from the سَيْر [or gum-acacia-trees], resembling [what is called] دَمُ الْغَزَال.* (Mgh.) [See also 1.]

حِيضَة A single time, or turn, of menstruation, or of the flow of the menstrual blood: (S,* A,* Mgh, Mghb:*) pl. *حِيَض*; (A, Mghb;) like *بَدْر* is pl. of *بَدْرَة*, and *ضَيْعَة* of *ضَيْع*, and *حَيْذ* of *حَيْذَة*, and *خَيْم* of *خَيْمَة*; though by rule it should be *حِيَاضَات*. (Mghb.) You say, *حَاضَتْ حِيضَة وَاحِدَة*, [She menstruated one single time of menstruation]: and *حِيضَة طَوِيلَة* [a long single time thereof]: and *ثَلَاثَ حِيَض* [three single times thereof]. (A.) — As used by the professors of practical law, The accustomed days thereof. (Mgh.) — Also + *A single flow [of water &c.]:* pl. *حِيَاضَات*. (TA.)

حِيضَة [Menstruation;] the subst. from *حَاضَتْ* المرأة: (S, K, TA:) or a mode, or manner, or state, of *حِيَض* [or menstruating]: (Mghb;) or the state (Mgh, TA) of the *حائض*, (TA,) which is one of avoidance (Mgh, TA) of prayer and fasting and the like: (Mgh;) pl. *حِيَض*. (S, Mghb.) — Also The menstrual blood; the blood of menstruation; and so *مَحِيض* and *حِيَاض*. (TA.) [See also *حِيَض*.] — Also The piece of rag which the *حائض* binds over her vulva; (S, Mgh,* Mghb,* K;) and so *مَحِيضَة*: (S;) which latter also signifies + *a piece of rag thrown away:* (TA:) pl. of the latter, *مَحَايِض*. (S, TA.)

[*حِيَضِي* Menstrual; of, or relating to, menstruation.]

حِيَاض: see *حِيضَة*.

حَائِض, applied to a woman, [Menstruating;] act. part. n. from *حَاضَتْ*; (S, Mgh, Mghb, K;) thus, [without ة,] because it is an epithet of particular application [to a female]; (Mghb;) and with ة, being like *قَائِر* and *صَائِر* &c.; (TA;) [because the ي in its verb suffers alteration;] and in like manner *حَائِضَة* also, (S, Mgh, Mghb, K,) on the authority of Fr: (S;) pl. (of the former, Mghb) *حِيَض*, (S, Mgh, Mghb, K,) like as *رَكْع* is pl. of *رَاكِع*, (Mghb,) and *حَاضَة*, like as *حَاكَة* is pl. of *حَاك*, (TA,) and of the latter, *حَائِضَات*, (Mghb,) or *حَوَائِض*. (S, Mgh, K.) — In a certain trad., in which it is said that God will not accept the prayer of a *حائض* unless she be [attired] with a *خِمَار* [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Mghb, TA,*) but + *One who has attained to the age of menstruation:* (TA;) or *one who has attained to womanhood:* (Mgh;) or it has not this meaning; for if it had, one would understand that a girl not arrived at puberty might pray with her head uncovered, which is not the case; but it means: [one of] the menstruating kind, whether she have attained to puberty or not; as though the term female had been used in its place. (Mghb.)

مَحِيض is a simple subst. as well as an inf. n.: (Zj, K:) as the former, it is a n. of place; and as such it is [said to be] used in the Kur ii. 222; meaning *A woman's مَائِي*; (Zj;) *her قَرْج*; (Mgh;) because it is the place of *الحيض*. (Zj, Mgh.) Some say that *حَوْض* is hence derived; because the water flows to the *حوض*: (Az, K:) for the Arabs put و in the place of ي, and ي in that of و. (Az, TA.) — It is also a n. of time [signifying The time of menstruating]. (TA.) — See also *حِيضَة*. — When it is a simple subst., it has a pl., namely *مَحَايِض*. (TA.)

مَحِيضَة: see *حِيضَة*.

مُسْتَحَاضَة A woman continuing to have a flow of blood after her days [of menstruation]: (S;) or having an exuberance of blood [flowing from her vagina]; not what is termed *الحيض*: (Mghb;) or having her blood flowing without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called *العاذِل*. (K,* TA.)

حيط

8. احتاط:

حَيْطَة:

التَّحِيط and *نَحِيط* and *تَحِيْط*:

يَحِيْط:

see art. حوط.

حعل

Q. Q. 1. *حَعَلَ*, (S in art. هل,) inf. n. *حَعَلَة*, (K,) *He (a مؤذِن) said, حَى عَلَى الصَّلَاةِ حَى*, (K, TA:) composed of two words, like *حَوَّق*. (S ubi suprā, and TA.)

حيف

1. *حَاف*, aor. *يَحِيْف*, (S, Mghb,) inf. n. *حَيْف*, (S, Mghb, K,) *He (a judge, or any other person, Mghb) acted wrongfully, unjustly, injuriously, or tyrannically,* (S, Mghb, K,) *عَلَيْهِ* against him: (S;) or, as some say, *he inclined [to that which was wrong], or declined [from that which was right], in his judgment.* (TA.) *حَيْفُ التَّاحِل* means *A man's giving to certain of his children exclusively of others: he should treat them equally, and not prefer some before others.* (T, TA.)

2. *تَحْيِيف* The taking a thing, or something, from the side: and diminishing [from the side]. (KL.)

5. *تَحَيَّفْتُهُ* I took by little and little from its sides; (S, K;) as also *تَحَوَّفْتُهُ*. (S.)

حَيْفَة A side, or lateral part: pl. *حِيَف*; (K;) which is likewise pl. of *حَافَة*. (TA.) [See also *حَائِف*, below.]

حَائِف Acting wrongfully, unjustly, injuriously, or tyrannically: (Lth, Mghb, K:) [in some copies of the K, *حَائِر* is erroneously put for *حَائِر*:] pl. *حَافَة* (Mghb, K) and *حِيَف* (K, Mghb*) and *حَيْف*. (TA.) — An arrow declining from the right direction. (TA.) — And, as being likened thereto, + *An impotent man, who does not attain the object of his want.* (TA.) — The side of a mountain. (K, TA.) [See also *حَيْفَة*.]

أَرْضٌ حَيْفَة, and *بَلَدٌ أَحْيَف*, A district or the like, and a land, upon which rain has not fallen: (Ibn-'Abbād, K:) as though the rain treated it wrongfully. (TA.)

حيق

1. *حَقَّقَ*, aor. *يَحْقِيقُ*, (S, K,) inf. n. *حَقِيق* and *حَيَّاق* and *حَيَّاقَان*, (K,) *It surrounded, encompassed, encircled, or beset, him, or it:* (S, K;) only used in relation to evil; (Bd in xvi. 30;) [as also *حَقَّاق*, aor. *يَحْقِيقُ*, inf. *حَقَّقَ*;] and so *أَحَقَّاق*. (Ibn-'Abbād, K.) So in the Kur [xxxv. 41], *وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَقْلِهِ*, [And evil artifice shall not beset any save the authors thereof]: (S;) or this means *shall not befall:* (Mghb:) [for *حَقَّاق*, (Ibn-'Arafah, Mghb, K,*), aor. as above, (Mghb, TA,) inf. n. *حَقِيق* and *حَقَّاق*, (TA,) signifies [also] it claved to him, and became his due, (Ibn-'Arafah, K,) and befell him: (Ibn-'Arafah, Mghb, K:) and thus it is said to mean in the Kur [xi. 11, &c.], *وَحَقَّاقٌ يَبْهَرُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ* [And that at which they used to mock shall cleave to them, or be their due, or befall them; namely, the punishment at which they mocked.] (TA.) You say also, *حَقَّاقُ بَيْهَرِ الْعَذَابِ*.

Punishment beset them, and befell them. (S.) And *حاَقَ بِهٖ الهَلَاةُ* Trial, or trouble, beset him. (TA in art. *حاَقَ*.) *حاَقَ فِيهِ* (K.) inf. n. *حَقَّقَ* (TA.) i. q. *حاَلَك*. (K.)

3. *حاَبَهُ* (AA, K.) inf. n. *مُحَابَقَةٌ* (AA, TA.) *He envied him, and hated him.* (AA, K.)

4: see 1. *إِذَا قَالَ اللَّهُ بِهٖمْ مَكْرَهُمُ* God made their artifice to beset them: (Lth, TA:) or made it to befall them. (Th, K, TA.)

حَاقَ الْجُوعُ Vehemence of hunger. (TA.) See also *حَاقَ*, in art. *حَقَّ*.

حَقَّقَ What besets a man, ('Eyn, K.) and befalls him, of artifice, ('Eyn, TA.) or of an evil deed, that he has done. ('Eyn, K.)

مَحْبُوقٌ: see art. *حَقَّقَ*.

حِك

1. *حَاكَ*, aor. *يَحْكُ*, inf. n. *حَكَّ* and *حَكَمَ* and *حَيَّكَ*, accord. to Lth, signifies *He move a piece of cloth*: [and it is said in the K, in art. *حَوَكَ*, that the root of the verb in this sense is with *و* and with *ي*:] but Az says that this is a mistake; and that the verb is only *حَاكَ* having for its aor. *يَحْكُ*, inf. n. *حَوَكَ*. (TA. [See, however, what follows.]) *حَاكَ فِي مَشْيِهِ* (S, K,) or *حَاكَ* (TA.) aor. *يَحْكُ*, inf. n. *حَيَّكَ* (S, K) and *حَكَّ* (K) and *حَيَّكَ* (Mbr, TA) [and *حَيَّكَ*, which see in what follows], *He (a man, TA) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back: or he moved about his shoulder-joints and his body in walking, (K, TA,) having much flesh; which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies he trod the ground vehemently: (TA:) or he moved about his shoulder-joints, and parted his legs widely, in walking, [as short persons do: for] *حَيَّكَ* signifies the manner of walking of him who is short: (S:) or a walking in which a man moves about his posteriors: all which meanings are borrowed from the action of the *حَاك* [or weaver, who straddles when at work]: *حَيَّكَ*, likewise, signifies a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back, and in a lagging manner. (TA.) And you say also, *يَحْكُ* and *يَحْكُ*, meaning *He came walking with his legs parted as though there were something between them.* (TA.) *حَاكَ* (K,) aor. *يَحْكُ*, inf. n. *حَكَّ* (TA,) said of a sword, (K,) and of an axe, (TA.) *It made an impression, or had effect; as also* *حَاكَ*. (K, TA.) *حَاكَ فِيهِ* (S) and *حَاكَ* (S, K) and *حَاكَ* (K,) said of a sword, signify the same: (S, K:) one says, *ضَرَبَهُ فَمَا أَحَاكَ فِيهِ السَّيْفُ*, i. e. [He struck him, but the sword] made no impression, or had no effect, upon him. (S, TA.) And *حَاكَتِ الشُّفْرَةُ**

The [knife called] شفرة cut; as also *حَاكَتِ*. (K.) And *مَا تَحْكُ الْمُدَّةُ اللَّحْمَ* [The butcher's knife does not cut the flesh-meat], and *مَا تَحْكُ فِيهِ*: both signify alike. (El-Âmidé, TA.) — [Hence,] *حَاكَ الْقَوْلُ فِي الْقَلْبِ*, inf. n. *حَكَّ*, + *The saying took effect upon the heart; (Sh, S, K, TA;) and became fixed therein.* (Sh, TA.) And *مَا يَحْكُ فِيهِ الْمَلَامُ* + *Blame does not make any impression upon him.* (S.) And *مَا يَحْكُ كَلَامُكَ فِي فَلَانٍ* + *Thy speech does not make any impression upon such a one.* (TA.) And it is said [in a trad., as some read it], *إِنَّمَا مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ* + *Sin is that which makes an impression upon thy mind, and becomes fixed [therein, and with which thou disliketh that men should become acquainted].* (Az, TA. [See also *حَاكَ*; and see *حَزَّ*].)

4: see 1, in five places.

5: } see 1.

6: }

8. *حَاكَ*, mentioned in this art. in the K: see 5 in art. *حَوَكَ*.

حَاكَ and *حَيَّكَ*: see *حَاكَ*.

حَاكَ and *حَيَّكَ* and *حَيَّكَ*: see *حَاكَ*. The first also signifies *A man who walks with his legs parted as though there were something between them.* (TA.) And *A bulky [lizard such as is called] ضَبَّة*; that moves about its shoulder-joints, and parts its legs widely, in going along; (S;) as also the second and third. (Ibn-'Abbād, TA.)

حَاكَ: see art. *حَوَكَ*.

حَيَّكَ Short, and thick and compact in body; applied to a woman. (Ibn-'Abbād, K.)

حَاكَ and *حَيَّكَ*: see *حَاكَ*; for the former, in two places. — The latter also signifies *A female ostrich*; as being likened to the *حَاك* in her [manner of] walking. (TA.)

حَاكَ: see art. *حَوَكَ*. [In the present day, *حَيَّكَ* signifies the same; i. e. *A weaver.*] — Also, and *حَيَّكَ*, applied to a man; and *حَيَّكَ* and *حَيَّكَ* and *حَيَّكَ* (K, TA,) and, accord. to the K, *حَيَّكَ*, but this is an inf. n., and is here a mistake for *حَيَّكَ*, originally *حَيَّكَ*, mentioned by Sb, (TA,) applied to a woman; *Walking, or who walks, in the manner denoted by the verb* *حَاكَ*, i. e., with an elegant and a proud and self-conceited gait, &c. (K, TA.) — And the first, i. e. *حَاكَ*, *Becoming fixed in the heart, and disquieting one.* (Az, TA in art. *حَوَكَ*.) [See 1.]

حِل

1. *حَالَ*, aor. *يَحِلُّ*, inf. n. *حَوَّلَ* *It became altered, or changed: (K:) a dial. var. of* *حَالَ*, aor. *يَحْوُلُ*, inf. n. *حَوَّلَ*. (TA.) — *حَالَ الْمَاءُ*: aor. as above, *The water remained, or stagnated, and collected; or remained long, and became altered; or became yellow and altered; in the bottom of a valley.* (TA.)

4. *مَا أَحَالَ* a dial. var. of *أَحْوَلَهُ*. (Fr, S.) See 4 (last sentence) in art. *حَوَّلَ*.

5. *حَيْلٌ*: see 8 in art. *حَوَّلَ*.

حَيْلٌ A cry with which goats are chidden. (K.)

حَيْلٌ Water that remains, or stagnates, and collects, or that remains long, and becomes altered, or that becomes yellow and altered, in the bottom of a valley: pl. [of pauc.] *أَحْيَالٌ* and [of mult.] *أَحْيَالٌ*. (K.) — Also a subst. from *أَحْيَالٌ*; (S, K;) and so *حَيْلَةٌ*, with *كسر*; (S;) or *حَيْلَةٌ* [perhaps a mistake for *حَيْلَةٌ*]; (K;) and *مَحَالٌ*. (AZ, S.) [See *حَيْلَةٌ* in art. *حَوَّلَ*.] — *Strength, power, might, or force; syn. قُوَّة*; as also *حَوَّلَ*; (TA;) of which it is a dial. var. (S, Mṣb.) So in the saying, *لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*. (S, Mṣb, TA. [See *حَوَّلَ*].) So, too, in the phrase, in a form of prayer, *اللَّهُمَّ ذَا الْحَيْلِ الشَّدِيدِ* [O God, Possessor of great might]: perverted by the relaters of traditions into *ذَا الْحَيْلِ*, with *ب*. (TA.) If it be a contraction of *حَيْلٌ*, originally *حَوَّلَ*, its proper place is art. *حَوَّلَ*: otherwise, this is its proper place. (TA.)

حَيْلَةٌ A large number of goats: (S:) or a herd of goats: and a flock of sheep. (K.) — *Stones rolled down from the side of a mountain to its bottom until they become many: (K:) or an overhanging mass of rock that falls down from the head of a mountain to its bottom.* (Abu-l-Mekārim, O.) — See also *حَيْلٌ*.

حَيْلَةٌ: see *حَيْلٌ*, above; and see art. *حَوَّلَ*.

حَيْلِي: see its syn. *حَوَّلَ*, in art. *حَوَّلَ*.

حَيْلُونَةٌ an inf. n. of *حَالَ*, [aor. *يَحْوُلُ*], (Mṣb and Mṣb in art. *حَوَّلَ*.) like *كَيْلُونَةٌ* [&c.]. (Mṣb in that art. [See 1 in that art.])

عَلَى حَيْلِهِ and *بِحَيْلِهِ* and *حَيْلَهُ*: see art. *حَوَّلَ*.

حَيْلٌ: see 4 in art. *حَوَّلَ*, in the latter half of the paragraph.

حَيْلٌ: see its syn. *حَوَّلَ*, in art. *حَوَّلَ*.

أَحْيَالٌ: see art. *حَوَّلَ*.

مَحَالٌ: } see *حَيْلٌ*, above; and see *حَيْلَةٌ* in art. *حَوَّلَ*.

حِين

1. *حَانَ*, (Mṣb, K,) or *حِينُهُ* (S,) aor. *يَحِينُ* (S, Mṣb,) [inf. n. as in the exs. following.] *It, (Mṣb, K,) or its time, or season, (S,) was, or became, or drew, near; or was at hand: (S, Mṣb, K:) and its time came.* (Mṣb, K.) You say, *حَانَ لَهُ أَنْ يَفْعَلَ كَذَا*, aor. as above, inf. n. *يَحِينُ* [and as in the next ex.], *The time came, or drew near, for him to do, or that he should*

do, such a thing; syn. **حَانَ** (S.) And **حَانَتِ الصَّلَاةُ** (Mgh, TA,) inf. n. **حَيْنٌ** and **حِينٌ** and **حِينُونَ**, *The time of prayer came*: (Mgh:) or *the prayer was, or became, or drew near*. (TA.) — **حَانَ النَّبَلُ** *The ears of corn became dry*, (K, TA,) so that the time of the reaping thereof came, or drew near. (TA.) — **حَانَ النَّفْسُ** *The soul died, or perished*. (TA.) — And **حَانَ**, inf. n. **حَيْنٌ**, *He (a man) died, or perished*. (S.) — *He experienced a trial, or trying affliction*. (K: a meaning indicated therein, but not expressed.) — Also, (Az, K,) aor. as above, inf. n. **حَيْنٌ**, (Az, TA,) *It (anything) was not accommodated, adapted, or disposed, to the right way or course or direction*; (Az, K, TA;) as also **حَيْنٌ**. (K.) — And i. q. **إِثْقَى** [*It happened, &c.*]. (Har p. 382.)

2. **حَيْنُهُ**, [inf. n. **تَحْيِينٌ**], *He assigned, or appointed, for him, or it, a time*. (K.) **حِينُوا** and **أَحَانُوهُمْ** and **ضَيَّفُوهُمْ** have the same meaning [app. *They assigned, or appointed, a time for their guests*]. (TA.) — **حَيْنَ النَّاقَةِ** *He appointed for the she-camel a time in every day and night in which he should milk her*; (S, K;) as also **تَحْيِينَهَا**; (K;) said when one milks her in the day and night once: As says that **تَحْيِينٌ** is like **تَوَجِبٌ** [*the milking a camel but once in the course of each day and night*]; but is only after she has shown herself to be pregnant, and her milk has become little in quantity. (TA.) — *He (God) made him, or it, to be not accommodated, adapted, or disposed, to the right way or course or direction*. (K.) — See also 4.

3. **جَبَانٌ** and **مُحَابِنَةٌ** [are the inf. ns. of **جَانَنَ**]. You say, **جَبَانًا** (Lh, TA) and **عَامَلَهُ مُحَابِنَةً** (S, K) [*He bargained or contracted with him for work for a certain time*]; like **مُسَاوَعَةً**; (S, K;) from **الْوَقْتُ** meaning **الْحِينُ**. (Lh, TA.) And in like manner, **جَبَانًا** (TA) and **جَبَانًا** (Lh, TA) [*He hired him, or took him as a hired man or a hireling, for a certain time*].

4. **أَحَانَ** i. q. **أَزْمَنَ** [i. e. *Time, or a long time, passed over him, or it; he, or it, endured, or continued, for a time, or for a long time*]. (TA.) — **أَحَانَ** *He remained, stayed, abode, or dwelt*, (S, K,) for a time in a place. (S.) — **أَحْنَتِ الْإِبِلُ** *The time came, or drew near, for the camels to be milked: or for the camels to have their loads bound upon them*. (AA, K. [In the CK, **يُعْتَمَرُ** is erroneously put for **يُعْتَمَرُ**].) — **أَحْنَتِ الْقَوْمُ** *The time of what they desired, or sought, came, or drew near, to the company of men*: (K:) *the time of their attainment of what they hoped for came, or drew near, to them*. (IAqr, TA.) — As a trans. verb: see 2. — **أَحَانَهُ اللَّهُ** *God caused him to die, or destroyed him*; (S;) as also **حَيْنَهُ**, inf. n. **تَحْيِينٌ**. (KL: but only the inf. n. is there given.) — *God tried him, or afflicted him with a trial*. (K: a meaning indicated therein, but not expressed.)

Bk. I.

5. **تَحَيَّنَ**, said of a spunger (وَارِش), *He watched for the time of eating, in order that he might enter*. (S.) And **تَحَيَّنَ الطَّعَامُ** [*He watched for the time of the food*]. (K voce **حَضَرَ**.) And **تَحَيَّنْتُ رُؤْيَا فُلَانٍ** *I watched for the time of seeing such a one*. (TA.) And **تَحَيَّنَ وَقْتُ الصَّلَاةِ** *He sought [to know] the time of prayer*. (TA.) [And accord. to Freytag's Lex., **تَحَيَّنَ** has a similar meaning; i. e. *He waited for the just time of a thing; delayed a thing till the fit time*.] — **تَحَيَّنَ النَّاقَةُ**: see 2. — See also 1. — As meaning **إِسْتَعْنَى**, it is a vulgar word. (TA.)

10: see 5.

حَيْنٌ *Death; a state of destruction or perdition*: (S, K, TA:) or *the time of the appointed term [of life]*; or *time of death*. (Har p. 322.) — *A trial, or trying affliction*. (K.)

حَيْنٌ i. q. **دَهْرٌ** [*Time; or a time; or a space, or period, of time; &c.*]: (K:) or, accord. to Esh-Sháfí'ee, *time, from the beginning of the world to its end*; as also **دَهْرٌ**: (Az voce **دَهْرٌ**;) or a time, (Az, S, Mgh, Mgh, K,) in a vague sense, (Mgh, K,) applicable to any time, (Az, K,) little or much, (Mgh, Mgh,) long or short, that may be a year and more: or [in some cases] particularly meaning *forty years: or seven years: or two years: or six months: or two months: or any morning and evening*: (K:) also a space of time; (S, K;) as in the Kur lxxvi. 1, (S,) and in the Kur xxxvii. 178: (K:) and a continuous time: (Ham p. 381:) and the day of resurrection; (K;) or the coming to pass of the resurrection; as in the Kur xxxviii. last verse: (Mgh, TA:) or it has two meanings; namely, *a time of unknown limit, and also, as in the Kur xiv. 30, six months*: (Fr, Mgh:) accord. to Er-Rághib, *the time of a thing's arriving, or coming, and happening*; having a vague meaning, and rendered particular, or special, by that to which it is prefixed: some say that it occurs applied in different ways: to an appointed term; as that to which God makes one to live: and a year; as in the Kur xiv. 30: and to the time when an event takes place; as in the Kur xxx. 16: and to time absolutely: accord. to El-Munáwee, in the [genuine] language of the Arabs, it is applied to [the time of] a glance of the eye, and more than that, to time without end: (TA:) the pl. is **أَحْيَانٌ**, (S, Mgh, K,) and pl. pl. **أَحْيَانٌ**; (S, K;) as in the saying, **أَحْيَانًا** [*Such a one does so at times, or sometimes*]. (S.) In the Kur [xiv. 30], **تَوَتَّى**, **أَكَلَهَا كُلَّ حِينٍ** means [*Which yieldeth its fruit every six months: (Fr, Mgh, TA:) or every year: or every morning and evening: or, accord. to Az, in every season, uninterruptedly*]. (TA.) **حِينٌ**, also, means **حِينُهُ** [*The time, or season, of a thing*]. (K.) [You say, **حِينًا** For a time, or season.] And **حِينًا** At one time; sometime; at some time; awhile. (Mgh.) **حِينٌ** in the phrase **قُمْتُ حِينٌ قُمْتَ** [*I stood in the time when thou stoodest, or I stood when thou stoodest*], is an adv. n. of time; (Mgh;)

[see also an ex. in a verse cited voce **خُفِّفَ**, and the remarks there subjoined:] and one may well employ in its place **لَمَّا** and **إِذَا** (Mgh, TA) and **إِذًا** and **مَتَى** and **سَاعَةً** (TA) and **وَلَمَّا** (Mgh, TA) and the like; but not, as many have said, **حِينَ**; for this is an adv. n. of place. (Mgh.) — When they make the two times to be distant, the one from the other, [i. e. the time of speaking and the time spoken of,] they do so by means of **إِذَا**, and thus, (K,) they say **حِينَئِذٍ** [meaning *At that time; then*]: (S, K:) and sometimes they suppress the **ء**, substituting for it **ي**. (TA.) — Sometimes, also, they prefix **لَا** to **حِينَ**; (S, TA;) and say **لَا حِينَ**, meaning *It is not, or was not, a time [of such a thing]*; but this is generally written **لَا حِينَ**; as in the Kur xxxviii. 2 [respecting which see art. **لَيْتَ**]. (TA.) Abou-Wejzeh Es-Saadee says,

* **الْعَاطِفُونَ لِحِينِ مَا مِنْ عَاطِفٍ**
* **وَالْمُطْعِمُونَ زَمَانَ أَثْنِ الْمُطْعِمِ**

[*The persons who return to the attack when there is none other that returns to the attack, (as is said in the S and L in art. **عَطَفَ**), or it may mean who act affectionately in the time when there is none other that acts affectionately; as is said in the L in that art.;) and the feeders in the time when it is said, Where is the feeder?*]: (S:) Isd says that **ت** is thus prefixed to **حِينَ** like as it is in **تَلَانٌ** meaning **الآن**: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:

* **الْعَاطِفُونَ حِينَ مَا مِنْ عَاطِفٍ**

[with the **ء** of pausation]: and some say that the **ء** of pausation is likened to the fem. **ة**, and is then made movent with fet-h. (TA. [See more in art. **لَيْتَ**].) — See also **حِينَةٌ**, in two places.

حَانَةٌ: see art. **حَوْنٌ**.

حِينَةٌ: see what next follows.

حِينَةٌ [*The time appointed for a she-camel to be milked in every day and night*]; a subst. from **حَيْنَ النَّاقَةِ**; as also **حِينٌ**: you say, **مَتَى حِينَةُ نَاقَتِكَ**, meaning *When is the time of the milking of thy she-camel?* and **كَمْ حِينَتَهَا**, meaning *How many times is she milked?* (K.) One says also, of a man, (S,) **يَأْكُلُ الْحِينَةَ**, meaning *He eats once in the day and the night*: (S, K:) or, accord. to Abou-Amr Ez-Záhid, **الْحِينَةُ** is used as meaning a man's eating once in the day, and **الْحِينَةُ** as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, **مَا أَقْلَاهُ إِلَّا الْحِينَةَ بَعْدَ الْحِينَةِ**, i. e. **الْحِينِ**. **بَعْدَ الْحِينِ** [*I do not meet him save time after time; meaning, occasionally*]. (K.)

حَانَا: see art. **حَوْنٌ**.

حَانَوْتُ: see arts. **حَوْنٌ** and **حَانَوْتُ**.

حَانِيَةٌ: }
حَانِي: } see art. **حَوْنٌ**.

حَانِيَةٌ: see arts. **حَوْنٌ** and **حَوْنٌ**.

حَائِنٌ *Stupid; foolish; or having little, or no, intellect, or understanding.* (K.)

حَائِئَةٌ *A deadly, or destructive, calamity that befalls one: (K, TA:) a calamity in which is the حَائِن: (TA:) pl. حَوَائِن. (K.)* [In the CK it is, in one place, erroneously substituted for حَائِئَةٌ, as meaning "wine."]

مَحُونَةٌ [mentioned in the K in art. مَحْن] is from الحَيْن or المَحْنَة. (TA.)

مَحْيَان: see its syn. حَيْن.

حَيْهَل

حَيْهَل (En-Nadr, AHn, K) and حَيْهَل and حَيْهَل (K) *A certain shrub of the smaller kind of حَيْض, having no leaves: (En-Nadr, AHn, K:) or the species of حَيْض termed هَرَم: (AA, TA:) a coll. gen. n.: (TA:) n. un. with ه: (K:) so called because, when rain falls upon it, it grows quickly; and when the camels eat it, and do not speedily void their excrement, they die: (AA, TA: [see the next paragraph:])* at the end of a verse of Homeyd Ibn-Thowr, the name is written الحَيْهَل,

with the vowel of the ل transferred to the ه. (AHn, K.)

حَيْهَل and حَيْهَل and حَيْهَل and حَيْهَل and حَيْهَل words used in inciting, or urging on: see more in art. حَى; (K;) and in art. هَل. (TA.)

حيو

For words that might perhaps be correctly mentioned under this head, see the art. headed حَى: or حيو and حيو.

خ

The seventh letter of the alphabet: called **خَاءٌ** [and **خَا** (respecting which latter see the letter **ب**)). It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of those termed **حَلْقِيَّةٌ** [i. e. faucial, or guttural]: its place of utterance is the same as that of **غ** [which differs from it in being vocal]. (L.) = [As a numeral, it denotes *Six hundred.*]

خَا

خَوَا: see the letter **خ**, and arts. **خَوَا** and **خَى**.

خاتون

خاتون: see art. **ختن**.

خانقاه

خانقاه: see art. **خنق**.

خَب

1. **خَب**, (A, L, K,) sec. pers. **خَبَيْتَ**, like **عَلَيْتَ**, aor. **يَخُبُ**, inf. n. **خَبٌ**; (S, L, K;*) or **يَقْتُلُ**, [sec. pers. **خَبَيْتَ**,] aor. **يَخُبُ**, like **يَقْتُلُ**, inf. n. **خَبٌ**; (Msb; [in which **خَب** is regarded as a simple subst.; but I doubt the correctness of this, and of the verb's being like **قَتَلَ**];) *He* (a man) *was, or became, deceitful*, (Msb, K, TA,) *wicked, dishonest, or dissimulating*, (K, TA,) and *a mischief-maker*: (TA:) [or] *he was, or became, a great deceiver, or very deceitful*, (S, A, L, K, TA,) *wicked and deceitful, and a mischief-maker*. (S,* A,* L, TA.) [In the K and TA, neither the aor. nor the inf. n. of **خَب** as signifying "he was, or became, a great deceiver, or very deceitful," is specified; nor the sec. pers. of the pret., which indicates the form of the aor.] — [Hence, app.,] **خَبٌ** signifies also *He alighted and abode in a depressed tract of ground, in order that his place might be unknown, from a motive of niggardliness [to avoid claims upon his hospitality, thus deceiving passers by]*. (K, TA.) — And *He denied, or refused, what he possessed*. (K.) = **خَبٌ**, (S, A, K,) aor. **يَخُبُ**, with **danim**, (S, A,) deviating from a general rule, accord. to which an intrans. v. of this class [of the measure **فَعَلَ**] should be with **kesr**, (MF,) inf. n. **خَبٌ** (S, K) and **خَبِبٌ** and **خَبِيْبٌ**, (S, A, K,) *He went*

the pace, or in the manner, denoted by **خَبٌ** as explained below; said of a horse; (S, A, K;) as also **اِخْتَبَ**: (Th, K;) and in like manner said of a man. (TA.) You say, **جَاؤُوا تَخَبٌ بِهِمْ** [They came, the beasts going with them the pace, or in the manner, termed **خَبٌ**]. (A.) And **خَبٌ فِي الْأَمْرِ**, aor. **خَبَ**, inf. n. **خَبٌ**, *He hastened to begin the affair*. (Msb.) — [Hence,] **خَبٌ**, (aor. **يَخُبُ**, TA, [inf. n. **خَبٌ**,]) said of the sea, † *It was, or became, agitated, or in a state of commotion*; (T, S, A, K, TA;) *the waves dashing together, and the winds whirling*; (T, A, TA;) such being the case at a certain period, when the ships make for the shore, for safety, or cast anchor. (T, TA.) You say, **أَصَابَهُمُ الْخَبُ**, † *Agitation, or commotion, of the sea, with a whirling of the winds, befell them*: (T, A, TA:) or **أَصَابَهُمُ الْخَبُ**, i. e. **خَبٌ بِهِمُ الْبَحْرُ**, † *The sea became agitated, or in a state of commotion, with them*. (S, TA.) — Also, said of the dust, † *It rose high*: (JK, TA:) and † *it ran along*. (TA.) — And said of a plant, or of herbage, † *It became tall*. (JK, S, A, K.)

2. **خَب**, (JK, S, A, K,) inf. n. **تَخَبٌ**, (JK, TA,) *He deceived another*; (S, K;) namely, another's young man, or slave: (S:) or *deceived much or greatly*: (Har p. 591:) and *he corrupted another*; (JK, A, TA;) namely, another's male or female slave. (TA.) You say, **خَبِبَ عَلَيْهِ**, (Abou-Bekr, TA,) and **عَبْدَهُ**, and **حَالِيَتَهُ**, (A,) *He corrupted, and rendered disaffected to him*, (Abou-Bekr, A,) *his friend*, (Abou-Bekr,) and *his male slave, and his wife*. (A.) = *He bound his arm, or hand, with a خَبَةٌ*, i. e. a piece of rag like a fillet. (A, TA.) = *It* (one's flesh) *wasted so that there appeared streaks upon the skin*. (TA.) = See also R. Q. 1.

3. **خَابَ**: see **مُخَابٌ**. [It seems that **خَابَهُ**, if used, signifies *He acted treacherously towards him, and took him unawares*.] — And [the inf. n.] **مُخَابَةٌ** signifies *The being heavy, or sluggish, and holding back from a thing*. (JK.)

4. **اِخْتَبَ** *He made a horse to go the pace, or in the manner, denoted by خَبٌ as explained below*. (S, A, K.)

8. **اِخْتَبَ مِنْ ثَوْبِهِ خَبَةً**, (S,) or, **اِخْتَبَ ثَوْبَهُ**, (JK,) *He took forth [or, app., tore] from his garment a piece of rag like a fillet*. (S.)

R. Q. 1. **خَبِبَ** *He* (a man, TA) *acted perfidiously, unfaithfully, faithlessly, or treacherously*. (K.) = *He was, or became, lax, flaccid, or flabby, in the belly*. (K.) [See also **خَبْبَةٌ**, below; and see R. Q. 2.] = **خَبِبَ عَنِ الظَّهِيرَةِ** *He stayed until the mid-day heat had become assuaged, and the air was cool*: (K:) or the phrase is **خَبِبَ عَنْهُ مِنَ الظَّهِيرَةِ**. (TA.) [Hence, in a trad. relating to the postponement of the noon prayers,] **خَبِبُوا عَنْكَ مِنَ الظَّهِيرَةِ**, (S,) or **فِي الظَّهِيرَةِ**, (JK, [but the former is more probably the correct phrase,]) *Stay ye until the mid-day heat shall have become assuaged, and the air be cool*: (JK, S:) it is originally **خَبِبُوا**, and is altered therefrom for the purpose of distinction: (S in the present art.) or originally **بَخِبُوا**. (S in art. **بَخ**.)

R. Q. 2. **تَخَبَبَ** *It was, or became, lax, flaccid, or flabby*: said of a thing in a state of commotion, moving to and fro, quivering, or the like. (K.) [See also **خَبْبَةٌ**, below; and see R. Q. 1.] — *He was, or became, empty [in the belly], after repletion*. (JK.) And **جَاءَ تَخَبَبٌ** *He came hungry*. (JK.) — **تَخَبَبَ**, (JK,) or **بَدَنَهُ**, (K,) *He became lean after having been fat*, (JK, K, TA,) *so that his shin became lax, flaccid, or flabby*, (TA,) and a sound was heard to proceed from him [when he moved], (JK, TA,) by reason of his leanness. (TA.) — **تَخَبَبَ الْحَرُّ** *The heat became allayed, or assuaged*, (K, TA,) somewhat, (TA,) in its vehemence. (K, TA.)

خَبٌ (JK, S, A, L, Msb, K) [said in the Msb to be originally an inf. n.] and **خَبٌ** (S, L, K) [originally an inf. n. accord. to most authorities] and **خَبٌ**, (MF,) applied to a man, (S, A, L, Msb,) fem. **خَبَةٌ**, [which casts doubt upon the assertion that **خَبٌ** is originally an inf. n., for were it so the masc. and fem. accord. to a general rule would be the same, as well as the sing. and pl.,] applied to a woman, (JK, A,) *A great deceiver, or very deceitful*; (JK,* S, A, L, Msb,* K;) *wicked and deceitful; a mischief-maker*; (S,* A,* L, K,* TA;) *deceitful, guileful, artful, crafty, or cunning*; syn. **مَكَاَرٌ**. (Ham p. 537, in explanation of the first and second.) = Also the first of these words, *A long, elevated tract* (جَبَلٌ, in some copies of the K erroneously written **جبل**, TA) *of sand, cleaving to the ground*. (K, TA.) — And *A plain, or soft,*

خَبْتُ: see خَبْتُ.

خَبْتُ امرأة *A woman who shows herself and then hides herself*: (S, O, TA:) [like قُبْعَةُ:] or a woman who keeps to her house, or tent. (K.)

خَبْتُ *A well-known kind of structure*; (K;) [i. e.] a kind of tent, (Mgh, TA,) made of wool, (Mgh, Mghb,) or of camels' fur, or sometimes of [goats'] hair, sometimes upon two poles, or three; what is above this kind being termed بَيْتٌ: (Mghb:) or a tent having one pole; that which has more than one pole being termed بَيْتٌ: (AZ, TA in art. رُبْعُ:) [or] also applied to a بَيْتٌ [or tent] of any kind: (Towsheeh, TA voce بَيْتٌ, q. v.): pl. أَخْبَتَةٌ, (TA,) or أَخْبِيَّةٌ: (Mghb:) it is from خَبَا "he hid it," or "concealed it:" (Mgh:) or it belongs to art. خَبِي: (K:) most of the lexicologists hold that its radical letters are خَبِي: some, that they are خَبُو: IDrd asserts that they are خَبَا: (TA:) [See also art. خَبِي:] — *A mark made with a hot iron upon some secret part of an excellent she-camel*: pl. أَخْبَتَةٌ. (Lth, K.)

خَبْتُ: see خَبْتُ: and see also 8.

خَبْتُ, and its pl. خَبَا: see خَبْتُ, in two places.

خَبْتُ *An artifice, or a stratagem, resulting in disappointment*; i. q. خَائِبٌ; (AHei, K;) formed [from the latter] by transposition. (AHei.)

خَبْتُ, as sometimes pronounced, (Mghb,) or خَابِيَّة, with the suppressed, (S, Mghb, K,) because of frequent usage, (Mghb,) i. q. خَبٌ [q. v.]; (S, K;) i. e. *A large jar*: pl. خَوَابِي [i. e. خَوَابِي, or خَوَاب]: (TA:) from خَبَا "he hid it," or "concealed it." (S, Mghb.) — [Hence,] بَيْتُ الْخَابِيَّةِ † *Wine*. (Har p. 365.)

خَبْتُ *A place, or chamber, for hiding or concealing [anything]; a secret place or chamber*: pl. مَخَابِي. (MA.)

خَبْتُ جَارِيَةٌ; so in the [S and] O, and in some of the correct copies of the K; in other copies of the K خَبْتُة; (TA;) [and thus in the CK;] *A girl that is [kept in the house, or tent,] concealed from view; or that conceals herself*; (S;) *that is kept behind, or within, the curtain*; (K, TA;) *not going forth*: or (TA) *that is not yet married*. (Lth, K, TA.)

خَبْتُ *One who conceals himself in order that he may see without the knowledge of him who is seen*. (Mgh.)

خَبْتُ

1. خَبْتُ ذِكْرَهُ *The mention of him, or it, was, or became, concealed*: (L:) [app. meaning *he, or it, was, or became, obscure; or of no reputation, or repute*.] — خَبْتُ, accord. to Z, i. q. خَبْتُ [q. v.]: occurring in a trad. (TA.) [See خَبْتُ.]

4. خَبْتُ *He became in what is termed خَبْتُ* [q. v.]. (A, TA.) — And, (S, Mgh, K, TA,) [hence,

or] from خَبْتُ, (Ksh and Bd in xi. 25, and TA,) or from خَبْتُ ذِكْرَهُ, (L,) inf. n. أَخْبَاتٌ, (S, Mghb,) *He (a man, Mghb, TA) was, or became, lowly, humble, or submissive, (S, Mghb, K, TA,) in heart, (Mghb,) and obedient, (TA,) to God. (S, TA.)* And in like manner, in the Kur [xi. 25], (TA,) وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ means † *And who have become lowly, humble, or submissive, [and obedient,] to their Lord; or have lowered, humbled, or abased, themselves to their Lord; or have trusted to their Lord*: (A, TA:) for the Arabs put إِلَىٰ in the place of ل. (TA.)

خَبْتُ *A low, or depressed, tract of ground*: (TA:) or a low, or depressed, (S,) or concealed and low, (TA,) tract of ground, in which is sand: (S, TA:) or a wide, or spacious, low tract of ground: (IAar, A, K:) or a plain, or soft, tract of ground in a [stony tract such as is termed] حَرَّة: (TA:) and a wide bottom, or bed, or interior, of a valley: (A:) or a deep valley, easy to be walked or ridden through, extended [to a great length], and in which grow varieties of the *عضاء*: (TA:) pl. [of pauc.] أَخْبَاتٌ (K) and [of mult.] خَبُوتٌ: (A, K:) it is a genuine Arabic word. (TA.)

خَبْتُ فِيهِ خَبَّةٌ *In him is lowliness, humility, or submissiveness*. (S, TA.)

خَبْتُ *A thing that is contemptible, or despicable*; (K, TA;) *bad, corrupt, abominable, vile, base, or disapproved*; [&c.]; (TA;) and [thus] i. q. خَبِيثٌ. (As, K.) The Jew of Kheyber says,

يَنْفَعُ الطَّيِّبُ الْقَلِيلُ مِنَ الرِّزِّ
قِي وَلَا يَنْفَعُ الْكَثِيرُ الْخَبِيثُ

[The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial]. (TA.) Kh asked As respecting the خَبِيثُ in this verse; and the latter replied that the poet meant الخَبِيثُ; the former word being of the dial. of Kheyber: but Kh rejoined, "If so, the poet would have said الْكَثِيرُ: it behooves you only to say that the people of Kheyber change ث into ت in some words:" AM thinks that الخَبِيثُ in this verse is a mistranscription for الخَبِيثُ, which means the thing that is "contemptible and bad," and is syn. with الخَبِيثُ. (TA.) — It is also applied to a man; meaning as above; or *Bad, corrupt, vitious, or depraved*. (TA.)

خَبْتُ † *Still; motionless*: as also مَخْبُطٌ. (TA in art. خَمَد.)

خَبْتُ

1. خَبْتُ, (S, Mgh, Mghb, K, &c.) aor. ٢, (Mghb, K,) inf. n. خَبَاتَةٌ, (S,) or خَبْتُ, the former being a simple subst., (Mghb,) or both, (Mgh, K, [the latter word erroneously written in the CK خَبْتُ,]) and خَبَاتِيَّة, (K,) said of a thing, (S, Mgh, Mghb,) *It was, or became, خَبْتُ* [q. v., meaning *bad, &c.*]; contr. of طَابَ. (S, Mgh, Mghb, K.) [Hence,] † *Its, or his, odour was, or became,*

bad, foul, or abominable. (A.) And خَبْتُ طَعْمُهُ † [Its taste was, or became, bad, foul, abominable, or nauseous]. (A.) And خَبْتُ نَفْسُهُ † *His soul [or stomach] became heavy; (TA;) it heaved, or became agitated by a tendency to vomit; syn. غَثْتُ: (A and TA in the present art., and S and K in art. غَثِي: [see also نَفْسُهُ, in art. مَذَرُ:] a phrase forbidden by Moḥammad to be used; as though he disliked the word خَبْتُ. (TA.) One says of certain food, نَفْسُهُ عَثَتْ نَفْسُهُ* † [The soul, or stomach, becomes heavy, or heaves, or becomes agitated by a tendency to vomit, in consequence of it]. (TA.) — خَبْتُ, (S, A, K,) inf. n. خَبْتُ, (S, K,) said of a man, signifies [in like manner] *He was, or became, خَبْتُ, (S, A, K,) meaning bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning*. (S, K, TA. [See also 4.]) [Hence,] † *He committed adultery, or fornication, with her*. (A, Mgh, Mghb, K.) — [It is also said of a venomous reptile and the like, meaning *It was, or became, malignant, or noxious; impure, unclean, foul, or filthy*.]

2. خَبْتُ نَفْسِي, (TA,) or خَبْتُ نَفْسِي, (so in a copy of the A, [but the former I believe to be the right,]) *This is of the things that cause the soul [or stomach] to become heavy, or to heave, or become agitated by a tendency to vomit*. (TA.)

4. خَبْتُ *He (a man) was, or became, characterized by خَبْتُ (Mghb, TA) and شَرٌّ (Mghb) [meaning badness, wickedness, deceit, &c.: see also خَبْتُ]. — He had bad, wicked, or deceitful, companions or friends, and a bad, wicked, or deceitful, family: (L:) or his companions, or friends, became bad, wicked, or deceitful: (S in art. نَفْسُ:) or he took to himself bad, wicked, or deceitful, companions or friends (S, L, K) or connexions or assistants. (TA.) — خَبْتُ *He taught him to be bad, wicked, or deceitful: and rendered him bad, corrupt, vitious, or depraved*. (S.) — See also 2.*

5: see what next follows.

6. خَبْتُ (A, TA) *He made a show of being, or pretended to be, bad, wicked, or deceitful*. (TA.) And you say also خَبْتُ [either in the same sense, or as meaning *He affected, or endeavoured, to be bad, wicked, or deceitful; or to do that which was خَبْتُ, or bad, &c.*]. (A, TA.)

10. خَبْتُ *He deemed, or esteemed, خَبْتُ, i. e. bad, &c.* [كَانَتِ الْعَرَبُ تَسْتَحِبُّ مِثْلَ الْحَيَّةِ وَالْعَقْرَبِ] [The Arabs used to deem impure, unclean, foul, or filthy, such as the serpent and the scorpion]. (Mghb.) — † *He deemed bad, or corrupt, a word, or a dialectic variant*. (A, TA.)

خَبْتُ an inf. n. of خَبْتُ: (S, Mgh, Mghb, K:) [used as a simple subst., it means *Any of the qualities denoted by the epithet خَبْتُ, q. v., i. e. badness, &c.*] and خَبْتُ signifies the same: (K:) or this is a subst. from خَبْتُ meaning "he had a bad, wicked, or deceitful, family;" (TA;) and signifies the state of having bad, wicked, or deceitful, companions or friends or connexions: (L:) † خَبْتُ, also, is syn. with

[خَبَث, and so is] خَبَائِة (K,) [for] this last is another inf. n. of خَبَث, like خَبَث (S, Mgh, K,) or it is a simple subst. (Mgh.) [Hence,] the first particularly signifies † *Adultery, or fornication*. (K, TA.) See also خَبِيث, in three places.

خَبَث The dross of iron, (S, TA,) and of silver, when they are molten. (TA.) [Hence the saying,] لَيْسَ الْإِبْرِيْزُ كَالْخَبَثِ [lit. *Pure gold is not like dross*]; meaning † *the good is not like the bad*. (A, TA.) — *Adulterating alloy in gold and iron &c.* (Har p. 135.) — *A thing wherein is no good*. (TA.) — † *Excrement, or ordure: impurity, or filth*. (Mgh in art. قِل, and TA.) Hence the saying in a trad., إِذَا بَلَغَ الْمَاءُ قَلَّتَيْنِ إِذَا بَلَغَ الْمَاءُ قَلَّتَيْنِ [explained in art. حَمَل]. (Mgh ubi supr., and TA.)

خَبِيث: see خَبِيث.

خَبْنَة: see خَبِيث. خَبْنَة with respect to a slave signifies † *Unlawful capture; capture from a people whom it is unlawful to make slaves*, (Mgh, *K, TA,) *by reason of a treaty, or league, made with them*, (Mgh, TA,) or of some sacred, or inviolable, right, originally belonging to them. (TA.) You say of a slave, لَا خَبْنَةَ فِيْهِ مِنْ إِبَاقِي وَلَا سَرْقَةَ [There is no unlawful capture in his case, from having run away, nor from having been stolen]. (A.) — فَلَانٌ لِّخَبْنَةٍ is like the saying لَزْنَةٍ † [Such a one is the offspring of adultery, or fornication]. (S.) And وَلَدَ فَلَانٌ لِّخَبْنَةٍ means † *Such a one was born spuriously*. (A, *L.)

خَبَات: see the next paragraph, in two places.

خَبِث contr. of طَيَّب (S, Mgh, Mgh, K;) applied to objects of the senses and to those of the intellect; (Kull p. 177;) to sustenance, or victuals, and to offspring, and men, and to other things: (TA:) *Bad; corrupt*: (Mgh, TA:) *disapproved, hated, or abominable*; (Mgh, TA:) this, accord. to IAqr, being its primary signification: (TA:) or so in respect of taste, and of odour: (Mgh:) [nasty, nauseous, loathsome, or disgusting:] *impure, unclean, foul, or filthy*: (Mgh, Mgh, TA:) *unlawful*; (Mgh, Mgh:) applied in this sense to certain food: and, applied to certain beverage, *injurious*: (TA:) applied to medicine such as is forbidden in a certain trad., it means either *impure and unlawful*, such as wine &c., or *nauseous to the taste*: (IAth, TA:) you say that a thing is خَبِث in taste, [and in odour,] and in colour: and you apply this epithet to adultery, or fornication; and to property unlawfully acquired; and to blood, and to the like things which God has forbidden: (TA:) also to such things as garlic and onions (Mgh, TA) and leeks, (TA,) which are disagreeable in taste and odour: (TA:) and to such things as the serpent and the scorpion: (Mgh:) applied to language, it means † *opprobrious, or of a reviling nature*; (TA;) and † *bad or corrupt [in respect of authority; or of a bad dialect]*: (A, TA:) applied to religion, † *infidel, or of the nature of infidelity*: (TA:) applied to a man, *bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning*; (S, K, TA;) as also خَابَث: (K:) and an *adulterer, or a fornicator*: (Mgh:) and a *blamer, or censorer: or a slanderer, or calumniator*: (Har p. 611:) [and, applied to a venomous reptile and the like, *malignant, or noxious*; as well as *impure, unclean, foul, or filthy*:] the fem. is خَبِيْثَة: (Mgh:) the pl. masc. is خَبَات (A, TA) and خَبَث, for which it is allowable to say خَبَث, accord. to the dial. of Temeem, (Mgh,) and خَبَاتَة, (S, A, Mgh, TA,) like شَرَفَة [pl. of شَرِيف], (Mgh,) and أَخْبَات, like أَشْرَاف [another pl. of شَرِيف], (Mgh, MF, TA,) and خَبَنَة, (K, Mgh, MF, TA,) like ضَعْفَة pl. of ضَعِيف, (Mgh, MF, TA,) two instances of which the like can scarcely be found, (Mgh,) or is not found among sound words, for سَوَاة pl. of سَرِي is an unsound word, (MF, TA,) and خُبُوْث, (AZ, TA,) which is also extr., (TA,) [and خَبَاتِي, (like as حَزَانِي is a pl. of حَزِيْن), applied in the A, in art. خَنَت, to خَنَاتِي, pl. of خُنْتِي,] and خَبِيْثُوْنَ [applied only to rational beings]: (Mgh:) and the pl. fem., i. e. of خَبِيْثَة, is خَبَاتِي (Mgh, TA) and خَبِيْثَات. (Mgh.) الشَّجَرَةُ الْخَبِيْثَة, mentioned in the Kur [xiv. 31], (TA,) means *The colocynth: or the كَثُوْث*, (K; TA,) which is a certain plant that clings to the branches of trees and has no root in the earth; (S and K in art. كَثَث;) [a species of cuscutha, or dodder;] or yellow عُرُوْق that cling to trees: (TA in the present art. :) also occurring in a trad., as meaning *the garlic-plant; and the onion; and the leek*; because of their disagreeable taste and odour. (IAth, TA.) It is said in a trad. respecting the slain at Bedr, الْقَوَا فِي قَلْبِ خَبِيْثٍ مُّخْبِتٍ They were cast into a mell corrupt, and corrupting what fell into it. (TA.) خَبِيْثٌ مُّخْبِتٌ (S, L,) or خَبِيْثٌ and مُّخْبِتٌ (K,) and خَابَث (TA) and مُّخْبِتَان (S, L, K,) applied to a man, signify *One who takes to himself bad, wicked, or deceitful, companions or friends* (S, L, K, TA) or *connexions or assistants*: (TA:) or مُّخْبِتَان, as a determinate noun, [without the article اَل,] is only used in calling to, or addressing, a person: (K:) you say, يَا مُّخْبِتَان; (S;) fem. مُّخْبِتَانَة: and to a man and woman together, يَا مُّخْبِتَان (L, TA:) and in the phrase خَبِيْثٌ مُّخْبِتٌ, the former word signifies *bad, wicked, or deceitful, in himself*; and the latter, *having bad, wicked, or deceitful, companions or friends and assistants*. (A'Obeyd, TA.) One says also, يَا خَبَث, meaning *O bad or wicked or deceitful man!*; and to a woman, يَا خَبَات (S, K,) indeel., with kesr for its termination, (S,) and خَبِيْثَة. (K) [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.] خَبَات also occurs, in a saying of El-Hasan, addressed to the present world, الدُّنْيَا. (L.) And خَبِيْثَة was said by El-Hajjaj to Anas, as meaning *يا خَبِيْث: and is also used as meaning O [thou of] bad, wicked, or deceitful, qualities*

ful, guileful, artful, crafty, or cunning; (S, K, TA;) as also خَابَث: (K:) and an *adulterer, or a fornicator*: (Mgh:) and a *blamer, or censorer: or a slanderer, or calumniator*: (Har p. 611:) [and, applied to a venomous reptile and the like, *malignant, or noxious*; as well as *impure, unclean, foul, or filthy*:] the fem. is خَبِيْثَة: (Mgh:) the pl. masc. is خَبَات (A, TA) and خَبَث, for which it is allowable to say خَبَث, accord. to the dial. of Temeem, (Mgh,) and خَبَاتَة, (S, A, Mgh, TA,) like شَرَفَة [pl. of شَرِيف], (Mgh,) and أَخْبَات, like أَشْرَاف [another pl. of شَرِيف], (Mgh, MF, TA,) and خَبَنَة, (K, Mgh, MF, TA,) like ضَعْفَة pl. of ضَعِيف, (Mgh, MF, TA,) two instances of which the like can scarcely be found, (Mgh,) or is not found among sound words, for سَوَاة pl. of سَرِي is an unsound word, (MF, TA,) and خُبُوْث, (AZ, TA,) which is also extr., (TA,) [and خَبَاتِي, (like as حَزَانِي is a pl. of حَزِيْن), applied in the A, in art. خَنَت, to خَنَاتِي, pl. of خُنْتِي,] and خَبِيْثُوْنَ [applied only to rational beings]: (Mgh:) and the pl. fem., i. e. of خَبِيْثَة, is خَبَاتِي (Mgh, TA) and خَبِيْثَات. (Mgh.) الشَّجَرَةُ الْخَبِيْثَة, mentioned in the Kur [xiv. 31], (TA,) means *The colocynth: or the كَثُوْث*, (K; TA,) which is a certain plant that clings to the branches of trees and has no root in the earth; (S and K in art. كَثَث;) [a species of cuscutha, or dodder;] or yellow عُرُوْق that cling to trees: (TA in the present art. :) also occurring in a trad., as meaning *the garlic-plant; and the onion; and the leek*; because of their disagreeable taste and odour. (IAth, TA.) It is said in a trad. respecting the slain at Bedr, الْقَوَا فِي قَلْبِ خَبِيْثٍ مُّخْبِتٍ They were cast into a mell corrupt, and corrupting what fell into it. (TA.) خَبِيْثٌ مُّخْبِتٌ (S, L,) or خَبِيْثٌ and مُّخْبِتٌ (K,) and خَابَث (TA) and مُّخْبِتَان (S, L, K,) applied to a man, signify *One who takes to himself bad, wicked, or deceitful, companions or friends* (S, L, K, TA) or *connexions or assistants*: (TA:) or مُّخْبِتَان, as a determinate noun, [without the article اَل,] is only used in calling to, or addressing, a person: (K:) you say, يَا مُّخْبِتَان; (S;) fem. مُّخْبِتَانَة: and to a man and woman together, يَا مُّخْبِتَان (L, TA:) and in the phrase خَبِيْثٌ مُّخْبِتٌ, the former word signifies *bad, wicked, or deceitful, in himself*; and the latter, *having bad, wicked, or deceitful, companions or friends and assistants*. (A'Obeyd, TA.) One says also, يَا خَبَث, meaning *O bad or wicked or deceitful man!*; and to a woman, يَا خَبَات (S, K,) indeel., with kesr for its termination, (S,) and خَبِيْثَة. (K) [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.] خَبَات also occurs, in a saying of El-Hasan, addressed to the present world, الدُّنْيَا. (L.) And خَبِيْثَة was said by El-Hajjaj to Anas, as meaning *يا خَبِيْث: and is also used as meaning O [thou of] bad, wicked, or deceitful, qualities*

or dispositions! [app. addressed to a woman, as the context seems to show; and agreeably with an assertion in Ham p. 810, that خَبِيْثَة is sometimes used in speaking of an old woman]. (L, TA.) خَبِيْثُ النَّفْسِ means † *Having the soul [or stomach] heavy, [or heaving, or agitated by a tendency to vomit,] and in a disagreeable state*. (TA.) And مُّخْبِتَان applied to a lie occurs in a trad. as meaning خَبِيْث app. in an intensive sense [i. e. *Very abominable*]. (TA.) In the saying, اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ, (Mgh,) or اَعُوْذُ بِاللّٰهِ, (Mgh, *K, TA,) مِنَ الْخَبَثِ وَالْخَبَاتِ (Mgh, Mgh, TA,) or مِنَ الْخَبَثِ وَالْخَبَاتِ (Mgh, K, TA,) a form of words which Mohammad directed his followers to pronounce on entering a privy, or place of retirement for the relief of nature, because devils are in such a place, (Mgh, TA,) the خَبَث is pl. of خَبِيْث, (Mgh, Mgh, TA,) and so is خَبَث accord. to the dial. of Temeem, (Mgh, TA,) and خَبَات is pl. of خَبِيْثَة; (Mgh, TA;) and the meaning is, *I seek protection by God, or O God, I seek protection by Thee, from the male devils and the female devils*, (IAth, Mgh, Mgh, K, TA,) of the genii and of mankind: (Mgh:) or, reading خَبَث, [as a subst.,] from *infidelity and the devils*: (Aboo-Bekr, TA:) or, [so reading, and regarding خَبَات as pl. of خَبِيْثَة used as a subst.,] from *infidelity and acts of disobedience*: (Mgh, TA:) or, from *wicked, or unrighteous, conduct, such as adultery and the like, and culpable actions and evil qualities or dispositions*: El-Khattābī asserts that the reading خَبَث, with the ب quiescent, is a mistake of the relaters of traditions; but En-Nawawee rejects this assertion. (TA.)

خَبَات: see خَبَات.

خَبِيْثَة fem. of the epithet خَبِيْث. (Mgh.) — Also, [used as a subst.,] *A bad, wicked, or deceitful, quality or disposition; and a culpable action*: pl. خَبَات. (L, TA.) [Hence,] اُمُّ الْخَبَاتِ † [The mother of bad qualities &c.; meaning] *vine*. (T in art. اَم.) See also خَبِيْث, last sentence. — خَبَات also signifies *Those things which the Arabs deemed foul, or filthy, or unclean, and which they did not eat; such as vipers, and scorpions, and the بَرَص [i. e. either بَرَص or بَرَص], and the وِرْل, and beetles, and the rat, or mouse*. (L.)

كَبِيْر خَبِيْث, applied to a man, (TA,) signifies *كَبِيْر خَبِيْث* [i. e. *Very bad or wicked or deceitful; or much addicted to adultery or fornication*]: pl. خَبِيْثُوْنَ. (K.)

خَبَث: see خَبَث.

خَابَث: see خَابَث, in two places.

خَبَات: see خَبَات.

اَخْبَث [compar. and superl. of خَبِيْث]: pl. اَخْبَات. (TA.) You say, هُمْ اَخْبَثُ النَّاسِ [They are the worst, or the most wicked or deceitful, of men]. (TA.) And هُوَ مِنَ الْاَخْبَاتِ [He is of the worst, &c., of men]. (A, TA.) And هِيَ

أَخْبَثَ الْفَتَيْنِ † It is the worse, or more corrupt, [in respect of authority,] of the two words, or dialectic variants. (A, TA.) — الأَخْبَثَانُ Urine and dung (S, A, Mgh, K) of a human being: (S, Mgh, K:) or vomit and human ordure or thin human ordure: (Fr, TA:) or feter of the mouth, and sleeplessness: or sleeplessness, and disquietude of mind by reason of grief. (K.) It is said in a trad., لَا يُصَلِّي الرَّجُلُ وَهُوَ يَدْفَعُ الْأَخْبَثَيْنِ [The man shall not pray while he is striving to suppress the urine and ordure]. (TA.)

وَقَعَ فِي وَادِي تَخَبُّثٍ (K, TA,) in which the last word, also pronounced تَخْبِثُ, is imperfectly decl., (TA,) is similar to وَقَعَ فِي وَادِي تَخَبُّثٍ [and means He fell into a state of things that was bad, corrupt, disapproved, &c.]. (K, TA.)

مُخْبِثٌ One who teaches others to be bad, wicked, or deceitful: and some allow it to be applied to one who attributes, or imputes, to others what is bad, wicked, or the like. (TA.) — See also خَبِثٌ, in four places.

مُخْبِثَةٌ A cause of evil or corruption: (S, K:) pl. مَخْبِثَاتٌ. (TA.) So in the saying of 'Antarah,

• نَبِثْتُ عَمْرًا غَيْرَ شَاكِرٍ نِعْمَتِي •
• وَالْكَفَرُ مُخْبِثَةٌ لِنَفْسِ الْمُنِيعِ •

[I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor]. (S.) One says also, فِيهِ مَخْبِثَاتٌ [In him, or it, are many causes of evil or corruption]. (A.) And طَعَامٌ مُخْبِثَةٌ † Food that is a cause of heaviness to the soul [or stomach]; or of heaving, or becoming agitated by a tendency to vomit: or that is unwholesome. (TA.)

خَبِثٌ, مَخْبِثَانُ and مَخْبِثَانَةٌ and مَخْبِثَانَةٌ: see خَبِثٌ, in four places.

خبر

1. خَبَرَ, aor. ʔ, (K,) inf. n. خَبُرَ; (TA;) and خَبَّرَ, and تَخَبَّرَ; (K;) He knew; or had, or possessed, knowledge; بِشَيْءٍ [of a thing; generally meaning, with respect to its internal, or real, state]. (K, TA.) — خَبَرَهُ (S, A, Mgh,) aor. ʔ, (Mgh, MS,) inf. n. خَبَرَ; (Mgh, MS;*) and خَبَّرَهُ, [aor. ʔ,] (A,) inf. n. خَبَرَ; (TA;) and تَخَبَّرَهُ, and تَخَبَّرَهُ; (TA;) He knew it; syn. عَلِمَهُ; (S, A, Mgh;) [generally meaning, with respect to its internal, or real, state; like خَبَرَ: see خَبَرَ, its simple subst., as distinguished from its inf. n.] You say, مَنْ أَيْنَ خَبَرْتُ هَذَا الْأَمْرَ, (so in a copy of the S,) or خَبَرْتُ, (so in another copy of the S, and so in the A, where it is expressly said to be with kash,) Whence knewest thou this thing? (S, A,*) — And خَبَرَهُ (S, K,) aor. ʔ, (S,) inf. n. خَبَرَ and خَبَّرَهُ, (S, K,) or the latter is a simple subst.; (Mgh;) and خَبَّرَهُ [which is the more common in this sense]; (S, Mgh, K;) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it. (S, Mgh, K.)

Hence the phrase, (S,) لَا تُخَبِّرَنَّ خَبْرَكَ (S, K,) in some good lexicons خَبْرَكَ (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) i. q. لَا عَلِمْتُ عَلَيْكَ [which properly signifies I will assuredly know thy knowledge, or what thou knowest, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, I will assuredly try, prove, or test, thy state, and so know what thou knowest]. (S, K.) [Hence, also,] the saying of Abu-d-Dardà, وَجَدْتُ النَّاسَ أَخْبَرَ تَقْلِيمِ, (S,) or تَقْلِيمِ (A, K,) I found the people to be persons of whom it is said thus: [Try, prove, or test, them, or him, and thou wilt hate them, or him:] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B:) وَجَدْتُ is a verb of the kind called أَفْعَالٌ, which govern two objective complements; therefore أَخْبَرَ تَقْلِيمِ and أَخْبَرَ تَقْلِيمِ are for مَقْلِيمًا عِنْدَ الْخَبْرَةِ and مَقْلِيمًا عِنْدَ الْخَبْرَةِ. — [مَقْلِيمًا عِنْدَ الْخَبْرَةِ, and, as appears from a passage in the L, أَخْبَرَهَا, (see خَبَرَ,)] He furrowed, or ploughed, the land for sowing. (Mgh.) — خَبَرَ (TA,) He made the food greasy; or put grease to it. (K, TA.) — خَبَرَ It (a place) was, or became, what is termed خَبْرًا: (S:) or abounded with سِدْرٌ [or lote-trees]. (TA.) — And خَبَرَتِ الْأَرْضُ, aor. ʔ, (K,) inf. n. خَبَرَ, (TA,) The land, or ground, abounded with خَبَارٌ [app. meaning soft soil: see 3]. (K.) — خَبَرْتُ, [probably غَزَرْتُ like غَزَرْتُ &c.,] inf. n. خَبَرْتُ, † She (a camel) abounded with milk. (Lh, TA. [See خَبَرَ.])

2: see 4, in two places: — and see 1.

3. مَخَابَرَةٌ (S, A, Mgh, Mgh, K, &c.,) [He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce:] the inf. n. signifies i. q. مَزَارَعَةٌ [i. e. the making a contract, or bargain, with another to cultivate land for a share of its produce], (AO, Lh, S, A, IATH, Mgh, Mgh,) for somewhat of its produce, (S, Mgh,) or for a third or a quarter, (AO, Mgh,) or for a determined share, such as a third or a quarter or some other portion, (IATH,) or for half or the like: (so in some copies of the K and in the TA:) or the tilling the ground for half or the like: (so in other copies of the K:) and i. q. مَوَازِيرَةٌ: (K:) and خَبَرَ is syn. with مَخَابَرَةٌ: (S, K:) it is a forbidden practice: (A, Mgh, TA:) it is from خَبِيرٌ signifying “a tiller, or cultivator, of land:” (S, Mgh:) or from خَبَرَ “he furrowed, or ploughed (land) for sowing;” whence خَبِيرٌ also: (Mgh:) or from خَبَرَتِ الْأَرْضُ “the land abounded with خَبَارٌ:” or from [the fortress of] خَبِيرٌ, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خَابَرَهُمُ. (TA.)

4. أَخْبَرَهُ, [inf. n. أَخْبَارَهُ;] (S, A, Mgh, K;) and

خَبَرَهُ (S, A, K,) inf. n. تَخَبِيرٌ; (K;) are syn. [as signifying He informed him, told him, or acquainted him]. (S, A, K.) You say, أَخْبَرْتَهُ بِكَذَا (S, Mgh,) [and عَنْ كَذَا,] and خَبَرْتَهُ (S,) [I informed him, or told him, of such a thing; or acquainted him with such a thing; or made him to know the internal, or real, state of such a thing.] And أَخْبَرَهُ خَبْرَهُ, i. e. أَخْبَرَهُ مَا عِنْدَهُ [He informed him, or told him, of what he had, or knew]. (K.) [Whether it be meant that أَخْبَرَهُ is doubly trans. without a particle, in this instance, like أَعْلَمَهُ, or whether خَبْرَهُ be a quasi-inf. n., is not explained.] One says also, نَحْبِرُ عَنْ مَجْهُولِهِ † [His aspect acquaints one with his unknown state or qualities]. (A.) [And أَخْبَرَهُ عَنْهُ He predicated of him, or it.] — أَخْبَرْتُ اللَّحْمَةَ † I found the milch camel to be abounding with milk. (K. [See 1, last sentence.])

5: see 1, in two places: — and see 10, in four places. — تَخَبَّرُوا خَبْرَهُ (S,) or تَخَبَّرُوا (K,) They bought a sheep or goat, (S, K,) for different sums, (TA,) and slaughtered it, (S, K,) and divided its flesh among themselves, (S, TA,) each of them receiving a share proportioned to the sum that he had paid. (TA.)

8: see 1, in three places. — مَا أَخْبَرْتِ لِأَهْلِكَ خَبْرَهُ, or flesh-meat, hast thou bought for thy family? (TA.)

10. اسْتَخْبَرَهُ (A, K) and تَخَبَّرَهُ (K) He asked, or sought, or desired, of him information, or news, or tidings: (A, K:) or he asked him respecting news, or tidings, and desired that he should inform him thereof. (TA.) And اسْتَخْبَرَ and تَخَبَّرَ (S,) or اسْتَخْبَرَ and تَخَبَّرَ (TA,) He asked, or inquired, after the news, or tidings, (S, TA,) that he might know the same: (TA:) and تَخَبَّرَ He searched after the news, or tidings, diligently, or time after time. (A, TA.)

خَبَرٌ: see خَبَرَ. — Also Trees of the kind called سِدْرٌ [or lote-trees], (Lth, K,) and أَرَاكٌ, with abundant herbage around them; (Lth;) as also خَبِيرٌ: (Lth, K:) [both coll. gen. ns.:] ns. un. خَبِيرَةٌ and خَبِيرَةٌ. (TA.) — Seed-produce. (K.) — A place where water rests, or stagnates, in a mountain: (K:) a place where water has fallen, such as the water-course has furrowed (خَبَرَ [perhaps a mistranscription for خَبَرَ]) in the summits (رُؤُوسُ) [of mountains], and through which one wades. (L.) — A large [leathern water-bag of the kind called] مَزَادَةٌ [q. v.]; (S, K;) as also خَبِيرَةٌ (Kr, K) and خَبِيرٌ: (K:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خَبِيرَاتٌ. (S, K.) — Hence, by way of comparison thereto, (S,) † A she-camel abounding with milk; (S, K;) as also خَبِيرَةٌ (K,) and مَخْبُورَةٌ. (TA.)

خَبَرٌ (S, A, K) and خَبِيرٌ (K) and خَبِيرٌ, an inf. n., (Mgh,) and خَبِيرٌ, also an inf. n., (TA,) and مَخْبُورَةٌ and مَخْبُورَةٌ (K,) Knowledge, syn. عَلِمَ, (S, A, Mgh, K,) بِشَيْءٍ [of a thing]:

(A, K:) or, accord. to some, خبر signifies knowledge of the secret internal state: and خبر and خبر signify knowledge of the external and internal state; or, as some say, of secret internal circumstances or properties; but this necessarily involves acquaintance with external things. (TA.) You say, لي به خبر and خبر [&c.] I have knowledge of it. (TA.) And ما لي به خبر [&c.] I have not knowledge of it. (A.) — See also خبر. — And see خبر: — and خبر.

خبر: see خبر: — and see also 3: — and see خبر, in two places.

خبر [originally] an inf. n. of خبر: see خبر. (TA.) — Also Information; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narration, or narrative; a story; syn. نَبَأ; (T, K;) that comes to one from a person of whom he asks it: (TA:) or خبر and نَبَأ are not synonymous; for, accord. to Er-Rāghib and others, the latter relates to a thing of great importance: and accord. to the leading authorities in lexicology and the science of conventional language, the former signifies properly, and in its common acceptation, what is related from another or others: to which authors on the Arabic language add, that it may be true or false: (MF:) or what is related from another or others, and talked of: (Mgh:) pl. أَخْبَار. (S, Mgh, K,) and pl. pl. أَخْبَائِر. (K.) — By the relaters of traditions, it is used as syn. with حَدِيث [signifying A tradition; or narrative relating, or describing, a saying or an action &c. of Mohammad]: (TA:) or this latter term is applied to what comes from the Prophet; and خبر, to what comes from another than the Prophet; or from him or another; and أَثَر, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet. (Kull p. 152.) — [In grammar, as correlative of مُبْتَدَأ, An enunciative: and as correlative of اِسْم, the predicate of the non-attributive verb كَانَ and the like, and of كَأَنَّ &c.] — Also A man's state, or case; الإِمْر الَّذِي هُوَ عَلَيْهِ. (Har p. 20.)

خبر: see خبر, in two places. — See also خبر. — or أرض خبر; and مَوْضِعُ خبر, and خبر alone: see خبر.

خبر: see خبر, in two places. — Also A portion, or share, (A'Obeid, S, A, Mgh, K,) which one takes, of flesh-meat or fish. (A'Obeid, S, K.) — A sheep, or goat, which is bought by a number of persons, (S, K,) for different sums, (TA,) and slaughtered, (S, K,) and of which the flesh is then divided by them among themselves, (S,) each of them receiving a share proportioned to the sum that he has paid; (TA; [see 5;]) as also خبر: (K:) and شاة خبر a sheep, or goat, divided among several persons; thought by ISd to be formed by rejection of the augmentative letter [in its verb تَخْبِر]. (TA.) — What one

buys for his family; as also خبر: (K:) accord. to some, (TA,) flesh-meat (K, TA) which one buys for his family. (TA.) — Food, (K, TA,) consisting of flesh-meat and other kinds. (TA.) — A thing brought forward or offered [for entertainment]. (Lh, K.) So in the saying, اجْتَمَعُوا عَلَى خَبْرَتِهِ [They congregated over what he had brought forward, or offered, for their entertainment]. (Lh.) — A mess of crumbled, or broken, bread, moistened with broth, large, (K, TA,) and greasy. (TA.) — A bowl in which are bread and flesh-meat for four or five [persons]. (K.) — Food which the traveller carries in his journey, (K,) and provides for himself. (TA.) — Seasoning, condiment, or savoury food; as also خبر: whence the saying, أَنَا بِخَبْرَةٍ وَلَمْ يَأْتِنَا خبر [He brought us a cake of bread, but he brought us not any seasoning]. (TA.) — Hence, by the Karaj, whose land is adjacent to 'Irāk el-'Ajam, applied to A date; and by some of them pronounced خَبْلَة. (TA.)

خبر Trial, proof, or test; (S, Mgh, K;) and so خبر, (S, K,) as in the saying, صَدَّقَ الْخَبْرُ الْخَبْرَ [The trial, proof, or test, verified the information]. (S.) — See also خبر, in three places.

خبر (Lth, S, K,) and أرض خبر (S,) and أرض خبر (Lth, K, [in the CK خبر,]) or أرض خبر (S,) A plain, or level, tract of land, that produces [or lote-trees]: (S, K:) or a tract abounding with trees, in the lower part of a meadow, in which water remains until the hot season, and in which grow trees of the kinds called سِدْر and خَبْرَات, with abundant herbage around them: (Lth:) the pl. of خبر is خَبَارِي and خَبَار and خَبْرَات (S, K) and خَبَار; (K;) and the pl. of خبر is خبر; (TA;) [or this is neither a pl. nor a quasi-pl. n.: it may be a coll. gen. n.: but it is probably only an epithet, of which خبر is the fem.; for] one says also مَوْضِعُ خبر (S, TA,) meaning a place abounding with سِدْر. (TA.) — خبر also signifies A place where water collects and stagnates: (TA:) or where water collects and stagnates at the roots of trees of the kind called سِدْر: (K, TA:) or a round low tract of level ground in which water collects. (T.) — See also خَبَار. — And see خبر.

خبر Soft land or soil, (IAgr, S, A, Mgh, K,) in which are burrows (IAgr, S, A) and hollows; (IAgr;) as also خبر: (A:) or soft land or soil, in which beasts sink and are embarrassed: or crumbling ground, in which the feet of beasts sink. (TA.) It is said in a prov., مَنْ تَجَنَّبَ الْخَبْرَ أَمِنَ الْعَثَارَ [He who avoids soft ground in which the feet sink will be secure from stumbling]. (A, K.) — Also Heaps of earth, or dust, collected at the roots of trees. (K, TA.) — And Burrows of جُرَدَان [or large field-rats]: (K:) [a coll. gen. n.:] n. un. with ة. (TA.)

الخبور The lion. (K.)

خبر Knowing; having knowledge; (S, A,

Mgh;) as also خبر: (AHn:) or possessing much knowledge with respect to internal things; like خبر with respect to external things: (L in art. شهد:) or possessing knowledge of matters of information, news, tidings, accounts, narratives, or stories; of what is termed خبر; (K;) or of what are termed أخبار; (TA;) as also خبر and خبر, (K,) which last is thought by ISd to be a possessive [as distinguished from a verbal] epithet, (TA,) [or it is from خبر, a form which ISd may not have known,] and خبر, (K,) which is an intensive epithet: (TA:) also informed; possessing information. (TA.) You say, أَنَا بِهِ خبر I have knowledge of it. (A.) And [hence] الخبر is a name of God, meaning He who knoweth what hath been and what is or will be: (TA:) or He who well knoweth the internal qualities of things. (Sharh Et-Tirmidhee.) — Also Possessing knowledge of God, (K, TA,) by being acquainted with his names and his attributes. (TA.) — A lawyer; one skilled in the law, or practical religion. (TA.) — A head, or chief. (TA.) — A tiller, or cultivator, of land. (S, Mgh, Mgh, K.) — Fur, or soft hair, syn. وَبَر, (S, K,) of camels, and of the wild ass. (TA.) — Hair that has fallen: and with ة, a portion thereof. (K.) [See also خبر below.] — † Plants, or herbage; (S, K, TA;) fresh herbage: (K, TA:) likened to the وبر of camels, because growing like the latter: and seed-produce. (TA.) It is said in a trad., نَسْتَحْلِبُ الْخَبِيرَ; We cut (S, TA) with the reaping-hook, (TA,) and eat, the plants, or herbage. (S, TA.) — Froth, or foam: (TA:) or the froth, or foam, of the mouths of camels. (S, K, TA.) — Seasoned, or made savoury. (TA.) — See also خبر.

خبرة: see 4.

خبرة: see خبر, in two places. — Also Good wool, of the first shearing. (K.) [See also خبر.] — An invitation to the عَقِيقَة [q. v.] of a boy. (TA.)

خابر: see خبر. — Also One who tries, proves, or tests, things; having experience. (TA.)

خابور A certain plant: (K:) or a kind of tree, having a blossom beautiful and bright, yellow, and of good odour, with which gardens are adorned: MF says, I do not think it to be found in the East. (TA.)

الخبيري (K, TA,) in some copies of the K written الخبيري (TA,) The black serpent. (K.) So in the saying, بَلَّاهُ اللَّهُ بِالْخَبِيرِي [Muy God afflict him, or it, with the black serpent]: app. because a ruined place becomes the resort of deadly serpents. (TA.) — One says also, عَلَيْهِ الدَّبَرِي وَخَمِي الْخَبِيرِي [May perdition befall him, and the fever of Kheyber: الدبري being app. an inf. n., syn. with الدَّهَار, which is used in a similar phrase عَلَيْهِ الدَّهَار] mentioned in the TA in art. دبر, and خبير being altered to خبيري, as is indicated in the S, in order to assimilate it in form to الدبري: (S, TA:) the fever of

Kheyber is *مَتَنَادِرَةٌ* [i. e. a fever "against which people warn one another," because it is generally fatal]. (TA.) [See also *خَابِرٌ*.]

أَخْبَارِي A historian: a rel. n. formed from the pl., like *أَنْصَارِي* and *أَنْبَاطِي*. (TA.)

مَخْبَرٌ (S) and *مَخْبَرَةٌ* (S, K) and *مَخْبَرَةٌ* (S, M) The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect, of a thing; [whether pleasing or displeasing; but when used absolutely, meaning the former;] opposite of *مَرَاة* (S, K) and of *مَنْظَرٌ* [q. v.]. (S.) See also *مَخْبَرَانِي*.

مَخْبَرَةٌ: see *خَبَرٌ* = and see *مَخْبَرٌ* = Also [A privy;] a place where excrement, or ordure, is voided. (K.)

مَخْبَرَةٌ: see *مَخْبَرٌ*.

رَجُلٌ مَخْبَرَانِي A man of goodly internal, or intrinsic, qualities; syn. *دُو مَخْبَرٌ*; like *مَنْظَرَانِي* as meaning *دُو مَنْظَرٌ*. (TA.)

مَخْبُورٌ Well seasoned; (K;) having much grease. (TA.) = *نَاقَةٌ مَخْبُورَةٌ*: see *خَبَرٌ*, last sentence.

مُخَبَّرٌ † A camel having much flesh. (TA.)

خبز

1. *خَبَزَ خُبْزًا*, (S, K,) aor. -, (K,) inf. n. *خَبَزٌ*, (S, K,) He made [or kneaded and baked] *خُبْزٌ* [or bread]; (K, TA;) as also *أَخْبَزَهُ*: (Sb, S, TA;) or the † the latter signifies he made [or kneaded and baked] it for himself: (K:) or *أَخْبَزَ* signifies he kneaded flour, and made dough of it, and then baked it in a *مَلَّة* [see *خُبْزَةٌ* below] or in an oven: (T, TA:) [and *أَخْبَزَ* signifies it is made into bread: see S and K voce *فَتَّ*.] — *خَبَزَ الْقَوْمَ*, (S, A,) aor. -, (TA,) inf. n. *خَبَزٌ*, (A, K,) He fed the people, or company of men, with *خُبْزٌ* [or bread]: (S, A, K:) like as *أَخْبَزَهُمْ* signifies "he fed them with *خُبْزٌ*": (A:) but Lh quotes the saying of certain of the Arabs, *أَتَيْتُ بَنِي فَلَانٍ فَخَبَزُوا وَحَاسُوا*, and *وَأَقْطَلُوا*, meaning [I came to the sons of such a one, and] they fed me with *خُبْزٌ* and *حَاسٌ* and *أَقْطَلُوا*: he does not say *وَأَقْطَلُونِي* and *أَقْطَلُوا*. (TA.) — *خَبَزَهُ*, aor. -, (TK,) inf. n. *خَبَزٌ*, (K,) † He beat him, or it: (K, TK:) accord. to some, with the hand: or with the two hands: (TA:) and some say that *خَبَزَ* [or bread] is thus called because they beat it with their hands: but this assertion is not valid: (TA:) and you say also, *خَبَطَنِي بِرِجْلِهِ*, and *خَبَزَنِي* and *تَخَبَطَنِي* and *تَخَبَزَنِي*. (A, TA.) And *خَبَزَ الْبَعِيرُ*, (TK,) inf. n. *خَبَزٌ*, (S, K,) † The camel beat the ground with his fore foot, (S, K, TA,) or, as in some

lexicons, with his fore feet. (TA.) And *تَخَبَزَتْ* *الْإِبِلُ السَّعْدَانُ* † The camels beat the [herbage called] *سَعْدَانٌ* with their legs. (TA.)

5: see 1, latter part, in two places.

8: see 1, first sentence, in four places.

خُبْزٌ a word of well-known meaning; (K;) [Bread;] that which is eaten. (S.) It is said in a prov., *كُلُّ أَدَاةِ الْخُبْزِ عِنْدِي غَيْرَةٌ* [All the apparatus of bread is in my possession except it, namely, the bread itself]: the origin of which was this: a company of men demanded hospitality of a certain man; and when they sat down, he threw down a [piece of leather such as is called] *نَطْعٌ*, and put upon it a mill-stone, and adjusted its pivot, and covered it [with the upper stone]: and the presence of his apparatus made the company to wonder: then he took the handle of the mill, (*هَادِي الرَّحَى*) and began to turn it: whereupon they said to him, What dost thou? and he answered in the words of this proverb. (K.) — [Hence,] *الْخَلَّةُ خُبْزُ الْإِبِلِ* [Sweet herbage is the bread of camels: and *الْحَمِضُ فَاكِئَتُهَا*, or *أَحْمُهَا*, sour herbage is their fruit, or flesh-meat]. (A, TA.)

خُبْزَةٌ i. q. *طَلْمَةٌ*; (S, A, K;) meaning Dough put in a *مَلَّة*, until it is thoroughly baked, (S, TA,) i. e., in ashes, and earth, in which fire is kindled; (TA;) a cake of bread, (MA, KL,) [or lump of dough,] baked in ashes (KL) [or in any way]; i. q. *قُرْصٌ* and *قُرْصَةٌ*. (K in art. *قُرْصٌ*). — Also A large *فُرْدَةٌ* [or mess of crumbled or broken bread moistened with broth]: or, as some say, flesh-meat. (TA.) [See also *خَبِيزٌ*.]

خَبِيزٌ Bread made [or kneaded and baked], (K, TA,) of whatever grain it be. (TA.) — Also i. q. *فُرْدٌ* [Bread crumbled or broken, and moistened with broth]. (Sgh, K.) [See also *خُبْزَةٌ*.] — Also a vulgar term for *خَبِيزَةٌ*. (Esh-Shereshshee, in Har p. 21.)

خَبَازَةٌ The trade, or occupation, of the *خَبَازُ*. (K.)

خَبَازِي: see *خَبَازٌ*.

خَبَازٌ A maker of bread; one whose office it is to make bread: (TA:) a baker; syn. *قُرْنِي*. (Msb in art. *قُرْنٌ*.)

خُبَازٌ (IDrd, S, K) and *خُبَازَةٌ*, (K,) [or the former is a coll. gen. n., and the latter the n. un.,] and *خُبَازِي* (IDrd, S, K) [which last is the most common form] and *خُبَازِي*, (K,) or when with teshdeed the *ي* is elided, (IDrd,) and *خُبَازِي*, (K,) [*Malva*, or mallow;] a certain plant, well known, (S, K, TA,) of the leguminous kind, having broad leaves and a round fruit; [whence perhaps its name;] accord. to the Minháj, a species of the *مَلُوحِيَّة* [*corchorus olitorius*, or *Jen's mallow*]: or, as some say, the *مَلُوحِيَّة* is the garden-kind, and the *خُبَازِي* is the wild kind: some also say that the *بَقْلَةُ يَهُودِيَّة* [*sonchus*, or *sow-thistle*,] is one of the species of *خُبَازِي*; and

there is a kind thereof that turns with the sun. (TA.)

خُبْزٌ:

خُبَازَةٌ:

خُبَازِي:

see the next preceding paragraph.

خَبَازٌ A man possessing *خُبْزٌ* [or bread]: (S, K:) like *تَامِرٌ* [possessing dates] and *لَابِنٌ* [possessing milk]. (S.)

مَخْبَرٌ An oven; syn. *قُرْنٌ*. (M and K in art. *قُرْنٌ*.)

مَخْبَرَةٌ A place where bread is made: pl. *مَخَابِرٌ*. (Meyd, in Golius.)

خبص

1. *خَبَصَهُ*, aor. -, (A, Msh, K,) inf. n. *خَبِصٌ*, (Msh,) He mixed it. (A, Msh, K.) — *خَبِصٌ*, aor. -, and *خَبِصٌ*, inf. n. *تَخَبِصٌ*; He turned over and mixed and made [*خَبِصٌ*, q. v.]: and *تَخَبِصٌ* (K) and *أَخْبَصَ* (A, K) he made, or prepared, for himself *خَبِصٌ*. (K, TA.)

2:

5: see 1.

8:

10. *اسْتَخَبَصَ ضَيْفَهُمْ* Their guest asked for, or demanded, a mess of *خَبِصٌ* [q. v.]. (A, TA.)

خَبِصٌ Mixed; syn. *مَخْبُوضٌ*. (TA.) — A kind of food, (Msh, TA,) sweet, (TA,) well known, (S, Msh, TA,) made of dates and clarified butter, (A, K, TA,) mixed together: (TA:) [Golius adds, on the authority of Ibn-Maaroof, "aut amylo et defruto;" app. meaning, or of starch and of new wine of which half or a third part has been boiled away: and one kind, called *خَبِصٌ مَرْمَلٌ*, was made with coarse flour: (see *جَرِيشٌ*)] of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*: (Msh:) *خَبِصَةٌ* is a more particular term [signifying a mess of *خَبِصٌ*]. (S.)

مَخْبِصَةٌ A spoon, or thing like a spoon, with which *خَبِصٌ* is made; (S, as in two different copies;) a spoon with which *خَبِصٌ* is stirred about, or turned over, (A, L, K,) in the [vessel called] *طَنْجِيرٌ*: (K:) or the thing in which *خَبِصٌ* is stirred about, or turned over. (L, TA.)

خط

1. *خَطَبَ*, aor. -, (Msh, K, TA,) inf. n. *خَطْبٌ*, (Msh, TA, &c.) He struck, or beat, (Msh, TA,) anything: (TA:) or he struck, or beat, it, or him, vehemently: (M, K, TA:) or *خَطَبٌ* signifies a camel's striking, or beating, a thing with his fore foot: (T, TA:) or in the cases of beasts, (*دَوَابٌ*, [generally meaning horses and mules and asses,]) the striking, or beating, with the fore feet; not with the hind feet: and in the case of the camel, with the fore foot and the hind foot: or vehement treading; or of the fore feet of beasts (*دَوَابٌ*): (TA:) or, accord. to the Keshsháf, the act of striking, or beating, in a way

that is not right: or, as some say, the going, or journeying, upon what is not the middle, or main part, of the road, or what is not the main road, or upon a road not open to view: or continuous, or consecutive, striking, or beating, in different ways: and afterwards tropically applied to any beating, or striking, that is not approved: or originally, the striking, or beating, with the fore foot or the hind foot, and the like: (MF, TA:) with the fore feet or legs, it is like رَمَعَ with the hind feet or legs. (TA.) You say, of a camel, خَبَطَ الْأَرْضَ, (Mgh,) or خَبَطَ الْأَرْضَ بِبَدَاهُ, (S, K,) inf. n. as above, (S,) *He struck, or beat, the ground with his fore foot*: (S, Mgh:) or *he struck, or beat, vehemently the ground with his fore foot*; and تَخَبَّطَ and اِخْتَبَطَ signify the same: (K:) it is said in the O that خَبَطَهُ signifies *he struck him with his fore foot, or hand, and prostrated him*, as also تَخَبَّطَهُ: and اِخْتَبَطَهُ, said of a camel, is syn. with خَبَطَ: and in the T, that تَخَبَّطَنِي بِرَجْلِهِ is syn. with خَبَطَنِي. (TA.) Hence the trad., لَا تَخَبَّطُوا خَبَطَ الْجَمَلِ [lit. *Ye shall not beat the ground as the camel does with his fore foot in rising*]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (K, TA,) aor. and inf. n. as above, (TA,) signifies also *He trod him, or it, vehemently*, (K, TA,) as the camel does with his fore foot. (TA.) — Hence, (S,) فَلَانٌ يَخَبُّطُ خَبَطَ عَشْوَاءَ (S, TA) † [Such a one goes at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore feet (تَخَبَّطُ) as she goes along, not guarding herself from anything. (S, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Har p. 239.) Zuhayr says,

* رَأَيْتُ النَّيَّابَا خَبَطَ عَشْوَاءَ مَنْ لُصِبَ *
* تَيْتَهُ وَمَنْ تَخَطَّنِي يُعَمِّرُ فَمَهْمَرِ *

I saw the fates [treading mankind] like the treading of the weak-sighted she-camel: whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age. (TA, and EM p. 132.) In like manner you say, † فَلَانٌ يَخَبُّطُ فِي عَمِيَّةٍ [Such a one undertakes what he undertakes with ignorance. (TA.) And خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ [He prosecuted his affair without mental perception, or without certainty]. (S in art. عَشْوَاء, q. v.) And يَخَبُّطُ فِي الظُّلُمِ [He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well. (TA.) And خَبَطَ اللَّيْلَ, (K, TA,) aor. and inf. n. as above, (TA,) † *He went, or journeyed, in the night without direction.* (K, TA.) And بَاتَ يَخَبُّطُ الظُّلُمَةَ [He passed the night traversing the darkness without direction]. (TA.) خَبَطَ is said to signify † *The act of journeying, or going, without direction: or upon what is not the middle, or main part, of the road, or what is not the main*

road. (TA.) — [And hence, perhaps,] خَبَطَهُ † *He asked of him a benefit, or favour, without any tie of relationship*; (K, TA;) as also اِخْتَبَطَهُ: (IB, K:) or this is from الشَّجَرِ خَبَطَ وَرَقُ الشَّجَرِ [explained in what follows]: (Har p. 425:) or the latter, [or both,] *he came to him seeking his beneficence without any such tie*: (S:) or *he came to him seeking a gift*; because he who does so must beat the ground with his feet: (IF:) and you also say, اِخْتَبَطَ مَقْرُوتهُ. (Abou-Málik, TA.) [The latter verb is the more common. See also 10.] — And † *He conferred a benefit upon him without there having been any acquaintance between them*, (S, K, TA,) and without there being anything to draw them near, and without there being any relationship: (TA:) and خَبَطَهُ بِخَيْرٍ signifies the same: (TA:) or *he bestowed on him a benefit*, (K, TA,) being asked: (TA:) and you say also, اِخْتَبَطَهُ بِخَيْرٍ. (Abou-Málik, TA:) and خَبَطَ فِيهِمْ بِخَيْرٍ signifies † *He benefited them*. (TA.) 'Alkamch Ibn-'Abadeh says, (S, TA,) praising El-Háritla Ibn-Abec-Shemir, (TA,)

* وَفِي كُلِّ حَيٍّ قَدْ خَبَطَتْ بِنَعْمَةٍ *

† [And upon every tribe thou hast conferred benefit, app. meaning without being related to them]: (S, TA:) but it is said in a marginal note to the S, that خَبَطَ would be better; and so it is accord. to one relation: in the L, however, it is said that خَبَطَ would be more agreeable with analogy. (TA.) Accord. to AZ, خَبَطَتِ الرَّجُلَ, inf. n. خَبَطَ, signifies † *I held loving communion, commerce, or intercourse, with the man*. (TA.) — [In respect of the places which I have given to the above-mentioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] — خَبَطَ الْوَرَقَ مِنَ الشَّجَرِ, aor. -, (Mgh,) inf. n. خَبَطَ, (Lth, T, Mgh,) *He made the leaves to fall from the trees*: (Mgh:) or *he beat the leaves of the trees*, (Lth, T,) meaning large trees of the kind called طَلْح, [acacia, or mimosa, gum-mifera,] with a staff, or stick, (Lth,) so that they fell off, or became scattered, (Lth, T,) after which he gave them as food to camels; (Lth;) *refrain from injuring thereby the trunks and branches of the trees*: (T:) and خَبَطَا لَهُ خَبَطًا signifies the same as خَبَطَ. (TA.) And خَبَطَ الشَّجَرَةَ, (S, K,) aor. as above, (TA,) and so the inf. n., (S,) *He beat the tree with a staff, or stick, in order that its leaves might fall off*: (S:) or *he bound the tree, and then made its leaves to fall*, (K, TA,) by beating it with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in winter-time are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Har p. 218.) Moḥammad was asked, Does الْغَبَطُ [i. e. “the wishing for a blessing on the condition that it shall not become transferred from its possessor”] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ الْعَصَا الْخَبَطَ [No, save as the beating off the leaves injures the trees called 'ilāh]; i. e., it only diminishes, without annulling,

its author's recompense, like the beating off the leaves of the 'ilāh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غَبَط.] — Hence, (A, TA,) خَبَطَ الْقَوْمَ بِسَيْفِهِ † *He struck the people with his sword*. (A, K, TA.) — خَبَطَهُ الشَّيْطَانُ † *The devil touched him with a hurt*, (K, TA,) so as to corrupt him, or disorder him, and render him insane; (TA;) as also تَخَبَّطَهُ: (K, TA:) or the latter, [which is the more common,] *the devil corrupted him, or disordered him*: (S, Mgh, Mgh:*) lit., *struck him*: (Mgh, Mgh:) or *prostrated him, and sported with him: or trampled upon him, and prostrated him*. (TA.) It is said in the Kur [ii. 276], لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ, † [They shall not rise save as he riseth whom the devil prostrateth by reason of possession, or insanity]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, *whom the devil corrupts, or disorders, by rendering him insane*. (K, TA.) [You say also, of a drug, خَبَطَ الْعَقْلَ † *It disordered the intellect*: see the act. part. n., below.] — خَبَطَ also signifies † *He (a man) threw himself down* (S, L, K) where he was, (S, L,) to sleep, (S, K,) or and slept. (L.) And † *He (a man) slept*. (A' Obeyd, TA.) In the K, قَامَ is erroneously put for نَامَ. (TA.) — خَبَطَ عَلَى الْبَابِ † *He knocked upon the door, or at the door*. (TA.) — خَبَطَ الْعِرْقَ † *The vein beat, or pulsated*. (TA.)

2: see 1, near the end of the paragraph.

5. تَخَبَّطَ *It was, or became, in a state of commotion, agitation, convulsion, tumult, or disturbance*; syn. اضْطَرَبَ. (Az, TA in art. حَبَط.) — It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8: see 1, in six places. — You say also, النَّاقَةُ تَخَبُّطُ الشَّوْكَ † *The she-camel eats the thorns*. (Th, TA.)

10. اسْتَخَبَطَهُ † *He asked of him a means of access, nearness, intimacy, or ingratiating*. (TA.)

خَبَطَ What is beaten by breasts, (K, TA,) with their feet, (TA,) and broken. (K, TA.) — Leaves (Mgh, K) of any kind (K) that have been made to fall from a tree; (Mgh, K;) by its being beaten with a staff, or stick; (K, TA;) used as food for camels: (TA:) and leaves that have been beaten off with staves, or sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous, or cohesive, when they are put into the mouths of camels. (AHn, K.) The word is of the measure فَعُول in the sense of the measure مَفْعُول, like many other instances that have been heard, (Mgh,) as نَفَضَ and فَدَمَ. (TA.)

خَبَطَةٌ † *A touch, or stroke, of diabolical possession, or insanity*. (TA.) You say also, بَفْلَانٍ خَبَطَةٌ بِالْهَيْسِ † [In such a one is a touch of diabolical possession, or insanity]. (TA.) — † A

single act of a stallion-camel's covering of the female. (TA.)

خَبَاطٌ A certain malady, (K,) like diabolical possession, or insanity, (S, K,) but not identical therewith: (S, TA:) the word is also related with **خَبَّ**. (TA.) [See also **خَبَّاطٌ**.]

خَبُوطٌ and **فَرَسٌ خَبِيطٌ** A horse that strikes, or beats, with his hind feet: (K:) or with his fore feet. (T, TA.)

خَبِيطٌ A watering-trough beaten by the feet of the camels, and so demolished: (K:) or a watering-trough; so called because its clay is beaten with the feet at its construction: (TA:) or a small watering-trough: (Abou-Malik, TA:) pl. **خَبِيطٌ**. (K.) — See also **خَبُوطٌ**.

خَبَاطَةٌ, determinate, [and imperfectly decl.,] †The stupid: like **خَضَارَةٌ** applied to "the sea." (TA.)

خَبَّاطٌ عَشَوَاتٌ †One who [frequently] goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well: occurring in a trad. of 'Alee. (TA.)

خَابَطٌ Going, or journeying, without direction: or one who beats the ground with his foot, and knows not in what land he is going; either because of the darkness or because he is blind. (Har p. 55.) You say, **مَا أَدْرِي أَيَّ خَابِطٍ تَلِي هُوَ**, (S, TA,) and **أَيُّ خَابِطٍ اللَّيْلُ**, (TA,) †I know not what man he is. (S, TA.) — **مَا تَهُ خَابِطٌ وَلَا نَاطِحٌ**, (S, TA,) †He has not a camel nor a bull; meaning he has not anything. (TA.) — **خَابِطٌ** also signifies A beating, or throbbing, in the head. (TA.)

خَابِطٌ That strikes, or beats, (K, TA,) the ground, (TA,) with his feet: (K, TA:) by poetic license written **أَخْبِطٌ**: (TA:) pl. **خَبِيطٌ**. (K.)

مُخْبِطٌ Still; motionless; like **مُخْبِتٌ**: (TA in art. **خَمِدٌ**;) or i. q. **مُطَرِّقٌ** [silent; not speaking: or lowering his eyes, looking towards the ground]. (JK, K, TA. [In the CK, **مُخْبِطٌ** and **مُطَرِّقٌ**].) — See also **مُخْبِطٌ**.

مُخْبِطٌ A staff, or stick, with which the leaves of trees are beaten off: (K:) and **مُخْبِطَةٌ**, also, signifies a staff, or stick; and a rod, or twig: (TA:) pl. of the former, **مُخَابِطٌ**. (K, TA.)

مُخْبِطَةٌ: see what next precedes.

مُخْبِطٌ لِلْعَقْلِ [Disordering the intellect; said of a drug]. (K in art. **بَنَجٌ**.)

مُخْبِطٌ †One who asks [a benefit or favour] of another without there being anything to draw him near, and without acquaintance. (JK, TA.) [In the latter, **مُخْبِطٌ**, which is doubtless a mistake, is explained in one place as signifying †One who seeks a gift without any previous acquaintance.]

خَبِيشٌ

خَبِيشٌ: see **خَبِيشَةٌ**.

خَبِيشٌ: see **خَبِيشَةٌ**. — Also Plump in body; or fat, soft, thin-skinned, and plump, in body; applied to any thing [i. e. to any animal]. (K.)

خَبِيشَةٌ, like **قُدْزَعِمَةٌ**, Big and strong; (AO, S, K;) applied to a man; and (in like manner, TA) a lion; (K;) and so **خَبِيشٌ**, (S, K,) as in the phrase **خَبِيشٌ الْخَلْقِ** [big and strong of make]; (AA, S;) and **خَبِيشٌ**: (K:) the first is applied as an epithet to a lion by Abou-Zubeyd Et-Tā-ee: and [the pl.] **خَبِيشَاتٌ**, by El-Farezdaq, to camels. (S.)

خَبَلٌ

1. **خَبَلٌ**, aor. **خَبَلَ**, inf. n. **خَبَلٌ** (JK, K, TA) and **خَبِلَ**, (TA,) He was, or became, corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect: (TA:) [or he was, or became, in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see **خَبَلٌ**, below:) and hence,] he was, or became, possessed, or insane. (JK, K, TA.) — And **خَبِلَ**, [inf. n. **خَبَلٌ**, (q. v. voce **خَبَلٌ**),] He was, or became, affected with [the palsy termed] **فَالَج**. (JK.) — And **خَبِلَتْ يَدُهُ** His arm, or hand, became corrupted, unsound, vitiated, or disordered, so as to be rendered motionless; or dried up; or became lost; (K, TA;) or was cut off. (TA.) — **خَبَلَهُ**, (JK, S, Mṣb, K,) aor. **خَبَلَ**, (Mṣb,) inf. n. **خَبَلٌ**; (TA;) and **خَبِلَهُ**, (S, K,) inf. n. **تَخْبِيلٌ**; (TA;) and **اِخْتَبَلَهُ**; (S, K;) It (grief, JK, K, and love, JK, T, TA, and time, or fortune, and the ruling power, and disease, T, TA) rendered him possessed, or insane: (JK, K, TA:) and it corrupted, rendered unsound, vitiated, or disordered, his reason, or intellect; or his limb, or member: (S, K:) or it (grief) deprived him of his heart: and he corrupted, rendered unsound, vitiated, or disordered, one of his limbs or members: or deprived him of his reason, or intellect. (Mṣb.) And **خَبِلَ قَلْبُهُ**, aor. **خَبَلَ** and **خَبِلَ**, It (love) corrupted, or rendered unsound, his heart. (JM.) And **خَبِلَ فُلَانٌ يَدَ فُلَانٍ** Such a one corrupted, rendered unsound, vitiated, or disordered, the arm, or hand, of such a one, so that it became motionless; or caused it to dry up; or deprived him of it. (JK.) — Also **خَبَلَهُ**, (TA,) [aor. **خَبَلَ**,] inf. n. **خَبَلٌ**, (K, TA,) He restrained, withheld, or debarred, him: (K, TA:) and **اِخْتَبَلَ** likewise signifies he restrained, withheld, or debarred. (TA.) You say, **مَا خَبَلَكَ عَنَّا** What withheld, or has withheld, thee from us? (TA.) And **خَبَلَهُ عَن كَذَا**, aor. and inf. n. as above, He prevented, or hindered, him from doing such a thing. (K, TA.) — **خَبِلَ عَنِ فِعْلٍ أَبِيهِ** He fell short of the doing of his father. (JK, K.)

2: see 1.

4. **اِخْتَبَالَ** signifies The act of lending; (JK;)

as also **اِخْتَبَالَ**. (TA.) You say, **أَخْبَلْتَهُ الْمَالَ**, (S,) i. e. **الْفَرَسَ**, or **النَّاقَةَ**, (S, K,) I lent him the she-camel (S, K) in order that he might ride her (TA) or in order that he might make use of her milk and her fur, or the horse in order that he might go on a hostile, or hostile and plundering, expedition upon him. (S, K, TA.) And **اِخْبَلَهُ إِبِلًا**, and **غَنًا**, He lent him camels, and sheep or goats. (M, TA.) See also 10. — Also The dividing one's camels into two halves, that one half might breed in each year; like as one does in land and sowing. (Ibn-'Abbād, K.)

8: see 1, in two places: — and see 4. — **اِخْتَبَلَتِ الدَّابَّةُ** The beast remained not in its accustomed place. (Lth, ISd, K.)

10. **اِسْتَخْبَلَ مَالَ فُلَانٍ** He sought to corrupt, render unsound, vitiate, or disorder, some of the camels of such a one. (Er-Rāghib.) — [And hence,] **اِسْتَخْبَلَهُ مِنْ مَالِهِ** He asked of him the loan of some of his camels, or the like, until the time of abundance of herbage. (JK, O,* TA.) And **اِسْتَخْبَلَنِي نَاقَةً**, or **فَرَسًا**, He asked of me the loan of a she-camel (K, TA) in order that he might ride her (TA) or in order that he might make use of her milk and her fur, or a horse in order that he might go on a hostile, or hostile and plundering, expedition upon him. (K, TA.) And **اِسْتَخْبَلَهُ إِبِلًا**, and **غَنًا**, He asked of him the loan of camels, and sheep or goats. (M, TA.) Zuheyr says,

* هُنَالِكَ إِنْ يُسْتَخْبَلُوا الْمَالَ يُخْبِلُوا *
[There, if they be asked to lend cattle, they lend]. (S, TA. [See also 10 in art. **اِحْوَالٌ**].)

خَبَلٌ: see **خَبَلٌ**, in four places. — Also Corruptness, unsoundness, or a vitiated or disordered state, of the limbs or members, (M, K,) of a man, so that one knows not how to walk; (Az, TA;) and so **خَبِلَ**; (K;) which likewise signifies the same in the legs of a beast. (JK, K.) — And The [palsy termed] **فَالَج**; as also **خَبِلَ**. (K.) — Also The cutting off of arms or hands, and legs or feet: (JK, Az, ISd, K:) pl. **خَبُولٌ**. (K.) So in the saying, **قَوْمِي يُطَالِبُونَ بَنِي فُلَانٍ** [My people, or party, prosecute the sons of such a one for blood (lit. bloods) and the cutting off of arms or hands, and legs or feet]. (JK.) And so **خَبُولٌ** in the saying, **لَنَا فِي بَنِي فُلَانٍ دِمَاءٌ وَخَبُولٌ** [We have a claim, upon the sons of such a one, to blood (lit. bloods) and the cutting off of arms &c.]. (S.) — And Wounds: (JK:) and **خَبِلٌ** signifies a wound: and is so explained as used in the saying, **بَنُو فُلَانٍ يُطَالِبُونَنَا بِخَبِلٍ** [The sons of such a one prosecute us for a wound]. (TA.) — And i. q. **فِتْنَةٌ** and **هَرْجٌ** [i. e. Trial, punishment, slaughter, civil war, conflict and faction, discord, dissension, &c.]. (TA.) — Also A loan: and a demand of a loan: (K, TA:) relating to anything. (TA.) — And An addition which one gives, beyond what the **جَمَالُ** [i. e. owner, or attendant, of a camel or camels (in the CK **جَمَالُ** i. e. porter)]

imposes on one by stipulation. (M, K, TA.) — See also the next paragraph.

خَبَل: see **خَبَل** — **وَقَعَ فِي خَبَلِي** It came into my mind; (JK, K;) a phrase like the saying, **سَقَطَ فِي يَدِي** (JK, K:) [in the K, meaning the same as this saying:] and sometimes (JK) one says also **فِي خَبَلِي**. (JK [and so in the K accord. to the TA, but not in the CK, nor in my MS. copy of the K].)

خَبَل: see **خَبَل**, in four places: — and see **خَبَل**, in three places. — Also The jinn, or genii; (IAqr, Fr, S, K;) and so **خَابِل**: (JK, K:) or the latter has this signification; and the former is a quasi-pl. n. of the latter, or, as some say, a pl., as is also **خَبَل**: (TA:) and **خَابِل** signifies also a devil, or the devil. (K.) One says, **بِهِ خَبَلٌ**, meaning *In him is somewhat of [the jinn, or genii, called]* **أَمَلُ الْأَرْضِ**. (S. [See **الْأَرْضِ**, near the end of the paragraph: and see other explanations of **خَبَل** voce **خَبَل**, which may apply in this case.]) — Accord. to IAqr and Fr, it is also applied to Mankind. (TA.) — Also A certain bird, that cries all the night, with one cry, resembling **خَبَل** **مَاتَتْ خَبَلٌ**. (M, K, TA.) — Also A مزادة [or leathern water-bag]. (Fr, K.) — And A full قربة [or water-skin]. (Fr, K.)

خَبِل and **أَخْبِل** (K, TA) Corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect; as also **مُخْبُول**: (TA:) [or in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see **خَبَل**, below:) and hence,] possessed, or insane; (K, TA;) as also **مُخْبِل** and **مُخْبِل**: (TA:) or **مُخْبِل** signifies a man having no heart; (JK;) as also **مُخْبُول**: (JK, Mshb:) or this last, having one of his limbs, or members, corrupted, rendered unsound, vitiated, or disordered: (Mshb:) and **خَبِل** and **مُخْبِل** signify also a beast corrupted, rendered unsound, vitiated, or disordered, in the legs, so as not to know how to walk: (JK:) or **مُخْبِل** signifies a man who is as though his extremities were amputated. (S.) — **دَفَرَ خَبِلٌ** A time difficult to the people thereof; (T, S, K, TA;) in which they see not happiness. (T, TA.)

خَبَنَ Corruption from a noun. (TA.) — See also **خَبَنَ**, last signification.

خَبَل Corruptness, unsoundness, or a vitiated or disordered state, [in an absolute sense;] (S, Mshb, TA;) said in the O and the Mufradát [of Er-Rághib] to be the primary signification; (TA;) as also **خَبِل** (Ham p. 542) and **خَبِل**, of which last the pl. is **خَبُول**: (S:) [and particularly in the reason, or intellect: (see **خَبِل**, of which it is an inf. n.:)] and in actions, as well as in bodies and in minds: (TA:) or, primarily, such as is incident to an animal, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought; as also **خَبِل** and **خَبِل**: (Er-Rághib, TA:) or **خَبِل**

signifies possession, or insanity; (K;) and so **خَبِل** (JK, Mshb, K) and **خَبِل** (K) and **خَبَل**; (Mshb;) or **خَبِل** signifies an affection, in the heart, resembling possession or insanity; (Az, TA;) or egregious stupidity or foolishness, without possession or insanity; (TA;) and **خَبِل** also signifies a state, or quality, resembling possession or insanity, such as stupidity, or foolishness; and heedlessness, or weakness of intellect, and the like. (Mshb.) **مَا زَادُوكُمْ إِلَّا خَبَلًا**, in the Kur [ix. 47], means *They had not added to you aught save corruption and evil.* (Bd, TA.) And **يَأْتُونَكُمْ لَا يَأْتُونَكُمْ خَبَلًا**, in the same [iii. 114], *They will not fall short, or flag, or be remiss, in corrupting, or vitiating, your affairs.* (TA.) — Hence, (TA,) Loss, or a state of diminution; syn. **نَقْصَانٌ**: (O, K, Er-Rághib:) or this is the primary signification. (TA.) — And hence, (TA,) A state of perdition or destruction: (O, K, Er-Rághib:) or a thing's going, passing, or wasting, away; or being consumed or destroyed. (Zj, TA.) — Also The condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated. (Fr, K.) — And Fatigue, weariness, distress, embarrassment, affliction, trouble, or difficulty. (JK, S, O, K.) So in the saying, **فَلَانٌ خَبِلَ عَلَى أَهْلِهِ**, [Such a one is a cause of fatigue, &c., to his family]. (JK, S, O.) — And A deadly poison. (IAqr, K.) — And The fluid squeezed, or wrung, (IAqr, TA,) or flowing, (S, K, TA,) from the inhabitants of Hell, or from their skins. (IAqr, S, K, TA.) [See also **رَوَغَةٌ**.]

خَابِلٌ Corrupting, rendering unsound, vitiating, or disordering, [in an absolute sense;] (M, K;) and particularly in the reason, or intellect. (TA.) — See also **خَبِل**, in two places. — It is also added to **خَبِل** to give intensiveness to the signification. (TA.)

خَبِلَ: see **أَخْبِلَ**.

مُخْبِلٌ: see **خَبِل**, in four places.

مُخْبِلٌ a [proper] name of Time. (S, K.)

مُخْبُولٌ: see **خَبِل**, in two places.

مُخْتَبِلٌ: see **خَبِل** — **مُخْتَبِلٌ دَابَّةٌ** The legs of a beast. (JK. [But this I do not find in any other lexicon; and I doubt its correctness.])

خَبِن

1. **خَبِنَ**, aor. -, inf. n. **خَبِنَ** (S, Mshb, K) and **خَبَان** (S, K) and **خَبَان** (S, ISd,) *He folded it, namely, a garment, (S, Mshb, K,) &c., (S, K,) in its skirt, (Mshb,) and sewed it, (S, K,) in order that it might become shorter; (S, Mshb, K;) he contracted it [in its length], and sewed it; (M, TA;) he raised its (a garment's) skirt, or lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child; (Lth, TA;) [he made a tuck in it, to shorten it;] i. q. **ثَبَنَ**. (S in art. **ثَبِنَ**.) — [Hence, + *He shortened it; namely, a period.*] You say, [of a she-camel,*

or of camels,] **خَبِنَ مِنْ طُولِ ظَنْبِهَا**, meaning + *The length of the interval between her, or their, two waterings was shortened.* (TA.) — Also, (Mshb, TA,) aor. -, (Mshb,) [or. -,] *He hid it, or concealed it; (Mshb, TA;) kept it, or preserved it; or stored it; namely, a thing.* (TA.) You say, **خَبِنَ الطَّعَامَ** *He hid, or concealed, kept, or preserved, or stored, (S, K,) and prepared, (S,) wheat, or food, for [a time of] dearth, or adversity.* (S, K.) — **يَخْبِنُ الْكَذِبَ** + *He prepares falsehood.* (K, TA.) — **خَبَنَتْهُ خَبُونٌ** [as though signifying + *Death hid him, or perhaps death shortened his existence,*] is a phrase like **شَعَبَتْهُ شَعُوبٌ**, meaning *he died.* (K. [In copies of the K, **خَبُونٌ** and **شَعُوبٌ**: but both are imperfectly decl., as fem. proper names of more than three letters.])

4. **اَخْبِنَ** He (a man, TA) hid, or concealed, a thing in the **خَبَنَة** [q. v.] of his trousers, (K, TA,) next the back: **اِثْنِ** signifies "he hid, or concealed, [a thing] in his **ثَبَنَة**, next the belly." (TA.) [See also what next follows.]

8. **اَخْتَبِنَ الثَّيْبَ** He took [and carried] the thing beneath the part extending from his armpit to his flank. (Har p. 552.) [See also what next precedes.]

خَبِنَ The part of a مزادة [or leathern water-bag that is hung on either side of a camel] which is between its **خُرْتُ** [or loop at either of its upper corners, whereby it is suspended, (in the CK **خُرْب**, which may signify the same,)] and its mouth [which is in the middle of the upper part]: (JK, K:) [thus] there are two such parts, [on either side of the mouth,] together called **خَبْنَانِ**. (JK, TA.)

خَبَنَة The doubled upper border of the trousers, (IAth, TA,) next the back, in which one hides, or conceals, [or carries,] a thing; (IAqr, TA;) the **ثَبَنَة** being [similar to it, but] in the waist-wrapper, (IAth, TA,) next the belly: (IAqr, TA;) or the raised skirt, or lower part, of the garment, in which one carries a thing: pl. **خَبِنَ**. (Har p. 427.) And What one carries in the **حَضَن** [or part between the armpit and the flank, &c.]: (S, K:) or what one carries beneath the armpit, (JK, Mshb,) and in the sleeve: (JK:) or what is put, of food, and carried under the armpit or in the sleeve. (Har p. 427.) It is said in a trad. of 'Omar **إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ** **فَإِنَّمَا كُلُّ مَنْهُ وَلَا يَتَّخِذْ خَبَنَةً** [When any one of you passes by a garden of palm-trees, let him eat thereof, but not make, or take for himself, a **خَبَنَة**]. (S, TA.) [See another reading voce **ثَبِنَانِ**.]

خَبَنَتْهُ خَبُونٌ: see 1.

خَابِنٌ [applied to a she-camel, or to a number of camels,] + *Whose interval between two waterings has been shortened.* (IAqr.) — + *One who prepares falsehood.* (JK, K, TA.) — **إ. ق. شَدِيدٌ** [Strong, &c.]. (JK, K.)

خبو

1. خَبَّتِ النَّارُ, aor. تَخْبُو, inf. n. خَبُو (JK, S, Mgh, K) and خَبُو, (K,) *The fire became allayed; subsided; (K;) became extinguished; (S, K;) the flaming, or blazing, of the fire ceased, or became allayed or extinguished. (JK, Mgh.)* [The verb is used, in this sense, of Hell, in the Kur xvii. 99.] — [Hence,] خَبَّتِ الْحَرْبُ *The war became allayed, assuaged, or appeased; (JK, K, TA;) became extinguished. (K, TA.)* And خَبَّتِ حِدَّةُ النَّاقَةِ *The sharpness, or irascibility, of the she-camel became allayed, assuaged, or appeased. (JK, K, TA.)* And خَبَا لَهَبُهُ *The heat, or vehemence, of his anger became allayed, assuaged, or appeased. (TA.)*

4. اَخْبَى النَّارَ *He extinguished the fire; (S, K;) he allayed, or extinguished, the flaming, or blazing, of the fire. (JK, Mgh.)* — And [hence,] اَخْبَى الْحَرْبَ *He extinguished [or allayed] the fire of the war. (K, TA.)* And اَخْبَى حِدَّةَ النَّاقَةِ *He extinguished [or allayed] the sharpness, or irascibility, of the she-camel. (K, TA.)*

خَبَا accord. to some belongs to this art. (TA in art. خَبَا.) See art. خَبَا and اَخْبَى.

اَخْبَى

2: see what next follows.

4. اَخْبَى خَبَاً, inf. n. اِخْبَاً; (Ks, TA;) or اَخْبَى خَبَاً; (S, K;) and اَخْبَى خَبَاً; (Ks, TA,) or اَخْبَى خَبَاً; (S, K;) and اَخْبَى خَبَاً; (S, K;) inf. n. اِخْبَاً; (S;) *He made a [tent such as is called] خَبَاً: (Ks, S, K;) and he set it up. (K.)* [See also 10.] And اَخْبَيْتُ كِسَانِي *I made my [garment called] كِسَاً to be [as] a خَبَاً. (TA.)*

5: see 4.

10. اَسْتَخْبَى خَبَاً *He set up a [tent such as is called] خَبَاً, and entered into it. (S, K.)* [See also 4.]

خَبَاً *A kind of structure; (K;) [i. e.] one of the بَيْوت [or kinds of tents] of the Arabs, (IAth, TA,) peculiarly of wool, (Yaakooob, Th,) or of camels' fur, or of wool, (IAar, S, IAth, K,) or of [goats'] hair, (K,) or not of [goats'] hair, (S,) [except in cold countries and in fertile regions, where the goats have abundant hair, for the goats of the Arabs of the desert have short hair, not long enough to be spun, (see بَيْت)] smaller than the مِظْلَّة, (IAar,) upon two poles, or three; what is above this kind being termed بَيْت; (S;) or a tent having one pole; that which has more than one pole being termed بَيْت: (AZ, TA in art. رِبْع:) pl. اَخْبِيَّة, (S, TA,) without: (TA:) most of the lexicologists hold that its radical letters are خ ب ي. (TA in art. خَبَا, q. v.) — Sometimes, † *A dwelling, such as is in a city. (TA, from a trad.)* — Also † *A receptacle for oil or ointment. (K, TA.)* — And † *The calyx of a flower. (TA.)* — And*

† *The hush of a grain of wheat, and of a grain of barley, in the ear. (K, TA.)* — And اَلْخَبَاُ signifies † *Certain round stars, [or stars in a circle,] (K, TA,) forming one of the Mansions of the Moon, [namely, the Twenty-fifth,] also called اَلْاُخْبِيَّة [or سَعْدُ الْاُخْبِيَّة: see سَعْد]. (TA.)*

خَبَا, originally خَابَتْ: see art. خَبَا.

ختر

1. خَتَرَتْ نَفْسَهُ *His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. خَبَّتْ: (IAar, K;) and became in a corrupt, or disordered, state. (K.)* — خَتَرَهُ, (S, K,*) aor. - and - , (K,) inf. n. خَتْرٌ (S, A, K) and خَتُورٌ, (K,) *He acted, or behaved, towards him with perfidy, treachery, or unfaithfulness: (S, K:*) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) or in a bad, or corrupt, manner. (Ibn-'Arafah.)* And خَتَرَ بِالْعَبْدِ *[He was unfaithful, &c., to the compact, or covenant]. (TA, from a trad.)*

2. خَتَرَهُ, inf. n. تَخْتِيرُ, said of wine, or beverage, *It corrupted, or disordered, his soul [or stomach], (Ibn-'Arafah, K,) and rendered him relaxed. (Ibn-'Arafah.)*

5. خَتَرَ *He (a man, TA) was, or became, languid, (تَفَتَّرَ,) and relaxed, and heavy, or sluggish, and fevered: (K:) he was, or became, languid in body, in consequence of disease &c.: (TA:) and his intellect became confused, from drinking milk and the like. (K.)* And خَتَرَتْ نَفْسَهُ *His soul [or stomach] was, or became, languid. (TA.)* — *He walked with the gait of him who is heavy, or sluggish. (K.)*

خَتَرَ *Languor (خَدَرٌ), (K,) or the like thereof, (TA,) that betides on the occasion of drinking medicine or poison, (K, TA,) such as weakens and intoxicates. (TA.)*

خَتُورٌ: }
خَتِيرٌ: } see what follows.
خَتَارٌ: }
خَتِيرٌ: }

خَتَارٌ (K) and [in an intensive sense] خَتَارٌ (S, A, K) and خَتِيرٌ and خَتُورٌ and خَتِيرٌ (K) *One who acts, or behaves, with perfidy, treachery, or unfaithfulness: (S, K:) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) [or in a bad, or corrupt, manner: (see 1:) the second and following epithets signifying one who does so much, or frequently, or habitually.]*

ختر

Q. 1. خَتَرَهُ, inf. n. خَتَرَةٌ, *It passed away, and came to nought: (K: but only the inf. n. is there mentioned:) said of the mirage. (Kr.)*

خَتَرُورٌ *Anything that does not remain in one*

state; and that passes away, and comes to nought: (S, K:) or that has no real existence. (IAth.) — The mirage; syn. سَرَاب: (S, K:) or what remains of the latter part of the mirage, when it becomes dispersed, and delays not to pass away and come to nought. (Kr, L.) — [Glossamer; i. e.] what descends from the air in a time of intense heat, like spiders' webs; (S;) a thing like spiders' webs, which appears in a time of heat, (K,) descending from the sky, (TA,) resembling threads, (K,) or white threads, (TA,) in the air. (K.) [See اَعَابُ الشَّيْءِ, in art. لَعِب.] — The present world or life. (K.) — The devil: (Fr, K:) or the devil of the 'Ahabeh, called الْعَقَبَةُ (IAth.) — The [imaginary creature called] غُول: (S, K:) because it changes its appearance. (TA.) — A certain insect, (K,) of a black colour, (TA,) that is upon the surface of water, and that does not remain in one place (K) save as long as the time of the winking of an eye. (TA.) — A perfidious, or an unfaithful, man. (TA.) — A woman whose affection does not last: (TA:) a woman evil in disposition: (K:) likened to a wolf inasmuch as her love does not last. (TA.) — The wolf: (S, K:) because of his unfaithfulness. (TA.) — The lion: (K:) because of his perfidiousness. (TA.) — A calamity; syn. زَايَةٌ. (S, K.) — نَوَى خَتَرُورٌ [A point towards which one journeys] that is not in a right direction; syn. اَلَّتِي لَا تَسْتَقِيمُ (L:) or far distant. (K.)

ختل

1. خَتَلَهُ, (S, M, K, &c.,) aor. - (M, Sgh, K) and - , (M, K,) inf. n. خَتْلٌ and خَتْلَانٌ, (K,) i. q. خَدَعَهُ, or خَادَعَهُ; (so accord. to different copies of the S;) and خَاتَلَهُ signifies the same: (S:) or the former, i. q. خَدَعَهُ (Mgh, K, TA) [i. e.] *He deceived, deluded, beguiled, circumvented, or outwitted, him, (KL, PS,) unawares: (TA:) and خَاتَلَهُ, (K,) inf. n. مَخَاتَلَةٌ, (TA,) i. q. خَادَعَهُ [which means the same as خَدَعَهُ; or he practised with him mutual deceit, delusion, &c.; or he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him]; (K, TA;) and رَاوَعَهُ [which means he endeavoured to turn him, or to entice him to turn, to, or from, a thing, &c.]. (TA.)* — خَتَلَ الصَّائِدُ means *The sportsman's going along by little and little, stealthily, lest he should make a sound to be heard. (JM.)* And خَتَلَ الصَّيْدَ, (K,) inf. n. خَتْلٌ, (TA,) said of a wolf, *He concealed himself to seize the prey. (K.)*

3: see 1, in two places.

6. تَخَادَعُ i. q. تَخَاتَلُ [as meaning *The deceiving one another; thus explained in the KL: and app. also as meaning the pretending deceit, &c.; or the pretending to be deceived, &c.: accord. to the PS, the being deceived; but for this I know not any other authority.* (S.) You say, تَخَاتَلُوا, meaning تَخَادَعُوا [They deceived, deluded, beguiled, circumvented, or outwitted, one another]. (K.) And تَخَاتَلَ عَنْ غَفْلَةٍ [app. meaning *He pretended deceit &c., or pretended to be deceived &c., unawares.* (TA.)

8. **اِخْتَسَل** *He* (a man, TA) *listened to the secret of a party of men.* (T, K, TA.) El-Aʿashā says,

وَلَا تَرَاهَا يَسِرُّ الْجَارِ تَخْتَسِلُ

[Nor wilt thou see her listen to the secret of the neighbour]. (TA.)

خُتْلُ *A place of retreat, or concealment.* (K.) And *Any similar place in which one listens to hear secrets* [&c.]. (TA.) The *form of a hare, or burrow of a rabbit.* (K.)

خُتُولُ: see **خَاتِلُ** and **خَتْلُ**.

خُتْلُ *i. q. خَدَاعُ* [i. e. One who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful &c.; as also **خُتُولُ**, like **خُدُوعُ**]. (TA.)

خُتُولُ and [in an intensive sense] **خُتُولُ** [like **خُتَالُ**, q. v.] *Deceiving, deluding, beguiling, circumventing, or outwitting.* (K, TA.)

خَوْتَلُ *Elegant; polite; acute, or sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent:* (K, TA.) thought by ISd to be, perhaps, from **خُتْلُ** signifying “the act of deceiving” &c. (TA.)

خَوْتَلَى *A stealthy walk or gait:* (O, K, TA.) or *a walking on one side.* (T, TA.) Hence the saying, **هُوَ يَخْلُجُنِي بِعَيْنِهِ وَيَمِشِي لِي الْخَوْتَلَى** [He makes a sign to me with his eye, and walks to me stealthily, or sideways]. (TA.)

أَخْتَلُ [More, and most, deceitful, deluding, guileful, &c.]. You say **أَخْتَلُ مِنْ ذُئْبٍ** *More deceitful, &c., than the wolf.* (Mgh.)

ختم

1. **خَتَمَهُ** (S, Mgh, Mʿsb, K,) aor. ʾ, (Mʿsb, K,) inf. n. **خَتَمَ** (S, Mgh, Mʿsb, K) and **خَتَمَرُ** (Lh, K, TA,) with kesr, (TA,) [in the CK, erroneously, **خَتَمَرُ**,] i. q. **طَبَعَهُ** [He sealed, stamped, imprinted, or impressed, it]: (Mʿsb, K:) or he put the **خَاتَمَ** [or signet] upon it: (Mgh:) namely, a thing, (S, Mgh,) or a writing or book and the like: and **خَتَمَ عَلَيْهِ** signifies the same [or he put a seal, or the impression of a signet, upon it]. (Mʿsb.) Accord. to Er-Rāghib, **خَتَمَ** and **طَبَعَ** signify *The impressing a thing with the engraving of the signet and stamp:* and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning *the securing oneself from a thing, and protecting [oneself] from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the producing an impression, or effect, upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to †the reaching the end [of a thing]:* (TA:) or the primary signification of **خَتَمَ** is the act of *covering over* [a thing]: (Az, TA:) accord. to Zj, the proper meaning of **خَتَمَ** and **طَبَعَ** is the *covering over* a thing, and *securing*

oneself from a thing's entering it: some say that the former signifies *the concealing a notification of a thing, [as] by putting one's fingers over it, by way of guarding oneself thereby.* (TA.) — Hence, **خَتَمَ الشَّهَادَةَ** [The sealing of the testimony]; which is thus described by El-Hulwānee: the witness, when he wrote his name upon a **صَكٌّ** [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) — As to **خَتَمَ الْأَعْنَاقِ** [The sealing of the necks], the case is related, in the “Risāleh Yoosufeyeh,” to have been this: ‘Omar sent Ibn-Honeyf to seal the **عُلُوجُ** [or unbelievers] of the Sawād; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead. (Mgh.) — **خَتَمَ** also signifies *The protecting what is in a writing by marking [or stamping] a piece of clay [upon it, or by means of a seal of any kind].* (TA.) — And you say, of a man, **خَتَمَ عَلَيْكَ بَابَهُ** [He sealed his door against thee]; meaning *he turned away from thee, avoided thee, or shunned thee.* (TA.) — And **خَتَمَ لَكَ بَابَهُ** [He sealed for thee his door]; meaning *he preferred thee to others.* (TA.) — **خَتَمَ عَلَى قَلْبِهِ** [which may be rendered *He sealed his heart*] means *he made him to be such that he understood not, and such that nothing proceeded from him; or he made his heart, or mind, to be such that it understood not, &c.* (K, TA.) **خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ**, in the Kur [ii. 6], is like the phrase in the same [xvi. 110 and xvii. 18] **طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ** (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of El-Jubbāee, that it means *God hath put a seal upon their hearts, as a sign, to the angels, of their infidelity, is nought:* (Er-Rāghib, TA:) **الْخَتَمُ** is explained by IAqr as meaning *the preventing of the heart from believing.* (L in art. **خَدَعَ**.) [See also **طَبَعَ**.] — **خَتَمَ الشَّيْءُ**, inf. n. **خَتَمَ**, also signifies [as indicated above] *†He reached the end of the thing.* (K.) And **اِخْتَمَمْتُ الشَّيْءَ** †[I ended, or finished, the thing,] contr. of **اِفْتَتَحْتُ**. (S, TA.) You say, **خَتَمَ الْقُرْآنَ** †*He reached the end of the Kur-ān [in reciting it];* (S, Er-Rāghib;) [he recited the whole of the Kur-ān;] he completed [the recital of] the Kur-ān: (Mgh:) [and] he retained in his memory the last portion of the Kur-ān; meaning he retained the whole of it in his memory. (Mʿsb.) It is said of Suleymān El-Aʿamash, **كَانَ يَقْرَأُ خَتَمًا**, meaning *†He used to recite the whole of the Kur-ān; at one time, according to the reading of Ibn-Mesʿood; at another time, from the edition of ‘Othmān.* (Mgh.) — You say also, **خَتَمَ اللَّهُ لَهُ بِخَيْرٍ** †[May

God make his end to be good]. (S.) — **خَتَمَ الْبَذَرَ** †*He covered over the sown seed:* (Az, TA:) or **خَتَمُوا عَلَى الْبَذْرِ** †*they turned up the earth over the sown seed, and then watered it:* (Et-Tāʾifee, TA:) or **خَتَمَ الزَّرْعَ**, (JK, K, TA,) aor. ʾ, inf. n. **خَتَمَ**, (TA,) *he watered the seed-produce, or sown field, the first time;* (JK, K, TA;) because, when it is watered, it is finished (**خَتَمَ**) with the **رَحَا** [app. **رَحَا**, which here seems to mean the “roller,” as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also **خَتَمَ عَلَيْهِ**: (K:) or **خَتَمُوا عَلَى زُرُوعِهِمْ** means *†they watered their sown fields while these were as yet كَرَابٌ* [app. meaning clear of vegetation]. (JK, TA.) — **خَتَمَ التَّخْلُ** †*The bees filled with honey the place in which they deposited it:* (JK, A, TA:) or **خَتَمَ** signifies *bees' collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their خَلَايَا* [or hives]. (M, K, TA.)

2. **خَتَمَهُ**, inf. n. **خَتَمَ**, *He sealed it, stamped it, &c., much.* (TA.) — [In modern Arabic, *He put a خَاتَمَ, or signet-ring, upon his (another's) finger.*]

5. **خَتَمَ**, or **خَتَمَ خَاتَمًا**, (accord. to different copies of the S,) or **خَتَمَ بِخَاتَمِهِ**, (K, [agreeably with a trad. cited in the TA,]) *He put on [i. e. put on his own finger] a خَاتَمَ [or signet-ring].* (S, K.) — And **خَتَمَ** †*He put on a turban:* (K, TA:) or **خَتَمَ بِعِمَامَتِهِ** *he put on his turban in the manner of a نقَاب* [q. v.]; syn. **تَنَقَّبَ بِهَا**. (Z, TA.) The subst. [signifying the act or mode, of doing so] is **خَتِمَةٌ** [q. v. infra]. (K.) — **خَتَمَ بِأَمْرِهِ** †*He concealed his affair, or case.* (Z, K.) — **خَتَمَ عَنْهُ** †*He feigned himself heedless of him, and was silent [to him].* (K, TA.)

8: see 1, in the latter half of the paragraph.

خَتَمَ inf. n. of 1 [q. v.]. (S, Mgh, Mʿsb, K.) — Also *The impress produced by the engraving of a signet.* (Er-Rāghib, TA.) — See also **خَاتَمَ**. — **أَعْطَانِي خَتَمِي** means *†He gave me my sufficiency, or what sufficed me:* because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) — Also †*Honey.* (K, TA.) — And †*The orifices of the خَلَايَا [or hives] of bees.* (K, TA.) **خَتَمَ**: see **خَاتَمَ**. — Also *A sealed piece of clay [or wax]:* like **نَفْضٌ** in the sense of **مَنْفُوضٌ**, and **قَبْضٌ** in the sense of **مَقْبُوضٌ**: so in the saying of El-Aʿashā,

• وَصَحْبَةً طَافَ يَبُودِيهَا • وَأَبْرَزَهَا وَعَلَيْهَا خَتَمٌ •
[And a jar of reddish-coloured wine, the Jew-vender whereof came, and brought it out, with a sealed piece of clay upon it]. (S.) [See also **خَتَمَ**.]

خَتِمَةٌ [an inf. n. of un. of 1, †*A recitation of the whole of the Kur-ān:* used in this sense in the present day: pl. **خَتِمَاتٌ**. — And also] vulgarly used as meaning †*A copy of the Kur-ān:* and so **خَتِمَةٌ**. (TA.)

خَتْمَة: see what next precedes.

خَتَام: see the last sentence of the next paragraph.

خَتَام an inf. n. of 1 [q. v.]. (Lh, K.) — And a subst. signifying *The first watering of seed-produce, or of a sown field*: (JK, TA:) or *the turning up the earth over sown seed, and then watering it*. (Et-Táifee, TA.) — See also خَاتَر. — Also *The clay*, (JK, S, K,) and *the wax*, (TA,) *with which one seals, or stamps*, (JK, S, K,) *upon a writing*, (JK,) or *upon a thing*: (K:) or *which is sealed, or stamped, upon a writing*. (Msb.) [See also خَتَم. And see an ex. in a verse of Lebeed cited in art. دَكَن.] — † [The hymen; as being the seal of virginity; as also خَاتَر.] You say, زَوَّجْتُ إِيَّاكَ بِخَتَامِهَا [She was conducted as a bride to thee with her seal of virginity], and بِخَاتَرِ رَبِّهَا [with the seal of her Lord]. (TA.) And [hence, app.,] سَيَقُتْ بِسَيِّقَتِهَا [if it mean, as I suppose it to do, *Their present was sent to him with what rendered it perfect or complete, or with what appertained to it*]. (TA.) — † The furthest part of a valley. (JK, TA.) † The last of a company of men; (Lh, TA;) as also خَاتَر and خَاتَم: (K:) whence خَاتَمُ النَّبِيِّينَ † [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, خَاتَمُ, with damm to the ت; (TA;) or خَاتَمُ الْأَنْبِيَاءِ, i. e. Moḥammad; (S;) also called الْخَاتَمُ and الْخَاتَمَةُ. (TA.) And † The last portion of anything that is drunk [&c.]. (TA.) خَاتَمُهُمْ مَنْكُ, in the Kur [lxxxiii. 26], means † The last that they will perceive thereof will be the odour of musk: (S, TA:) or, accord. to 'Alkameh and Mujáhid, its admixture shall be musk: accord. to Ibn-Mes'ood, its result shall be the taste of musk: Fr says, خَاتَمُ and خَاتَمَةُ and خَتَام are nearly the same in meaning; whence the reading of 'Alee, مَنْكُ خَاتَمُهُ: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rághib says that the meaning is, *the end, and the last draught*, i. e. *what shall remain, thereof shall be in perfume* [like] musk: and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خَاتَم and خَاتَمَةُ.] — Also, (IAar, K,) and خَاتَمُ, (K,) or, accord. to IAar, خَتَام, (TA,) sings. of خَتَم, which signifies † The places of separation (فُصُوص [q. v.]) of the joints (مُفَاصِل) of horses. (IAar, K.)

خَاتَم (JK, S, Msb, K) and خَاتَم (TA) and خَاتَم (S, Msb, K,) which is more commonly known than خَاتَم, (Msb, [but see what follows,]) and خَاتَم and خَتَام (JK, S, K, the last in the CK and TA خَتَام and خَتَم (ISd, IHsh, K) and خَتَم (Ez-Zeyn El-'Irákee, TA) and خَتَم (Ibn-Málik, TA) and خَتَم (Ez-Zeyn El-'Irákee, TA) and خَاتَم (K) signify the same; (JK, S, Msb, K, TA;) [A signet;

generally a signet-ring; i. e.] a certain ornament (حَلَى, M, K) for the finger, (K,) app., at the first, used for sealing, or stamping, therewith; so that the word is of the same class as طَابَع: afterwards, in consequence of frequency of usage, applied to one not used for that purpose: (ISd, TA:) or a ring having a فَص of a substance different therefrom [set in it; i. e., having a stone, or gem, set in it]: if without a فَص, it is called فَتَخَة: (Msb:) or خَاتَم signifies the agent [i. e. the person sealing, or stamping]: (JK, Az, Msb:) خَاتَم, the thing that is put upon the piece of clay [or wax, for the purpose of sealing, or stamping]: (Az, Msb, K:) the pl. [of خَاتَم and خَاتَم] is خَوَاتِم (K) and [properly of خَوَاتِم] خَوَاتِم: (S, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فَاعَال, though it be not in their language; which shows that he knew not خَاتَم: the pl. of خَتَم is خَتَمَات. (TA.) — خَاتَم also signifies A seal, or stamp, and a mark: so in a trad., in which it is said, آمِينَ خَاتَمُ رَبِّ الْعَالَمِينَ عَلَى عِبَادِهِ الْمُؤْمِنِينَ, i. e. [Amen (or Amen) is] the seal, or stamp, and the mark, [of the Lord of the beings of the whole world upon his servants the believers,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from. [seeing] what is within it. (TA.) — See also خَتَام, in seven places. [It is nearly syn. with خَتَام, as Fr says: and thus,] it signifies also, (JK, K,) and so does خَاتَمَة, (S, K,) † The end, or last part or portion, (JK, S, K,) and result, or issue, (K,) of a thing (JK, S, K) of any kind: (JK, K:) † the latter [particularly] signifies † the last part or portion (JK, Msb) of a chapter of the Kur-án, (JK,) and of the Kur-án itself: (Msb:) [and † a concluding chapter or section: an epilogue: and an appendix:] and خَتَمَات signifies [in like manner] the contr. of مُفْتَتِح; as in the saying, التَّحْمِيدُ مُفْتَتِحُ الْفَخْرِ [The declaration of the praises of God is the opening portion of the Kur-án, and the prayer for the protection of God is its closing portion]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الأَعْمَالُ بِخَوَاتِمِهَا [Actions are characterized, or to be judged, as good or evil, by their results]. (TA.) — Also, i. e. خَاتَم, of a mare, † The lower ring (الْحَلَقَةُ الدُّنْيَا) [app. meaning the extremity, in which is the orifice, see حَلَقَةُ الرَّجَمِ and حَلَقَةُ الدُّبُرِ, in art. حَلَقَ] of the طَبِيْعَة [evidently here used as a dial. var. of طَبِيْع, i. e. the teat, though I do not find it mentioned in its proper art. in any lexicon; unless مِنْ طَبِيْعَتِهَا be a mis-transcription for طَبِيْعَتِهَا]: (K, TA:) so called by way of comparison [to a signet or seal]. (TA.) — And † The hollow (نُقْرَة) of the back of the neck; (JK, K, TA;) which is the cupping-place. (TA.) — And † The least وَضْع [or white-

ness] of the legs (JK, K, TA) of horses; (JK, TA;) i. e. a slight whiteness in the parts next the hoof, less than what is termed تَخْدِيم. (TA.)

خَاتَم: see خَتَام.

خَاتَم: see خَاتَم, in two places: — and see also خَتَام, in five places.

خَتَم: see خَاتَم, first sentence.

خَاتَمَة: see خَاتَم, in two places, in the latter half of the paragraph.

خَاتَم:

خَتَام:

خَتَم:

خَتَم:

خَاتَم:

see خَاتَم, first sentence.

مَا أَحْسَنَ تَخْتَمَهُ, see 5. You say, تَخْتَمُهُ [How good, or beautiful, is his act, or mode, of putting on the turban! or, of putting it on in the manner of the نَقَاب]. (Ez-Zejjájee, TA.)

مُخْتَمَر Sealed, or stamped, &c., much. (S,* TA.) — Applied to a horse, (TA,) † Having the whiteness of the legs which is termed خَاتَم. (K, TA. [See the latter word, last sentence.])

مُخْتَمَر Sealed, or stamped, &c. (S,* TA.) — Also The [measure commonly called] صَاع: (A 'Obeyd, Mgh, K:) or the sixth part of the [measure called] قَفِيز. (Mgh in art. كَر.) [It is there added that the قَفِيز is the tenth part of the جَرِيب: but it seems that this is the قَفِيز which is a measure of land; not what is here meant in the explanation of مُخْتَمَر, which is a measure of corn and the like.] [Pl. مَخَاتِم.]

مُخْتَمَر: see خَاتَم, in the latter half of the paragraph.

ختن

1. خَتَن, (S, Mgh, Msb, K,) aor. = (Msb, K) and =, (K, TA, but omitted in the CK,) inf. n. خَتَن, (S, Mgh, Msb, K,) He circumcised (K, TA) a boy, (S, Mgh, Msb, K,) and a girl also: or, as some say, خَتَن relates to men [or boys], and خَفَض to women [or girls]. (TA.) خَتَن: see 8. — And خَتَان [which see below, app. as an inf. n. of which the verb is as above,] signifies The making a feast, or banquet, to which people are invited, on account of a wedding, and of a circumcision also. (KL.) — [And accord. to Golius, as on the authority of a gloss. in the KL, خَتَن also signifies He diminished; he rendered imperfect: and he acted unjustly.] — خَتَن is also syn. with خَتَل [He deceived, deluded, beguiled, circumvented, or outwitted, him, unawares]: and مَخَاتَنَة is syn. with مَخَاتَلَة [which signifies in like manner the act of deceiving, deluding, &c.; or practising mutual deceit, &c.; or striving, endeavouring, or desiring, to deceive, &c.]. (TA.)

3. **خاتنه** *He allied himself to him by marriage*; syn. **تَزَوَّجَ إِلَيْهِ**. (K.) **مُخَاتَنَةٌ** is syn. with **مُصَاهَرَةٌ** [The becoming that kind of relation that is termed **مُصَاهَرَةٌ**]: (ISH, Mgh:) as some say, **مُصَاهَرَةٌ** on the side of the wife, and on the side of the husband: so that one says **خَاتَنَتْهُمْ** as meaning **صَاهَرَتْهُمْ** [I became a relation to them on the side of the wife, and on the side of the husband]. (Mgh.) — See also 1, last sentence.

8. **اختن** *He (a boy) was circumcised*; (TA;) syn. **خَتَنَ**: or *he circumcised himself*; syn. **خَتَنَ نَفْسَهُ**. (Mgh.)

خَتَن i. q. **صَبَّر**, (Lth, Mgh, K, &c.) as meaning *A man married among a people*: (Lth, Mgh:) [such a man is said to be that people's **خَتَن**]: or *any relation on the side of the wife*; (S, IAqr, Mgh, Mgh, K;) such as a man's *wife's father*, (Lth, IAqr, S, Mgh, Mgh, K,) and *wife's mother*, (Lth, Mgh,) and *wife's brother*, (IAqr, S, Mgh, Mgh, K,) and *the like*; (K;) so it signifies with the Arabs: (S, Mgh, Mgh:) thus Abou-Bekr was the Prophet's **ختن**, and so was 'Omar: (Mgh, TA:) and [it is said that] with the vulgar it signifies a man's *daughter's husband*: (S, Mgh, Mgh:) but it is used in this sense by a *rūjiz*; and, in a trad., 'Alee is called the Prophet's **ختن**: (TA:) accord. to Az, it signifies a man's *wife's father*: (Mgh:) and **خَتْنَةٌ** is applied to the female; and means a man's *wife's mother*: (Az, Mgh, Mgh, K, TA:) the pl. is **أَخْتَان**: (Az, S, Mgh, Mgh, K;) accord. to As, (Mgh,) the **أَخْتَان** are [the relations] on the side of the wife; and the **أُخْيَاءُ**, on the side of the husband; and the **أَصْبَار**, on either side: (Mgh, Mgh:) or a man's **اختان** are his *wife's relations*; and a woman's **اختان** are her *husband's relations*: and a man's **اختان** are also said to be his *daughters' husbands* and *sisters' husbands* and *paternal aunts' husbands* and *maternal aunts' husbands*, and the *husbands of any women whom, by reason of relationship, it is unlawful for him to marry, and any relations on the side of these husbands to whom marriage is unlawful, of men and of women*. (Mgh.)

خَتَان *Circumcision*, of a boy, (S, * Mgh, * Mgh, * K, TA,) and of a girl; (TA;) a subst. from 1 in the first of the senses explained above; (S, Mgh, Mgh, K;) as also **خَتَانَةٌ**. (S, Mgh, K.) You say, **أُطْبِحَتْ خَتَانَتُهُ** *His circumcision was made to be extirpative*. (S, TA.) — And *A feast, or banquet, to which people are invited on account of a circumcision*. (JK, S, TA.) You say, **كُنْتُ فِي خَتَانِ فَلَانٍ** *I was at the feast, or banquet, &c., of such a one*. (TA.) — See also 1, third sentence. — Also *The part, of the male, which is the place of circumcision*; (T, S, Mgh, K;) and of the female likewise; (T, Mgh, TA;) the part, of the **فَرْج**, which is the place of circumcision. (Mgh.) Hence, in a trad., **إِذَا التَّقَى الْخَتَانَانِ** [When the two places of circumcision meet together]: (S, * Mgh, * TA:) **التَّقَى الْخَتَانَيْنِ** is a euphemism, metonymically denoting the disappearing, or causing to disappear, of the part

of the penis that is above, or beyond, the place of circumcision (Mgh, * Mgh, TA) in the vulva of the woman. (Mgh, * TA.)

خُتُون: see **خُتُونَةٌ**.

خُتِين *Circumcised*, applied to a boy, (Mgh, K, TA,) as also **مُخْتُون** (JK, Mgh, K) and **مُخْتَن**; (TA;) and to a girl likewise, (Mgh, TA,) as also **مُخْتُونَةٌ**. (Mgh.)

خَتَانٌ: see **خَتَان**, in two places. — Also *The art, or business, of circumcising*. (JK, K, TA.) [In the CK, **الْخَتَانَةُ** او **الْخَتَانَةُ** is erroneously put for **الْخَتَانَةُ**.]

خُتُونَةٌ *The alliance by which one acquires the relationship of a خَتْن*, (Az, Mgh,) or of a **صَبَّر**; (K;) as also **خُتُون**. (Az, Mgh, K.) And *A man's marrying, or taking to wife, a woman*. (K.)

خَاتِن *A circumciser*. (JK, * Mgh, * TA.)

خَاتُون *A lady, or noble woman*; a foreign word, (K, TA,) used by the Persians and Turks: pl. **خَوَاتِين**. (TA.)

مُخْتُون; and its fem., with **ة**: see **خُتِين**. — **عَامَرٌ مُخْتُونٌ** *A year of drought, or barrenness, or dearth*. (A, TA.)

مُخْتَن: see **خُتِين**.

خشر

1. **خَشَرَ**, (S, Mgh, K,) aor. **خَشَرَ**; (S, Mgh;) and **خَشَر**, aor. **خَشَرَ**, (S, A, Mgh, K,) a rare dial. var.; (Fr, S;) and **خَشَر**, (S, A, Mgh, K,) aor. **خَشَرَ**, (Mgh,) a form heard by Ks; (S;) inf. n. (of the first, TA) **خُشْرٌ** and **خُشْرٌ** and **خُشْرَان**, (K, TA,) which last is irregular, because this word does not imply motion, (TA,) [but this assertion requires consideration,] and (of the second [accord. to rule], TA, or of the first, Mgh, [or used as inf. n. of the first because it is the most common form,]) **خُشْرَةٌ** (S, A, Mgh, Mgh, K) and [of the second accord. to rule] **خُشْرَاءُ** (K) and of the third **خُشَر**; (Mgh, TA;) [and probably **خُشَر**, (mentioned by Freytag, though without any indication of his authority,) as quasi-pass. of **خُشِرَ**; but I have more than once found it erroneously written for **خُشَر**, which has a different signification;] *It* (milk, S, A, Mgh, Mgh, K, and honey, and the like, TA, and a liniment or the like, A, or some other thing, Mgh) *was, or became, thick*, (S, A, Mgh, Mgh, K,) and *strong*. (Mgh.) — [Hence,] **خُشَرَتْ نَفْسُهُ**, (S, K,) or **خُشِرَتْ**, (A,) or **خُشَرَتْ**, (Mgh,) inf. n. **خُشْرٌ** and **خُشْرَاءُ**, but not, as some write it, **خُشْرَاءُ**, (TA,) *His soul [or stomach] heaved, became agitated by a tendency to vomit, or became heavy*; (A, Mgh, K, TA;) as also **خُشَرَ** alone; (IAqr, TA;) *became disordered*; syn. **اِخْتَلَطَتْ**. (S, K.) — And **خُشَرَ**; (S;) or **خُشَر**, aor. **خَشَرَ**; (K;) or **خُشِرَ فِي الْحَيَاةِ**; (A;) *He remained among the tribe*, (S, A, K,) *not going forth with people to procure wheat or corn or other provisions*, (S, K,) *by reason of shame, or of heaviness of the soul [or stomach]*. (TA.) — And **خُشِرَ** *He felt, or had a sense of, or he was,*

or became, moved or affected with, shame, shyness, bashfulness, or honest shame. (K.)

2: see 4.

4. **اخْشَرُوهُ**; (Mgh, K;) and **خُشِرُوهُ**, (A, Mgh, K,) inf. n. **تَخْشِيرٌ**; (TA;) *He thickened it; made it thick*, (Mgh, A, K,) and *strong*; (Mgh;) namely, milk, (A, Mgh, K,) and honey, and the like, (TA,) and a liniment or the like, (A,) or some other thing. (Mgh.) — And the former signifies also *He left it in a thick state*; namely, fresh butter; (As, S, K;) *not melting it*. (As, S.) It is said in a prov., **مَا يَذَرِي أَيُّخْشَرُ أَمْ يَذِيرُ** [He knows not whether to leave in a thick state or to melt]: (S, K; in one copy of the former of which, the fem. forms of the verbs are used:) applied to him who is confounded, or perplexed, and unable to see his right course, and who wavers, or vacillates: its origin being this: a woman melts fresh butter, and what is thick thereof becomes mixed with what is thin, and she is vexed and wearied by her case, and knows not whether to raise the fire with fuel, in order that it may become clear; fearing that, if she do so, it will burn: thus she is perplexed. (K.)

5: see 1.

خَائِرٌ: see **خَيْرًا** **الْإِنْفَسِ** and **خَيْرَى** **الْإِنْفَسِ**.

خَائِرٌ *What remains upon a table of food*. (S.)

خَائِرَةٌ *What remains* (S, K) of a thing, (S,) or of milk: (K:) *the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, beneath the clear portion*. (TA in art. **تَغْل**.) You say, **ذَهَبَ صَفْوُهُ وَبَقِيَ خَائِرَتُهُ** [The clear part of it went away, and the thick part of it remained]. (A.)

خَائِرٌ, applied to milk, (Mgh, Mgh,) and to a liniment or the like, (A,) &c., (Mgh,) *Thick, or thickening*, (A, Mgh, Mgh,) and *strong*. (Mgh.) — [Hence,] **خَائِرُ النَّفْسِ** *Having the soul [or stomach] in a heaving state, agitated by a tendency to vomit, or heavy*: (TA:) or *not in a good state*: (A, Mgh:) and *languid*: (A:) and **قَوْمٌ خُشَرَاءُ**, (S, K) and **خُشَرَى** **الْإِنْفَسِ** (K) *a party disordered [in souls or stomachs]*. (S, K.) And **خَائِرَةٌ** *A woman feeling a little pain* (K) and *languor*; as also **مُخْشِرَةٌ** [or, more probably **مُخْشَرَةٌ**]. (TA.)

خَائِرَةٌ [fem. of **خَائِرٌ**, q. v. = And also, as a subst.,] *A party of men*: (K, TA:) or *a dense body of men*. (A, TA.)

مُخْشِرَةٌ: see **خَائِرٌ**.

خشي

1. **خَشِيَ**, aor. **يَخْشِي**, inf. n. **خُشْيٌ**, said of a beast of the ox-kind, (JK, S, Mgh, K,) or of a bull, but not [خَشَتْ] of a cow, (A 'Obeyd, TA,) and of an elephant, (K,) *He dunged*. (JK, S, Mgh, K.) [See also **خُشْيٌ**.]

4. **اخشى** *He (a man, TA) kindled [dry dung such as is called] خُشْيٌ*. (K.)

خَشِي *Dung* of a beast of the ox-kind; (JK, S, Mgh, Mgb, K;) as also **خَشِي**: (Mgb:) or of a bull: (IAqr, TA:) and of the elephant: (K:) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, *compact dung* of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. **أَخْشَاءُ** [a pl. of panc.] (JK, S, Mgb, Mgb, K) and **خَشِي**, (CK, [a quasi-pl. n. like **عَبِيدٌ**]) or **خَشِي**, (K accord. to the TA, [like **عَبِيدٌ**]) or **خَشِي**, (q. v., a pl. of **خَشَوْتُ**]) and **خَشِي** [originally **خَشَوِي**], (K,) these two from Fr. (TA.) — **خَشِي** also signifies † *A number of people in a state of dispersion*: (Sgh, TA:) or so **النَّاسُ مِنَ الْخَشِي** (JK.)

خَشِي: see the next preceding paragraph.

مِخْشِي (JK, TA,) so in the Tekmileh, (TA,) [or **مِخْشَا** accord. to the CK, there, with the article, written **المِخْشَا**], or **مِخْشَا**, (K accord. to the TA,) The [kind of pouch called] **خَرِيطة**, (JK, K,) and *small* [bag such as is termed] **جِرَابٌ**, (JK,) of the gatherer of [wild] honey, (JK, K,) which he puts beneath the part between his armpit and his flank. (TA,) and in which he deposits the honey. (JK.)

مِخْشَا: see what next precedes.

خجل

1. **خَجَلَ**, (S, Mgb, K, &c.,) aor. ٢, (K,) inf. n. **خَجَلٌ**, (S, Mgb, &c.,) but not **خَجَانَةٌ**, [though authorized by the KL, in my copy of which I find it thus written (not **خَجَانَةٌ** as written by Golius),] for this is a vulgar mistake for **خَجَلَةٌ** or **خَجَلٌ**, (Mgh, [so in my copy, but correctly **خَجَلَةٌ** (which may be either a simple subst. or an inf. n. of un.) or **خَجَلٌ**]) *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame*: (S, O:) or *he was, or became, ashamed, and confounded, or perplexed, and unable to see his right course*, (T, M, K,) [or, simply, *ashamed*, (see **خَجَلَ**)] in consequence of a deed that he had done: (T, M, TA:) thus **الْخَجَلُ** has a more particular signification than **الْحَيَاءُ**: (TA:) or it is like **الِئْتِحَاءُ**. (Mgb.) — And *He remained silent*, (T, K,) or *still*, (M,) *not speaking nor moving*. (K.) — And *He was, or became, in a confused and dubious case*, (JK, M, * K, *) so that he knew not how to extricate himself from it. (M, K.) — Also, said of a camel, † *He went in mud, and became like him who is confounded, or perplexed, and unable to see his right course*: (JK, * M, K, TA:) or *he stuck fast in mire*. (T, TA.) — And in like manner, † *He became agitated, or convulsed, or he struggled, or floundered, with his load*: (JK:) or **خَجَلَ بِالْحِمْلِ** *he was oppressed by the load*, (K, TA,) so that he was agitated, or convulsed, or he struggled, or floundered, beneath it. (TA.) — And, said of a plant, or of herbage, † *It was, or became, tall, and tangled, or luxuriant, or abundant and dense*; (ISd, K, TA;) and so

خَجَلَ said of the kind of trees termed **خَمَضٌ**. (JK, K.) — [And, as inf. n. of **خَجَلَ**.] **خَجَلَ** also signifies *The bearing richness ill; as when, being rich, one exults, or exults greatly or excessively, and behaves insolently and unthankfully*: (S, * K:) or the *taking a wide, or an ample, range, or being profuse, when rich*. (TA.) It is related in a trad. that he [Mohammad] said to the women, **إِذَا جُعْتُمْ دَقْعَتْنِ وَإِذَا شَبَعْتُمْ خَجَلْتُنَّ**, (S, * TA,) i. e. *When ye are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth*; (S and TA in art. **دَقَعَ**;) or *ye bear poverty ill*; (TA in the present art. ;) and *when ye are satiated, [ye bear richness ill; or] ye exult, or exult greatly or excessively, and behave insolently and unthankfully*. (S in the present art.) [See also a verse of El-Kumeyt cited in the first paragraph of art. **دَقَعَ**.] — And i. q. **بَرَّرَ** [The being affected with disgust, loathing, or aversion; the being vexed, grieved, disquieted by grief, &c.] (K, TA. [In the CK, **الْبَرَرُ** is erroneously put for **الْبَرَرُ**]) — And *The being remiss in seeking subsistence*. (K.) — And *The being lazy, or indolent*: (Az, ISd, K:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) — And i. q. **فَسَادَ** [The being bad, corrupt, &c.]. (M, K.) — Also, in a shirt, † *The being much slit, or rent, in the lower parts, or skirts*. (Fr, K.)

2: see what next follows.

4. **اخْجَلَهُ** (S, Mgb, K) i. q. **خَجَلَهُ**, (Mgb, * K, TA,) inf. n. **تَخْجِيلٌ**; (TA;) *He, (S,) or it, namely, an affair, or event, (TA,) caused him to become confounded, or perplexed, and unable to see his right course, by reason of shame*: (S in explanation of the former:) [or *caused him to become ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done*: (sec 1:)] or *he said to him خَجَلْتُ*. (Mgb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) = See also 1.

خَجَلَ part. n. of **خَجَلَ**; (Mgb;) [Confounded, or perplexed, and unable to see his right course, by reason of shame: or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he has done: or, simply,] *ashamed*. (S, Mgb, *) — [Other meanings are shown by explanations of the verb.] — Applied to herbage, † *Tall*, (K, TA,) and *tangled, or luxuriant, or abundant and dense, and goodly*, and ISd adds, *full-grown*: and **مُخْجَلٌ** [in like manner], applied to the kind of trees termed **خَمَضٌ**, *dense, or tangled, and tall*: or, applied to herbage, or pasturage, *wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond*. (TA.) — And, applied to a place, and a valley, † *Abounding with tangled, or luxuriant, or abundant and dense, herbage*: (S:) or, applied to a valley, (JK, K,) as also **مُخْجَلٌ**, (K,) † *exceedingly abundant in herbage*: (K, TA:) or *tangled, or luxuriant, or abundant and dense, therewith*; (JK, K, TA;) *resounding with the humming of*

flies. (JK.) — Also, applied to a garment, † *Wide and long*: (ISh, K:) or *ample*: or *such that the wearer is impeded and clogged therein*: (TA:) and, so applied, † *old, and worn out*: (K:) or † *much slit, or rent, in the lower parts, or skirts*. (Fr, TA.) — And, applied to a **جَمَلٌ** [or horse-cloth, or covering for a beast], (ISh, K,) [or] such as is put upon a camel, (ISh,) *That moves to and fro, or from side to side*, (ISh, K,) upon the camel, (ISh,) or upon the horse, (K,) by reason of its width. (ISh.)

خَجَلَةٌ: see 1: [it seems to be most probably a subst. signifying *Confusion, or perplexity, and inability to see one's right course, by reason of shame*: or *shame, and confusion, or perplexity, and inability to see one's right course, in consequence of a deed that one has done*: or simply,] i. q. **حَيَاءٌ** [shame, or a sense of shame, &c.]. (S.)

مُخْجَلٌ: see **خَجَلَ**, in two places.

خد

1. **خَدَّ فِي الْأَرْضِ**, aor. ٢, (S,) or **خَدَّ فِي الْأَرْضِ**, (A,) [aor. if accord. to rule, ٢,] inf. n. **خَدٌّ**, (T,) *He furrowed, or trenched, or claved, the ground*; (S, L;) *he made a furrow, or trench, [or furrows, or trenches,] in the ground*. (T, A.) The latter (**خَدَّ فِي الْأَرْضِ**) is also said of a torrent, meaning *It furrowed, or claved, the ground by its course*. (L.) — **خَدَّ**, (L,) inf. n. ٢, (L, K,) also signifies *He, or it, marked, scored, or impressed, a thing*: (L:) and *made a mark or marks, or an impression or impressions, upon a thing*. (L, K, *) You say, **خَدَّ الْفَرَسُ الْأَرْضَ بِحَوَائِرِهِ**, *The horse marked, or scored, [or furrowed,] the ground with his hoofs*. (L.) And **خَدَّ الدَّمَعُ فِي خَدِّهِ**, *The tears made marks upon his cheeks*. (L.) — Also *He (a camel) claved a thing with his ناب [or tush]*. (L.) — And *He cut a thing*. (IAqr.)

2. **خَدَّدَ نَحْمَهُ**, (as in the S and K,) or **خَدَّدَ**, (as in one place in the L,) [both of which may be correct, for the verb is said in the K to be both intrans. and trans.] † *His flesh became contracted, shrunk, or wrinkled*; (S, TA;) as also **تَخَدَّدَ**: (S, A, * K:) or *his flesh wasted so that there appeared streaks upon his skin*: (TA in art. **خَب**;) or *he (a beast) became lean, or lank, or light of flesh, or slender or lank in the belly, so that his flesh became furrowed, or wrinkled*: and **نَحْمُهُ تَخَدَّدَ** *his flesh became flaccid and quivering, by reason of leanness*. (L.) And **خَدَّدَهُ** † *It (travel) rendered him lean and wasted*: (K:) and so evilness of state or condition. (A, * TA.)

3. **خَادَهُ** † *He opposed him, being opposed by him*: (A:) or *he was, or became, angered, or enraged, against him, and opposed him in his deed, or work*. (K.)

5. **تَخَدَّدَ** *It (the ground) became furrowed, or cleft, by a torrent*. (L in art. **قَصَدَ**.) — See also 2, in two places. — **تَخَدَّدَ الْقَوْمُ** † *The people became divided into distinct bodies, or parties*. (L in the present art.)

6. **تَخَادَرَا** : They opposed each other. (A, TA.)

خَد, (S, Mṣb, K, &c.) of the masc. gender (Lh, K) only, (Lh,) and **خُدَّة**, with damm, (K,) but the latter is rare, (TA.) The cheek; the part extending from the circuit of the eye (**الْبُحْجَر** [in the CK **الْبُحْجَن**]) to the part where the beard grows, on either side of the face: (L, Mṣb, K:) or from the outer angle of each eye to the extremity of the side of the mouth: or the part bordering upon the nose, on either side: (L, K:) each of the **خُدَّان**, in the face: (S:) pl. of the former **خُدُود**: (Mṣb, TA:) it has no other pl. (TA.)—The former is also sing. of **خُدُود** meaning : The planks on the right and left of the **دِفْتَان** [or two boards that lie against the camels' sides] of the [vehicles termed] **هَوَاجِج** (Aṣ, A, TA) and **غُيَط**: (Aṣ, TA:) or **خَد** signifies the plank (**صَفِيحَة**) of the **هَوَاجِج**: and the pl. is **أَخْدَة**, (K,) [a pl. of pauc., but] contr. to rule, (TA,) and (pl. of mult., TA) **خُدَاد** and **خُدَّان**. (K.)—Also : A side, or lateral portion, of a [tract of high and rugged ground such as is termed] **قَف**. (A, TA.)—And : An assembly, a company, or a congregated body, (K, TA,) of men: (TA:) a rank, or class, of men: (A, L:) and a race, or generation, of men. (L.) You say, **رَأَيْتُ خَدًا مِنْ النَّاسِ** : I saw a rank, or class, of men. (L.) And **قَتَلْنَا**, (A,) or **قَتَلَهُمْ**, (L,) **خَدًا فَخَدًا**, (A, L,) : We slew, (A,) or he slew them, (L,) rank after rank, (A, L,) and class after class. (A.) And **مَضَى خَدٌ مِنَ النَّاسِ** : A race, or generation, of men passed away. (L.)—A road. (IAṣr, K.)—See also **أَخْدُود**, in four places.

خُدَّة: see **أَخْدُود**, in four places:—and see also **خَد**.

خُدَد: see **أَخْدُود**.

خُدَاد A mark made with a hot iron upon the cheek (S, A, K) of a camel. (A.)

أَخْدُود A furrow, trench, or channel, in the ground; (S, A, K;) as also **خَد** (A, K) and **خُدَّة**: (K:) a deep trench in the ground; as also **خَد**: applied in the Kur [lxxxv. 4] to a deep trench into which, it being filled with fire, some believers in the true God were cast by some idolaters among whom they dwelt: (TA:) a hole, hollow, cavity, pit, or the like, dug, or excavated; (Mṣb;) as also **خُدَّة**: (S:) pl. **أَخَادِيد**: (A, Mṣb:) the pl. of **خَد** is **خُدُود**; (A;) and the pl. of **خُدَّة** is **خُدَر**. (TA.)—A rivulet, or streamlet; syn. **جَدُول**; (Mṣb;) as also **خَد**; (L, K;) of which the pl. [of pauc.] is **أَخْدَة**, contr. to rule; and of mult. **خُدَّان**. (L.)—**أَخَادِيد** and **خُدَر** [the latter probably a mistranscription for **خُدَر**, pl. of **خُدَّة**,] The main or middle parts, or open or obvious tracks, (**شُرُك**) of a road: (L:) [because furrowed by the feet of beasts and men.]—

أَخَادِيدُ الْأَرْضِيَّةِ The furrows, or grooves, of well-ropes, in a well; made by drawing them. (L.)—**أَخَادِيدُ السِّيَاطِ** The marks of whips; (K;) the furrows made by whips upon the back. (L.)—**ضَرْبَةُ أَخْدُود**, (S,) or **ضَرْبَةُ أَخْدُود**, (so in a copy of the A,) : A blow, or stroke, or beating, that furrows the skin. (S, A, TA.)

مِخْد Each of the tushes, or canine teeth; the two together being termed the **مِخْدَان**. (L.)

مِخْدَة [A pillow, or cushion]: so called because it is put beneath the cheek: (S, A, Mṣb:) pl. **مِخْدَات**. (A, Mṣb.)—Also An iron implement with which the ground is furrowed, trenched, or cleft. (S, L.)

مَخْدُود A camel having the mark called **خُدَاد** made upon his cheek. (S, A.)

مُتَخَدِّر : A man (L) lean, or emaciated; (S, L;) having little flesh. (L.) And the fem., with **ة**, : A woman fat but wasted in body [so that she is furrowed, or wrinkled]. (L.)

خَدَب

1. **خَدَبَ**, (S, K,) aor. **خَدَبَ**, inf. n. **خَدَبٌ**, (TA,) He smote him with a sword: (S, K:) or he cut him: (AZ:) or he smote him with a sword, cutting the flesh, without cutting the bone: (T, K:) or he smote him on the head, (JK, K, TA,) and the like, (JK, TA,) with a sword. (JK.)—**خَدَب** signifies also The act of rending, or cutting open, the shin and the flesh together, (JK, S, TA,) with the canine tooth. (JK, TA.)—And The act of biting. (K.) You say, **خَدَبَتِ الْحَيَّةُ** The serpent bit him. (S.)—And The act of lying, or saying what is untrue. (K.) You say, **خَدَبَ** He lied. (JK, S.)—And The act of milking much. (K.)

5. **تَخَدَّبَ** He went a middling pace. (Aṣ, K.)

خَدَبٌ Stupidity; (JK;) i. q. **هَوَجٌ** [which means the same; or tallness combined with stupidity; &c.]: (S, K:) and [simply] tallness, or length; (S, K, TA;) as also **خُدْبَة**. (TA.) One says, **كَانَ بَنَامَةً خَدَبٌ هَوَجٌ** There was, in Na'ameh, **هَوَجٌ** [i. e. stupidity, &c.]: (S, TA:) Na'ameh being the surname of Beyhes, (TA,) who became the subject of a prov. respecting the taking of blood-revenge: (K in art. **بَهَس**.) Beyhes El-Fczáree, surnamed En-Na'ameh, [or simply Na'ameh,] was one of seven brothers, who were slain [in a case of blood-revenge], except himself; he being left because of his stupidity; for which he became proverbial. (TA in art. **بَهَس**.) One says also, **فِي لِسَانِهِ خَدَبٌ** [He is long-tongued; lit.] in his tongue is length. (S.)—Also The act of making haste. (KL.)

خَدِبٌ Cutting; or sharp: (IAṣr, K:) applied to a sword, and a spear-head, and a dog-tooth. (IAṣr.)—See also **أَخْدَبٌ**, in three places.

خُدْبَة: see **خَدَب**.

خَدِبَاتٌ وَقَعُوا فِي وَادِي خَدِبَاتٍ [They fell into the

valley of Khadibát]: a prov., applied to a man who falls into perdition; or to one who misses the object of his aim, or pursuit: (Aṣ, K:*) see, respecting it, [**جَدِبَات**, in] art. **جَدِب**. (TA.)

خَدِبٌ An old man. (A, K.) Great, big, or bulky; (S, A, K;) applied to a man, (S,) or to an ostrich, &c.; (K;) fem. with **ة**, applied to a girl: (S:) great, and thick or coarse or rude [in make]: (TA:) big in the sides: (Ḥam p. 439:) big and strong; applied to an old man: (JK:) a man, and a camel, perfect and strong in make: (A:) a camel strong and hardy (A, K, TA) and big. (TA.)

خَادِبَة, (JK, TA,) or **شَجَّةٌ خَادِبَة**, (TA,) A severe wound breaking the head. (JK, TA.)

خَدِيبٌ, (S, K,) or **خَدِيبَة**, (JK,) A conspicuous road: (JK, S, K:) so says Esh-Sheybānee. (S.)—And the latter, A way of acting or conduct: so in the saying, **فَلَانٌ عَلَى خَدِيبَةٍ** [Such a one is following a good, righteous, or just, way of acting or conduct]. (TA.)—Opinion, judgment, or counsel: (K:) so in the saying, **تَرَكْتُهُ وَخَدِيبَتَهُ** [I forsook him and his counsel]. (TA.)—One's first, or original, affair, concern, or business: (AZ, JK, S, K:) so in the saying, **أَقْبَلْ عَلَى خَدِيبَتِكَ** [Apply thyself to thy first, or thine original, affair, &c.]. (AZ, JK, S.)

خَدِيبَة: see the next preceding paragraph.

أَخْدَبٌ (S, K) and **خَدِبٌ** (JK) and **مُتَخَدَّبٌ**, (S, K,) applied to a man, (JK, S,) Stupid; (JK;) characterized by **هَوَجٌ** [i. e. stupidity, or tallness combined with stupidity, &c.]; (S, K;) and [simply] by tallness: (K:) [in which **أَخْدَبٌ** is said to be syn. with **طَوِيلٌ**:] fem. [of the first], applied to a woman, **خَدِبَة**: (S:) and the first, one who cannot restrain himself, by reason of stupidity: (TA:) and the same, (K,) or **خَدِبٌ**, (JK,) one who goes his own way, at random, or heedlessly, without any certain aim or object, or without consideration, not obeying a guide to the right course, (JK, K, TA,) by reason of ignorance, (JK,) or from boldness. (TA.)—Also [the fem.] **خَدِبَة**, applied to any [she-] animal, That is wont to wound, and kill, and seize its prey and break its neck. (IAṣr.) And **حَرْبَة خَدِبَة** and **خُدْبَة** [A dart, or javelin,] that inflicts a wide wound. (K.) And **طَعْنَة خَدِبَة**, (S,) and **ضَرْبَة خَدِبَة**, (K,) [A thrust, and a blow,] with which the **جَوْفٌ** [or belly, &c.] is assaulted: (S, K:) or the former, a wide thrust or wound with a spear—the like: and the latter, a continuous and long act of beating. (TA.)—And **دِرْعٌ خَدِبَة** A coat of mail that is smooth, or pliable, (**لَيِّنَة**, JK, S, K,) and (so in the JK, but in the K “or”) wide. (JK, K.)

مُتَخَدَّبٌ: see the next preceding paragraph.

خَدَج

1. **خَدَجَتْ**, aor. **خَدَجَتْ**, (S, Mṣb, K) and **خَدَجَ**, (K,) inf. n. **خَدَاجٌ**, (S, K,*) or this is a simple subst.,

(Mṣb.) *She* (a camel, AZ, S, Mṣb, K, and any cloven-hoofed or solid-hoofed animal, AZ, Mṣb, TA, or sometimes another female, TA) *cast her young one before the completion of the days of gestation*, (AZ, IKt, S, Mṣb, K,) to which IKoot adds, (Mṣb,) *even if it were completely formed*; (S, Mṣb;) as also *وَلَدَهَا*; (IKt, Mṣb;) and *خَدَجَتْ*, inf. n. *تَخْدِجُ*: (TA:) or, as some say, *she cast her young one when her pregnancy had become apparent, between the commencement of its formation and the period a little before the completion*; as also *أَخْدَجَتْ* *وَلَدَهَا*; but see the latter verb below: (Mṣb:) or *she* (a camel) *cast her young one in a defective state, before the time: or without any hair upon it: or miscarried, bringing forth merely blood*: and Thābit mentions the last but one of these significations as relating to a human being: (TA:) or you say of a woman, *وَلَدَهَا* *وَلَدَهَا* and *أَخْدَجَتْ* in one and the same sense, (Abou-Kheyr, TA,) meaning *she cast her fetus in such a state that its form had become apparent*: and *خَدَجَتْ* *she miscarried, bringing forth merely blood*: when she has brought it forth before its hair has grown, one says of her *غَضَنْتُ*: so says Az. (TA.) — And *خَدَجَ* *He* (a man) *was, or became, deficient in a limb, or member*. (A.) — See also 4, in two places.

2: see 1.

4. *أَخْدَجَتْ* *She* (a camel) *brought forth her young one imperfectly formed*, (S, Mgh, K,) *even if the period of gestation were complete*: (S, K:) or so *وَلَدَهَا* *أَخْدَجَتْ*: and the former, *she brought forth her young one imperfectly formed at the completion of the period*: (IKt, Mṣb:) or *she brought forth her young one completely formed before the proper time of bringing forth*. (TA.) See also 1, in two places. — Hence, (TA,) *أَخْدَجَتْ* *الشَّوْءُ*, (IAqr, S,) or *الصَّيْفَةُ*, (K,) *the winter, or the spring or summer* (but more probably the former), *had little ruin*. (IAqr, S, K, TA.) And *أَخْدَجَتْ* *الزُّنْدَةُ*, (T, TA,) or *خَدَجَتْ*, (TA,) *the lower of the two wooden instruments for producing fire failed to emit fire*. (T, TA.) And *أَخْدَجَ* *He* rendered a man defective in a limb, or member: said of God. (A.) And *He performed incompletely his prayer*; (Es-Sarakūṣṭee, A, Mṣb;) or so *خَدَجَ*: (Mṣb:) and in like manner, (i. e. the former verb,) *a salutation*: (TA, from a trad.) and *he performed unsoundly his affair*: (A, TA:) and *he formed unsoundly his opinion*. (A.)

مُخْدَجٌ: see *مُخْدَجٌ*.

خَدَجٌ inf. n. of 1 in the first of the senses explained above; (S, K;*) or a simple subst. therefrom; (Mṣb;) or a subst. from 4 in the first of the senses explained above. (Mgh.) See also *مُخْدَجٌ*. — And hence, (Mṣb,) *Defect, or deficiency*. (A, A, Mgh, Mṣb, TA.) — *صَلَاةٌ خَدَجَةٌ*, (S, A, Mgh, K,) in which the latter word is an inf. n. used as an epithet, (A,) or for *ذَاتُ خَدَجٍ*, (Mgh, TA,) *Prayer incompletely performed*; (S, A, Mgh, K;) as also *مُخْدَجَةٌ*

and *خَدَجَةٌ*: (A:) applied in a trad. to prayer in which the Fātiḥah is not recited. (S, Mgh, TA.) And *خَدَجٌ* *خَدَجٌ* *خَدَجٌ* in which [likewise] the latter word is for *ذُو خَدَجٍ*, or is an inf. n. used as an epithet, *Pilgrimage incompletely performed*. (Har p. 392.) — Also a pl. of *خَدَجٌ*. (TA.)

مُخْدَجٌ: see *خَدَجٌ*: — and see also *مُخْدَجٌ*.

خَدِجٌ The young one of a camel brought forth before the completion of the days [of gestation], (S, K,) *even if it be completely formed*; (S;) [and so, accord. to rule, *مُخْدَجٌ*]. — See also *مُخْدَجٌ*. — It is applied in a trad. respecting the poor-rate to *A calf one year old, or under, that still follows its mother; resembling a خَدِجٌ [properly so called] in the smallness of its limbs, and in its having less strength than a ثَنِيٌّ* or *رَبَاعِيٌّ*. (TA.)

خَدِجٌ A she-camel (or a female of another kind, TA) *casting her young one before the completion of the days [of gestation]*, (S, A, K,) *even if it be completely formed*; (S, A;) as also *خَدِجٌ*, of which the pl. is *خَدِجٌ* and *خَدِجٌ* and *خَدِجٌ*: or a she-camel casting her young one in a defective state, before the time. (TA.) [See 1, of which it is the act. part. n. And see also *مُخْدَجٌ*.] — [Hence,] *أَخْدَجَ* *He* rendered a man deficient in a limb, or member. (A.) [See also *مُخْدَجٌ*.] *خَدِجَةٌ*: see *خَدِجَةٌ*.

خَدِجٌ: see *خَدِجٌ*.

مُخْدَجٌ The young one of a camel brought forth imperfectly formed, even if the period of gestation have been completed; (IKt, S, A, K;) as also *مُخْدَجٌ* (TA) and *خَدِجٌ* [q. v.] (A, TA) and *خَدِجٌ* and *خَدِجٌ*: (TA:) or brought forth completely formed before the proper time of bringing forth. (TA.) — *أَخْدَجَ* *He* rendered a man deficient in a limb, or member: (A:) or defective in make. (TA, from a trad. [See also *خَدِجٌ*].) And *مُخْدَجٌ* *أَخْدَجَ* *He* rendered a man deficient in the arm, or hand. (S, A, Mgh, K.) *صَلَاةٌ مُخْدَجَةٌ*: see *خَدِجٌ*.

مُخْدِجٌ (S, A, K,) and *مُخْدِجَةٌ* (TA) A she-camel bringing forth her young one imperfectly formed, even if the period of gestation be complete: (S, A, K, TA:) or bringing forth her young one completely formed before the proper time of bringing forth. (TA.) [See also *خَدِجٌ*.]

ذَاتُ خَدِجٍ and *مُخْدِجٌ* [A she-camel that usually casts her young before the completion of the days of gestation, even if completely formed: (see 1:) or a she-camel that usually brings forth her young imperfectly formed, (A, TA,) even if at the proper time, (A,) or before the proper time: (TA:) or that usually brings forth her young completely formed before the proper time of bringing forth. (TA.)]

مُخْدِجٌ: see *خَدِجٌ*: and see also *مُخْدِجٌ*.

خدر

1. *خَدَرَ* and *خَدِرَ*, as intrans. vs.: see 4, in six places: — and for the former, as a trans. v.: see 2, in two places. — *خَدِرَ*, aor. *خَدَرَ*, inf. n. *خَدِرٌ*, said of a limb, (Mṣb, K,) and of the body, (TA,) and *خَدِرَتْ*, inf. n. as above, said of the leg or foot, (S, A,) and of the arm or hand, (TA,) *It was, or became, benumbed, or torpid, or affected by a languidness, or laziness*, (S, Mṣb, K,) or by a heaviness, (IAqr,) and an impotence of exercising motion, (IAqr, Mṣb,) or by a contraction of the sinews; (TA;) said of the leg or foot [etc.], *it became asleep*. (TA in art. *بسر*). — Also *خَدِرَ*, inf. n. as above, *He became languid from drinking wine or medicine*. (TA: but only the inf. n. of the v. in this sense is there mentioned.) And *He was, or became, lazy, or slothful, and languid*. (K,* TA: but in this instance, also, only the inf. n. is mentioned.) And *خَدِرَتْ عِظَامُهُ*, (S, A,) *His bones became feeble*. (A.) And *خَدِرَتْ عَيْنُهُ*, (A,) inf. n. as above, (K,) *His eye became languid*: (K, TA:) or *became heavy*, (A, K,) *by reason of rubbing*, (A,) or *from a mote in it*. (A, K.) — And *خَدِرَ*, (TA,) inf. n. as above, (K, TA,) said of the day, (TA,) *It became intensely hot*: — and *intensely cold*: (K, TA: [see also the part. n. *خَدِرٌ*].) — and *it was, or became, calm; without wind, and without a breeze*. (A, TA.)

2. *خَدَرَ*, (A, Mṣb,) inf. n. *تَخْدِيرٌ*; (K;) and *أَخْدَرَ*, (A, Mṣb,) inf. n. *إِخْدَارٌ*; (K;) and *خَدِرَ*, (Mṣb,) inf. n. *خَدِرٌ*; (K;) *He*, (Mṣb,) or *they*, namely, her family, (A, Mṣb,) *made a girl to keep herself behind, or within, the curtain*; (A, Mṣb, K;) and *kept her from menial employments and from going out to accomplish her wants*. (Mṣb.) — [Hence,] *خَدَرْتُ* *She* (a gazelle) *concealed her young one in a covert of trees or the like, or in a hollow*. (TA.) And *أَخْدَرَ* *It* (a lurking-place) *concealed a lion*; (K, TA;) [as also *خَدَرَ*: (see *مُخْدَرٌ*)] and *it* (anything) *prevented a thing from being seen*. (TA.) — [And hence,] *خَدَرَ* *It* (rain) *confined people in their houses or tents*. (TA.) And *أَخْدَرَ* *It* (night) *confined, detained, or withheld, a person*. (TA.) — See also 4, where it is app. a mistranscription for *تَخْدِرَ*. — *خَدَرَ* (A) and *أَخْدَرَ* (K) also signify *It made a limb, (K,) and the body, (TA,) and a leg or foot, (A,) and an arm or a hand, (TA,) to become خَدِرٌ, i. e. benumbed, &c.* (A, K, TA. [See *خَدِرٌ*].) You say, *خَدَرَتْهُ الْقَاعِدُ*, meaning *Long sitting [lit. the sitting-places] made his legs, or feet, to be in that state*. (A, TA.)

3. *خَادَرَنِي* [He acted covertly with me]. (A, TA. [In both, *يُخَادِرُنِي* is coupled with *يَسْتَارُنِي*].)

4. *أَخْدَرْتُ* *She* (a girl) *kept herself behind, or within, the curtain*; (Es-Sarakūṣṭee, Mṣb;) as also *تَخْدَرْتُ*, (A, TA,) and *أَخْدَرْتُ*, and

تَخْدَرُ (TA.) — [Hence,] خَدَرٌ (TA.) — [in the CK خَدَرٌ (app. a mistranscription)] and خَدَرٌ + He concealed, or hid, himself; (K, TA;) as also خَدِرٌ, like قَوْحٌ [in measure]: (TA:) whence the saying, الْقَارَةُ بِالسَّرَابِ, i. e. [The small isolated mountain, or the like,] became concealed by the mirage. (TA.) [Hence also,] اخدر + He (a lion) kept himself in his lurking-place; (S, A, K;) as also خَدِرٌ and خَدَرٌ, (TA,) or خَدَرٌ فِي عَرِينِهِ (A, TA.) And + It (a bird) remained in its nest. (S.) And + He (a man) remained, stayed, or abode; (S, K;) as also خَدَرٌ, inf. n. خَدَرٌ; (K;) and خَدَرٌ فِي أَقْلِهِ among his family. (S.) And خَدَرٌ, (S,) inf. n. خَدَرٌ (K,) + He (a gazelle) remained behind the herd; not going with it: (S, K;) and he (a beast) remained behind; not overtaking, or coming up with, the others. (TA.) And اخدروا + They entered upon night [and so became concealed from view]. (TA.) And + They entered upon a day of rain, and of clouds or mist, and of wind: (K;) or rain came upon them. (S.) = اخدر as a trans. v.: see 2, in four places.

5: see 4, in two places.

8: see 4, in three places.

خَدَرٌ A curtain (S, A, Mṣb, K) that is extended for a girl in a part of a house, or chamber, or tent; as also أَخْدُورٌ: (K;) and hence, (M,) any chamber, or house, or tent, or the like, that conceals a person: (M, K;) or a chamber, or house, or tent, in which is a woman; not otherwise: (Mṣb:) pl. [of mult.] خُدُورٌ (A, Mṣb, K) and [of pauc.] أَخْدَارٌ, and pl. pl. [i. e. pl. of the latter of these two, or pl. of أَخْدُورٌ,] أَخْدَارِ. (K.) — [And hence, A vehicle composed of] pieces of wood set up over the saddle (قَتَب) of the camel, and curtained with a piece of cloth; (K;) i. e. a هَوْدَج. (TA.) — [Hence also,] + The lurking-place of a lion. (S, K, TA.) — See also what next follows.

خَدَرٌ: inf. n. of خَدَرٌ [q. v.]. (Mṣb, K.) = Also, and خَدَرٌ, + The darkness of night: (K;) or darkness absolutely; as also خَدَرَةٌ: (TA:) or this last signifies intense darkness: (K, TA:) or, accord. to some, the night consists of five divisions, يَغْفُورٌ and هَجْمَةٌ and سَتْفَةٌ and سَدَفَةٌ and خَدَرَةٌ; so that this last signifies the last [of five divisions] of the night: or, accord. to K, the division next before this is called هَزِيزٌ. (TA.) — + A dark place: (K;) or a dark, and low or depressed, place. (Ham p. 234.) — See also خُدَارِيٌّ. — + Rain: (S, K;) or clouds, or mist, and rain. (ISK.) = See also خَدَرَةٌ.

خَدَرٌ: see خُدَارِيٌّ.

خَدَرٌ, applied to a limb, Affected with خَدَرٌ, or numbness, &c. (K.) — [Hence,] عَيْنٌ خَدِرَةٌ + An eye in a languid state: or heavy, by reason of rubbing, or from a mote in it. (TA.) And يَغْفُورُ خَدِرٌ + A gazelle, or young

gazelle, &c., with languid eyes,] as though drowsy, (S, A,) by reason of the motionless state of its eye, and its weakness. (A.) — يَوْمٌ خَدِرٌ + A day intensely hot: (Lth:) — and [intensely cold: (see خَدَرٌ:) or] cold and damp: (TA:) or damp: (S:) or rainy, and cloudy or misty: (Az:) and ثَلَاثَةٌ خَدِرَةٌ + A night cold and damp: (TA:) or damp. (S.) — See also خُدَارِيٌّ.

خَدَرَةٌ + A rain. (TA.)

خَدَرَةٌ [i. q. خَدَرٌ (inf. n. of خَدِرٌ) as meaning Numbness, &c., or] heaviness of a leg, and inability thereof to walk. (IAṣr.) — See also خَدَرٌ.

خَدَرِيٌّ + A black ass: (K;) as though a rel. n. from خَدَرَةُ اللَّيْلِ [The darkness, or intense darkness, of night]. (TA. [See also خُدَارِيٌّ])

خَدُورٌ: see خَادِرٌ, in two places.

خُدَارِيٌّ: A dark night; (S, A, K;) as also أَخْدَرٌ (K) and مُخْدِرٌ (A) and خَدِرٌ and خَدَرٌ. (K.) + A black cloud. (S.) + A camel intensely black: (S, K;) fem. with ة. (S. [See also خُدَرِيٌّ]) + Black hair. (A.)

And خُدَارِيَّةُ الشَّعْرِ + A black-haired girl. (A.) — خُدَارِيَّةٌ also signifies + An eagle; (S, K;) because of its colour; (S;) i. e. its intense blackness. (IB.) In the following verse,

كَأَنَّ عَقَابًا خُدَارِيَّةً

تَنْشُرُ فِي الْجَوِّ مِنْهَا جَنَاحًا

[which may be rendered, As though a black eagle spread in the sky its wing], Th says that the poet may mean, by عَقَابًا, the bird [so called], or a banner, or garments of the kind called أَثْرَادٌ, which they spread over them. (TA.)

خَادِرٌ (S, A, K) and مُخْدِرٌ (A, TA) [originally Keeping behind, or within, the خَدَر, or curtain. — And hence,] + A lion keeping, or abiding, in his lurking-place: (A, K, TA:) or entering into it. (S, TA.) And the former, and خُدُورٌ, + A gazelle remaining behind the herd; not going with it: and + a beast that remains behind; not overtaking, or coming up with, the others: and خُدُورٌ likewise signifies + a camel that is in the rear of the other camels; that remains behind them, and when it sees them go on, goes on with them. (TA.) = خَادِرٌ signifies also + Languid, and lazy, or slothful. (S.) — And + A gazelle having feeble bones. (TA.)

عَيْنٌ خُدَارِيَّةٌ: [fem. خَدَرَاة:] see خُدَارِيٌّ. — خَدَرَةٌ: see خَدِرٌ. — بَنَاتُ الْأَخْدَرِ: see what next follows.

أَخْدَرِيٌّ A wild ass: (S, K;) so called from a certain stallion named الْأَخْدَرُ: (TA:) some say, (TA,) this was a horse, (A, TA,) belonging to Ardasheer, that became wild: (A:) and some say that he was an ass: or so called in relation to El-'Irāk, but ISd says, I know not how this is:

(TA:) the pl. is أَخْدَرِيَّاتٌ; (A;) and بَنَاتُ الْأَخْدَرِ is used as a pl.; (TA;) and [in like manner] بَنَاتُ الْأَخْدَرِيِّ means the [wild] she-asses. (TA in art. بَنَى.) — الْأَخْدَرِيَّةُ A certain race of horses: so called from a stallion named أَخْدَرُ. (K.)

خَدَرٌ: see خُدُورٌ.

مُخْدَرَةٌ and مُخْدَرَةٌ: see مُخْدَرَةٌ.

مُخْدِرٌ: see خَادِرٌ: — and مُخْدَرَةٌ: — and see also خُدَارِيٌّ.

مُخْدَرَةٌ (S, A, K) and مُخْدَرَةٌ and مُخْدُورَةٌ (K) A girl kept behind, or within, the curtain. (S, A, K.) — And مُخْدَرٌ (TA) and مُخْدُورٌ (A, TA) A curtained [vehicle of the kind called] هَوْدَج. (A, TA.) — [And hence,] مُخْدُورٌ and مُخْدِرٌ (in some copies of the K and in the TA) + A lion concealed in his lurking-place. (K, TA.)

مُخْدُورَةٌ and مُخْدُورَةٌ: see what next precedes, in three places.

خدش

1. خَدَشَهُ (Az, S, A, &c.) aor. َ, (S, Mṣb, K,) inf. n. خَدَشٌ, (Mgh, Mṣb,) He scratched him, or it, (namely, the face, Az, S, Mgh,) with the nails, so as to cause bleeding or not; (Az, S, Mgh, TA;) i. q. خَشَّه: (Az, A, K, TA:) he wounded him in the outer skin, so as to make it bleed or not: (Mṣb:) he lacerated it, namely, the skin, (A, K,) little or much: or tore off its surface with a stick or the like. (K.) You say, خَدَشْتُ وَجْهَهَا عِنْدَ الْبَصِيصَةِ She scratched her face with her nails in the upper parts of what appeared thereof, so as to make it bleed or not, on the occasion of affliction. (Az, TA.)

2. خَدَشَهُ (S, TA,) inf. n. تَخْدِيشٌ, (A, TA,) [meaning He scratched him, or it, (namely, the face,) with the nails, vehemently, or much,] is with teshdeed to denote intensiveness, or muchness. (S, TA.) — [Hence,] وَقَعَ فِي الْأَرْضِ تَخْدِيشٌ + A little rain [such as scratched the ground in many places] fell upon the land. (A, TA.)

3. خَدَشْتُ الرَّجُلَ, inf. n. مُخَادَشَةٌ and خَدَاشٌ, I scratched the man's face with my nails, he scratching my face in like manner. (TA.)

خَدَشٌ, an inf. n. used as a subst., (Mgh, Mṣb,) The mark made by scratching with the nails, (Mgh, Mṣb, K,) whether it cause bleeding or not: (Mgh:) pl. خَدُوشٌ, (S, A, Mgh, Mṣb, K,) which is syn. with خُدُوح. (S, TA.)

يَقْلِبُهُ خَدَشَةً In his heart is somewhat of hurt. (A, TA.)

خدع

1. خَدَعَهُ (TA,) [aor. َ,] inf. n. خَدْعٌ, (Bd in ii. 8,) He hid it, or concealed it; (TA;) as also خَدَعَهُ (Mṣb, TA,) inf. n. إِخْدَاعٌ. (TA.) —

[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) *He doubled it, or folded it, one part upon another; namely, a garment, or piece of cloth.* (Lh, K, TA.) — [And hence, also, accord. to some,] خَدَعَهُ, aor. -, inf. n. خَدَعُ (S, Mgh, Msh, K) and خَدِغَ, (AZ, S, K,) or the latter is a simple subst., (Msh, TA,) and خَدِغَةٌ, (TA,) or this [also] is a simple subst., (Msh, TA,) like خَدَاعٌ, [which is also an inf. n. of 3,] and like خَدَعَةٌ, (TA,) *He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ; (S, Mgh, K;) and desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded: (S, K:) or he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed: (TA:) or he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed: (Er-Rāghib, B:) and خَادَعَهُ, (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خَدَاعٌ], signifies the same; (S,* TA;) as also خَدَعَهُ; and خَدَعَهُ; and خَدَعَهُ, inf. n. تَخْدِيعٌ: (TA:) or this last signifies he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much: (KL:) [and of another of these verbs we find the following various explanations:] خَادَعَهُ is syn. with كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies he practised with him mutual deceit, delusion, guile, or circumvention; he deceived him, &c., being deceived, &c., by him; and this latter meaning, if not each meaning, may be intended here by كَايَدَهُ; for Bd says, (in ii. 8,) that مُخَادَعَةٌ is between two]: (TA:) or it signifies he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; (AAF, L;) [agreeably with what is said by Kemāl Pāshā Zādch, (as I find in a marginal note in a copy of the MS, and also in the Kull p. 178,) that one says of a man خَادَع when he has not attained his desire, and خَدَع when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللَّصَّ and طَارَقْتُ النَّعْلَ: (L:) or it signifies, [like خَدَعَهُ], he pretended to him something different from that which was in his mind. (K.) It is said in the Kur [ii. 8], يَخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا, (TA,) meaning *They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يَخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُم, [They strive, endeavour, or desire, to deceive God, or they think that they deceive God, but He is [their deceiver, i. e.,] the requiter, to them, of their خَدَاع [or deceit, &c.]: (TA:) or the meaning is [they deceive] the friends of God: (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayāh reads, in the former passage, يَخْدَعُونَ اللَّهَ: (TA:) [which passage continues thus:] وَمَا يَخَادِعُونَ إِلَّا أَنْفُسَهُمْ [but they do not deceive any save themselves]; i. e., the re-**

sult of their خَدَاع [or deceit] does not befall any save themselves: (K:) here, again, Aboo-Hayāh reads يَخْدَعُونَ: (TA:) Muārik reads وَمَا يَخْدَعُونَ, meaning يَخْتَدِعُونَ. (K.) Accord. to IAqr, الخَدَعُ signifies مَنَعَ الْحَقَّ [meaning *The preventing from discovering, or accepting, the truth*]. (L.) ["He deceived him," or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from خَدَعُ said of the ضَبِّ, and that the primary signification of خَدَعُ is the act of "concealing:" the action of the ضَبِّ, however, as will appear in what follows, implics, and originates from, a desire of deceit; and so, often, does the act of concealing.] — [Hence, app.,] خَدَعْتُهُ I gained the mastery over him. (TA.) — خَدَعُ, (Lth, TA, &c.,) aor. -, inf. n. خَدِغَ, (TA,) said of a [lizard of the kind called] ضَبِّ, [as though meaning either خَدَعُ الْحُتْرَشِ It deceived the hunter, or خَدَعُ نَفْسَهُ it concealed itself,] signifies it entered into its hole; (Lth;) as also خَدَعُ فِي جُحْرِه: (S, K:) or it scented a man, and therefore entered its hole, in order that it might not be caught; as also خَدَعُ: (TA:) or it entered into its hole in a tortuous manner: and in like manner, a gazelle into its covert: but mostly said of a ضَبِّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning he took to going to the right and left, deceitfully, or guilefully: and of a man, meaning he hid himself from another: and he assumed a disposition not his own. (TA.) [See also خَدَاعٌ, below.] — Hence, i. e. from خَدَعُ said of the ضَبِّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ *The disc of the sun set*; (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) — [And] خَدَعَتْ عَيْنُهُ *His eye sank, or became depressed, in his head.* (Lh, K, TA.) [Also meaning *His eye did not sleep*: for] خَدَعَتْ عَيْنُ signifies *the eye did not sleep.* (TA.) — [Hence also, as indicated in the S,] مَا خَدَعْتُ *[A slumber did not enter my eye]: (S:) or مَا خَدَعْتُ بَعَيْنِهِ نَفْسُهُ, (so in the L,) or خَدَعَهُ, i. e. نَفْسَهُ, (so in the TA,) meaning [a slumber did not pass by his eye. (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] — خَدَعَتْ الْأُمُورُ *The affairs varied in their state; or were, or became, variable.* (Ibn-'Abbād, K.) — خَدَعَتْ السُّوقُ, (S, K,) inf. n. خَدَعُ, (TA,) *[The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خَادِعٌ, below:) or] the market became dull in respect of traffic; (S, K;) as also خَدَعَتْ; (Lh, TA;) or انخَدَعُ: (K: [but سوق is generally fem.:]) and, as some say, it became brisk in respect of traffic: thus it appears to have two contr. significations: (TA:) and خَدَعُ الْبَعْرِ *The price became high, or dear.* (TA.) — Said of a man, خَدَعُ also signifies *His***

wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA.) — Said of a time, inf. n. خَدِغَ, *Its rain became little: (TA:) and of rain, It became little. (K, TA.)* — Said of spittle, or saliva, *It dried: (S, K, TA:) or it became little, and dried, in the mouth: (A, TA.) or it became deficient; and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or it became corrupt: (IAqr, TA:) and in like manner, said of a thing, it became corrupt, or bad. (TA.) [See also خَادِغٌ, below.] — Said of a generous man, (K,) *He refrained [from giving], (S, L, K,) and refused. (L.) You say, كَانَ فُلَانٌ يُعْطِي ثُمَّ خَدِغَ [Such a one used to give; then he refrained, and refused]. (S.)* — خَدَعَهُ aor. -, inf. n. خَدَعُ, *He cut, or severed, his [vein called the] أَخْدَعُ. (TA.)**

2. خَدَعَهُ, inf. n. تَخْدِيعٌ: see 1, third sentence. — خَدَعُ *He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful. (TA.)*

3. خَادَعَهُ, inf. n. مُخَادَعَةٌ and خَدَاعٌ: see 1, in five places. — خَادَعَةُ الْعَيْنِ means *The causing the eye to doubt respecting that which it sees.* (Ham p. 541.) — خَادَعُ الْمَجْدِ, (Aq, K,*) or الْحَمْدِ, (AA,) a phrase used by Er-Rā'ee, (TA,) *He forsook, or relinquished, (Aq, AA, K,) glory, (Aq,) or praise, not being worthy of it. (AA.)*

4. اخْدَعَهُ: see 1, first signification. — *He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind. (K.)* In the Kur ii. 8, quoted above, Yahyā Ibn-Yaṣmar reads, وَمَا يَخْدَعُونَ. (TA.)

5. تَخْدَعُ *He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like. (K,* TA.)* — تَخْدَعُهُ: see 1, third sentence.

6. تَخَادَعُوا *They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another. (TA.)* — تَخَادَعُ *He pretended deceit, delusion, guile, or circumvention, (S,* PS,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also انخَدَعُ. (TA.)*

7. خَدَعَهُ quasi-pass. of خَدَعَتْ [i. e. *He became deceived, deluded, beguiled, circumvented, or outwitted*]: (S, Msh, TA:) or *he was content to be deceived, deluded, beguiled, circumvented, or outwitted. (Lth, K.)* — See also 6. — See also 1, latter half, in two places.

8. اخْدَعَهُ; and يَخْدَعُونَ, for يَخْتَدِعُونَ: see 1, in the former half of the paragraph, in two places.

خَدَع : see خَدِيعَة.

خَدِيع : see خَادِع, in two places.

خَدَعَة A single act of deceit, delusion, guile, circumvention, or outwitting. (Mgh.) It is said in a trad., (Mgh, TA,) خَدَعَة الْحَرْب, and خَدَعَة, (S, Mgh, Mṣb, K,) and خَدَعَة, (K,) and خَدَعَة, (AZ, Ks, S, Mgh, K,) accord. to different relaters; (Th, Mgh, K;) the first being the most chaste, (S, Mgh, Mṣb,) said to be the form used by Moḥammad; (Th, Mgh, Mṣb;) the second ascribed by El-Khaṭṭābī to the vulgar; (TA;) the last the best in point of meaning. (Mgh:) i. e., accord. to the first reading, (Mgh,) War is finished by a single act of deceit, &c.; (Mgh, O, K;) accord. to the second, war is a thing by which one is deceived; (Mgh, Mṣb;) or war is deceived; for when one of the two parties deceives the other, it is as though the war itself were deceived; (IAth, TA;) [accord. to the third, war is a mode, or manner, of deceiving;] and accord. to the fourth, war is a deceiver of those engaged in it (IAth, Mgh, TA) by the frequent deceits which occur therein. (Mgh.) = † A slumber. (TA.)

خَدَعَة A thing by which, or with which, one deceives, deludes, beguiles, circumvents, or outwits; (Mgh, Mṣb;) like as نَعْبَة signifies "a thing with which one plays." (Mṣb.) See خَدَعَة. — One whom people deceive, delude, beguile, circumvent, or outwit, (S, K,) much; (K;) like as نَعْبَة signifies one "who is much cursed." (TA.) [Sec, again, خَدَعَة. The comparison of خَدَعَة in one sense with نَعْبَة, and in another sense with نَعْبَة, suggests that one of the explanations above may perhaps be founded upon a mistranscription. On فَعْلَة as the measure of a word having the sense of a pass. part. n., see a remark of IB voce لَقَطَ.] — See also خَدِيعَة.

خَدَعَة [A mode, or manner, of deceiving, deluding, beguiling, circumventing, or outwitting]: see خَدَعَة.

خَدِيعَة : see خَادِع, in three places: — and see also خَدَعَة.

خَادِع : see خَدِيعَة; [and see also 3.] — خَادِعُ signifies The procedure of the [lizard called] ضَبّ when it is attacked by a serpent, or hunted by a man feeling the head of its hole in order that it may imagine him to be a serpent: if the ضَبّ be experienced, it puts forth its tail to half the length of the hole, and if it feel a serpent, it strikes it, and cuts it in halves; and if it be a hunter, it does not suffer him to lay hold upon its tail, and so it escapes, for the hunter does not dare to put his hand into its hole, because it may not be free from a scorpion, of which he fears the sting, as a strong friendship subsists between the ضَبّ and the scorpion, and the former makes use of the latter to defend itself from the hunter: or, as some say, it signifies its concealing itself, and remaining long in its hole, and seldom appearing, and being very cautious. (O, TA.)

خَدَوُع : see خَادِع, in three places. — Also † A she-camel that yields milk abundantly at one time, and withholds it at another. (K.)

خَدِيعَة Deceit, delusion, guile, circumvention, or outwitting; and a desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeds; (S, K;) a subst. from خَدَعَة; (S, Mṣb, K;) as also خَدِيع, (Mṣb, TA,) or this is an inf. n.; (AZ, S, K;) and خَدِيعَة; (TA;) and خَدِيع; (TA;) which [is also an inf. n. of خَادَعَة, and] originally signifies concealment: (Ham p. 541:) [and hence as above: and] also signifies prevention (مَنْع); and art, artifice, cunning, or skill, in the management of affairs; (IAar, Sgh, K;) or a making another to resign, or relinquish, the object that he has in view, by pretending to him something the contrary of what he conceals. (Er-Rāghib, B.)

خَدَاع; and its fem., with ة: see the next paragraph, in two places.

خَادِع [Deceiving, deluding, beguiling, circumventing, outwitting, or the like;] act. part. n. of خَدَعَة; as also خَدَوُع; (Mṣb;) or [rather] this latter is an intensive epithet, signifying one who deceives, &c., much, or often; or very deceitful, &c.; or a great deceiver, &c.; (Mgh, K;) and خَدَاع, (Mṣb, TA,) and خَدِيع, and خَدِيعَة; (TA;) [but these three are also intensive epithets, like خَدَوُع;] and خَدَعَة signifies one who deceives, &c., other men; (S;) or [rather] this last is syn. with خَدَوُع as explained above, (K;) or خَدَاع: (Mgh:) [the pl. of خَادِعَة, fem. of خَادِع, is خَوَادِع;] and the pl. of خَدَوُع is خَدَوُع. (Mgh.) — [Hence,] ضَبّ خَادِع A [lizard of the kind called] ضَبّ that deceives, beguiles, or circumvents; (Z, TA;) as also خَدِيع. (S, K.) — And خَدَاع and خَدَعَة † [Deceiving, or varying, and very deceitful, or very variable, fortune, or time]. (TA.) [Whence, or] because of its variableness, (TA,) خَدَعَة is † a name for Fortune, or time. (K, TA.) — And فَلَانٌ خَادِعٌ † Such a one remains not steadily in one opinion. (TA.) — And خَلَقَ خَادِعٌ † A varying, or variable, disposition. (S, K, TA.) — And سَوَقٌ خَادِعٌ † A market varying, or variable, in its state; (S, A, O, K;) at one time being brisk, and at another time dull, in respect of traffic: (A, TA:) or a market dull in respect of traffic: or a market in which one cannot obtain a thing because of its dearth. (TA.) خَادِعٌ also signifies † Anything unsaleable, or difficult of sale, and in little demand. (TA.) And accord. to Fr, the Benoo-Asad use the epithet خَادِعٌ [perhaps a mistake for خَادِع] in the sense of † High, or dear, applied to a price. (TA.) — And طَرِيقٌ خَادِعٌ † A road that appears at one time and disappears at another; as also خَدَوُع: (K:) a road which one does not know: (TA:) a road deviating from the right course; (TA;) as also خَدِيع; (S, K, TA;) which one does not know. (S, TA.) And مَاءٌ خَادِعٌ † A water to which one does not know the way. (TA.) — [Hence also,] سَنُونَ خَوَادِعٌ † Years in which is

little good; bad years: (Sh, TA:) and سَنُونَ خَدَاعَةٌ † years in which is little increase: (S, K, TA:) from خَدَع said of rain, or of spittle; and therefore doubly tropical: (TA:) or, as some say, years in which is much rain, and in which the produce is little. (Sgh.) خَادِعٌ also signifies † Corrupt, or bad; applied to food and other things. (TA.) And you say, دِينَارٌ خَادِعٌ † A deficient, or defective, deenār. (S.) And رَجُلٌ خَادِعٌ † A man who brings evil upon others. (TA.)

خَدِيع : see خَادِع, first sentence. [Hence,] † A wolf that acts deceitfully, or mischievously; or that practises artifice. (Z, Sgh, K. [In the CK, المَحْتَال is erroneously put for المَحْتَال.]) — Also A person in whose love, or affection, no confidence is placed. (K.) — And hence, (TA,) خَدِيع is also applied to † The mirage; (S, K, TA;) accord. to some. (S.) You say, غَرَبَ خَدِيعٌ † The mirage deceived them. (TA.) — [For the same reason,] it is also applied to † The cat. (IB.) — And from the former of the last two meanings is derived the phrase (TA) غَوَلَ خَدِيعٌ (S, K, TA) † A very deceitful, or guileful, ghool; (K, TA;) so that it is doubly tropical. (TA.) — طَرِيقٌ خَدِيعٌ : see خَادِع; in the latter part of the paragraph.

خَادِعَة fem. of خَادِع [q. v.]. — Also A small door in a large door. (Ibn-'Abbād, K.) — See also خَدِيع.

أَخْدَع [More, and most, deceitful, deluding, guileful, outwitting, or the like]. [Hence,] أَخْدَعٌ مِنْ ضَبٍّ [More deceitful, or guileful, than a dabb;] a prov.; (S, K;) applied to a person over whom one has not power, by reason of deceit, or guile. (IAar.) They said also, إِنَّكَ أَكْبَرُ لَأَخْدَعُ مِنْ ضَبٍّ حَرَشْتَهُ [Verily thou art more deceitful, or guileful, than a dabb that I have hunted]. (AZ, AAF, O.) [See خَدَاع.] — الْأَخْدَعُ [app. Each of the two branches of the occipital artery which are distributed upon the occiput;] a certain vein, (S, K,) one of a pair of veins, called the أَخْدَعَانِ, (S, Mgh, Mṣb,) in the cupping-place (Mgh, Mṣb) of the neck, (Mgh,) or in the place [of the application] of the two cupping-instruments; being a branch from the وَرِيد [or carotid artery]; (S, K;) sometimes the scarification [for cupping] happens to be upon one of them, and the patient consequently is exhausted by loss of blood: (S:) the أَخْدَعَانِ are two concealed veins in the place of the cupping of the neck: Lh says, they are two veins in the neck: some say that they are the وَدَجَانِ, q. v.: (TA:) the pl. is أَخْدَعٌ. (K.) — فَلَانٌ شَدِيدُ الْأَخْدَعِ means Such a one is strong in the place of the أَخْدَع. (Aḡ, S, O.) — It also means † [Such a one is] a person who resists; unyielding; uncomplying. (TA.) And لَيْتَ الْأَخْدَعِ † One who does not resist; yielding; complying. (TA.) — You say also, تَوَى فَلَانٌ أَخْدَعَهُ † Such a one turned away, or

aside, and behaved proudly, or haughtily. (TA.) And سَوَّى أَخْدَعَهُ †He relinquished pride, or haughtiness. (TA.) And to him who is proud, one says, لَا قِيمَتَ أَخْدَعِكَ, meaning †I will assuredly dispel thy pride. (Ham p. 432.)

مَخْدَعٌ: see what next follows.

مَخْدَعٌ and مَخْدَعٌ (Fr, Yaḥkoob, S, Mgh, K) and مَخْدَعٌ; (Mgh, TA;) the first of which is the original form, the second being adopted because the first was found to be difficult of utterance; (Fr, Yaḥkoob, S;) and the first is the only proper subst. of the measure مَفْعَلٌ; other words of that measure being epithets; (Sb;) A closet, or small chamber, in which a thing is kept, or preserved; (Mgh;) i. q. خَزَانَةٌ; (Fr, Yaḥkoob, S, K;) by which is meant a small chamber within a large chamber: (TA:) from أَخْدَعَهُ meaning "he hid it," or "concealed it:" (Mgh;) and [in like manner] مَخْدَعَةٌ signifies a chamber within a chamber: (K:) Er-Rāghib says, as though its builder made it a deceiver of him who might seek, or desire, to take, or reach, a thing in it. (TA.)

مَخْدَعٌ: see the next preceding paragraph.

مَخْدَعٌ: see مَخْدُوعٌ, in two places.

مَخْدُوعٌ and مَخْدَعٌ are syn. [as signifying Deceived, deluded, beguiled, circumvented, outwitted, or the like: or rather, the latter signifies much deceived, &c.]. (TA.) — And [hence] †the latter, A man (S, L) Deceived, deluded, beguiled, circumvented, or outwitted, (S, L, K,) in war, (S, L,) time after time, (S, L, K,) so that he has become experienced, (S, K,) or so that he has become skilful: (L:) or experienced in affairs: (TA:) or experienced in affairs, sound in judgment, cunning and guileful: (ISH:) or characterized by deceit, delusion, guile, or circumvention, in war. (AO.) — Also the former, One whose [vein called the] أَخْدَعُ is cut, or severed. (S, K.)

مَخْدَعٌ: see خَادِعٌ.

خدل

1. خَدَلٌ, inf. n. خَدَالَةٌ [and app. خُدُولَةٌ also], He was, or became, large, and full [or plump], in the shank and fore arm. (TA.) [And in like manner, خَدَلْتُ; or خَدَلْتُ, inf. n. خَدَلٌ [q. v.]; She (a woman) was, or became, full, or plump, in the shanks and fore arms.] And خَدَلْتُ, inf. n. خَدَالَةٌ [and خُدُولَةٌ]; (JK;) or خَدَلْتُ, [inf. n. خَدَلٌ]; (K;) said of the shank (السَّاقُ, JK, K), It was, or became, round: (JK:) or full [or plump]. (K.)

خَدَلٌ Full [or plump]: and large, big, or bulky: (K:) or large, and full [or plump], in the shank and fore arm: or, as some say, large, big, or bulky. (TA.) You say امْرَأَةٌ خَدَلَةٌ and خَدَلَةٌ (K, TA, [in the CK, by an omission, the latter is made to be خَدَلَةٌ]) A woman thick and round in the shank: pl. خَدَالٌ: [in the CK, erroneously, أَخْدَالٌ:] or full of flesh in the

limbs, with slenderness of the bones; as also خَدَلَةٌ and خَدَلٌ: (K:) or these two, in the latter of which the م is augmentative, a woman full [or plump] in the shanks and fore arms. (S.) And خَدَلَةُ السَّاقِ A woman round in the shank. (JK.) And مَخْلَخَلًا خَدَلٌ Her plume of the anklet [i. e. her ankle] is large, or big. (S.) And سَاقٌ خَدَلَةٌ A full [or plump] shank: (K:) or a round shank: pl. خَدَالٌ. (JK.)

خَدَلٌ (S, K) and خَدَالَةٌ (JK, S, K) and خُدُولَةٌ (K) Fulness [or plumpness], (S, K,) or roundness, (JK,) of the shank, (JK, K,) or of the shanks and fore arms. (S.) [All are properly inf. ns.: see 1.]

خَدَلَةٌ fem. of خَدَلٌ [q. v.]. (JK, K.) — Also A grape that is small and northless by reason of blight, or the like, and want of moisture. (AHāt, K, TA.) — And The stem of the tree called صَاب, (M, K,) which is a sort of bitter tree; (TA;) as also خَدَلَةٌ. (M, K.)

خَدَلَةٌ: see what next precedes.

خَدَلَةٌ: }
خَدَلَةٌ: } see خَدَلٌ.
خَدَلٌ: }

خَدَالَةٌ: }
خُدُولَةٌ: } see خَدَلٌ.

خدج

خَدَجٌ Large, big, or bulky; (Mgh, Mgh;) applied to the shank, (Mgh,) or to a man: (Mgh:) or large, or big, in the shank, with a goodly fulness therein; applied to a female: (Lth, L:) or, with ة, applied to a woman, (S, K, TA,) juicy, (TA,) full in the fore arms and the shanks. (S, K, TA.) You say خَدَجُ السَّاقَيْنِ meaning Large, or big, in respect of the shanks; like خَدَلٌ. (Mgh, TA.)

خدم

1. خَدَمَةٌ, aor. ʾ (S, Mgh, K) and ʾ (Lh, K,) inf. n. خَدَمَةٌ (S, Mgh, K) and خَدَمَةٌ (Lh, K,) or, as some say, the latter is the inf. n., and the former [though generally used as the inf. n.] is a simple subst., (TA,) He served him; did service for him; ministered to him; (PS, TA;) syn. مَنَنَهُ. (TA.) And خَدَمَ بَطْنَهُ [He served for, meaning in return for, the food of his belly]. (S and A &c. in art. وَغَد.) — One says also, هَذَا الْقَبِيضُ يَخْدُمُ سَنَةً [This shirt will serve, or last, a year]: and لَا يَخْدُمُ †[A thin, or flimsy, garment, that will not serve, or last, long; or that will not be serviceable]. (TA.)

2. خَدَمَةٌ خَدَمَةٌ He occupied, or busied, him with service. (TA.) — خَدَمَهَا †He gave her several, or many, female servants. (Mgh.) — خَدَمَ الْبَعِيرَ He attached a خَدَمَةٌ, meaning the thong thus called, upon the pastern of the camel.

— Hence,] تَخْدِيرٌ, [as inf. n. of خَدَمَ,] in a horse, †The having a whiteness (S, Mgh, TA) such as is termed تَحْجِيلٌ (S, TA) surrounding the pastern of each hind foot, (S, Mgh, TA,) above the أَشَاعِرُ [or extremities next the hoof], and stopping short of the shank; (S, TA;) but not in the fore foot. (S, Mgh, TA.) [See also خَاتِرٌ, last sentence.] When it is in one hind leg, the horse is termed أَرْجَلٌ. (S, TA.) — [Hence, also,] خَدَمَهَا زَوْجَهَا †Her husband attired her with the خَدَمَةُ [or anklet]. (TA.)

4. اَخْدَمَهُ He gave him a servant. (S, K, TA.) [خَدَمَهُ in the CK is erroneously put for خَدَمَهُ.] And اَخْدَمْتُهَا I gave her a female servant. (Mgh.) — El-Kuṭb Er-Rāwendei asserts that one says, اَخْدَمْتُهٗ لِنَفْسِي, peculiarly; [I made him a servant to myself;] but Ibn-Abi-l-Hadeed says, This is of the things that I know not. (TA.) [See اَخْدَمَهُ.]

8. اَخْدَمَ He served himself; (Lh, K;) as one must do who has not a servant. (Lh.) — اَخْدَمَهُ He made him a servant. (TA.) — See also what next follows, in two places.

10. اسْتَخْدَمَهُ He asked him to give him a servant; as also اَخْدَمَهُ. (K, TA.) — And اسْتَخْدَمْتُهُ I asked him to serve me; (Mgh, TA;) as also اَخْدَمْتُهُ: (TA:) [or I took him as my servant:] or I made him to serve me. (Mgh.) Accord. to El-Kuṭb Er-Rāwendei, one says, اسْتَخْدَمْتُهُ لِنَفْسِي and لِبَعِيرِي [I took him as a servant for myself and for another than myself: or I made him to be a servant to myself and to another than myself]. (TA.)

خَدَمَ: see خَادِمٌ: — and see also خَدَمَةٌ, in four places.

خَدَمَةٌ, (K,) or خَدَمَةٌ, (JK,) A space, or period, (سَاعَةٌ,) of the night (JK, K) or of the day: (K:) and خَدَمَةٌ [or خَدَمَةٌ, q. v.,] is a dial. var. thereof. (TA.)

خَدَمَةٌ a subst. signifying †The characteristic denoted by the epithet خَدَمَةٌ [fcm. of اَخْدَمَ], in a sheep or goat; (JK, K, TA;) i. e. whiteness in the lower end of the shank, (JK, K,) upon blackness; (K;) such whiteness resembling the خَدَمَةُ, (JK, TA,) or being likened to خَدَمَ, or anklets: (TA:) or blackness upon whiteness: &c. (K.) [See اَخْدَمَ: and see also خَدَمَةٌ.]

خَدَمَةٌ, accord. to some, an inf. n. of 1: accord. to others, a simple subst. [signifying Service]. (TA.) — [Also Pay for service: but in this sense probably post-classical.] — See also خَدَمَةٌ.

خَدَمَةٌ A thong, (JK, S, K,) plaited, (TA,) thick and strong, like a ring, (JK, K,) which is fastened upon the pastern of a camel, (JK, S, K,) and to which is attached the سَرِيحَةٌ [or thong] of the نَعْلٌ [or leathern shoe with which the foot is sometimes protected], (S,) or to which are attached the سَرَائِحُ [or thongs] of the نَعْلِ: (K:) [it is the n. un. of خَدَمَ: and its pl. is خَدَامٌ; as below: in the TA, said to be tropical; but this is pro-

bably a mistake: the other significations here following are all tropical:] accord. to AA, [the pl.] خَدَام signifies *shackles*, or *hobbles*; syn. قُيُود. (TA.) — Hence, (S,) *خَذَلَّ* [meaning *An anklet*]; (JK, S, Mgh, K;) because sometimes made of thongs, with gold and silver affixed thereon: (S:) pl. خَدَام, (S,) and [coll. gen. n.] خَدَمَر. (Ham p. 612.) كَانَتْ مَهْوَرَةً إِحْدَى [meaning *Like her who has been dowered with one of her two anklets*]. (JK, TA. [See also مَهْوَرَةٌ.]) — [And hence, *† A ring of white a little above the hoof of a horse &c.*] You say of a horse, *لَهُ خَدَمَتَانِ مِنْ خَلْفٍ*, meaning *† He has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg* [probably a mistake of a copyist for his left hind leg]. (TA in art. خَلْف.) [The coll. gen. n. خَدَمَر is used in the Deewān of the Hudhalees, as stated by Freytag, in the sense of *† A place where the colour differs, like an anklet, on the foot: and a whiteness on the foot of a bull, surrounding it like a circle: and خَدَام as meaning whiteness: or, as some say, streaks ("striae")*. See also خَدَمَةٌ. — [Hence, also,] *† The place where each foot comes forth from the trousers*. (TA.) — Also *† The shank*; (K;) because it is the place of the خَدَمَة, i. e. the anklet: (TA:) pl. خَدَام and [coll. gen. n.] خَدَمَر. (K.) Hence, in a trad. of Selmán, *كَانَ عَلَى حِمَارٍ وَعَلَيْهِ سُرَاوِيلٌ*, [He was upon an ass, and upon him were trousers, and his shanks were dangling]: or, as some say, the meaning here is, *the parts from which his two feet came forth, of the trousers*. (TA.) And one says, *أَبْدَتِ الْحَرْبُ عَنْ خَدَامِ الْمُخْبِرَاتِ* [The war made apparent the shanks, or the anklets, of the girls that had been kept behind the curtains]; meaning *the war became vehement*. (A, TA.) — Also *† A ring of people*; (S, K;) a compact ring thereof: likened to the thong described in the first sentence of this paragraph. (TA.) Hence the saying of Khālid Ibn-El-Weleed, in a letter that he wrote to the Satraps of Persia, (TA,) *الْحَمْدُ لِلَّهِ الَّذِي فَصَّ خَدَمَتَكُمْ*, meaning [Praise be to God,] *who hath dispersed, or broken up, your congregation*: (S, K, TA:) for when the thong above mentioned is broken, or parted, the سُرَاوِيل [or thongs of the leathern shoe] become loosed, and the shoe falls off: so says Ath, and A'Obeyd says the like. (TA.)

خَدَمَةٌ *A thong*: (K:) or *a plaited thong*. (TA.)

خَدُومٌ: see what next follows.

خَدَامٌ *One who does much service*; (TA in the present art.;) as also خَدُومٌ. (TA in art. عَقْرَب.) And also applied to *A خادم* [q. v.]. (TA in the present art. [It is commonly used in the latter sense in the present day: fcm. with 6.])

خَادِمٌ *A servant*; (S, Mgh, Mṣb, K, TA;) applied to *a young man*, (S, Mgh, Mṣb,) or *a male*: (K:) and, (S, Mgh, Mṣb, K,) as also خَادِمَةٌ, (Mṣb, K,) each in chaste Arabic, (TA,)

but the latter rare, (Mṣb,) to *a young woman*, (S, Mgh, Mṣb,) or *a female*: (K:) and خَدَامٌ [q. v.] is also used in the same sense as خَادِمٌ: (TA:) the pl. of خَادِمٌ is خَدَمَر, (JK, S, Mgh, Mṣb, K,) or rather this is a quasi-pl. n., (TA,) and خَدَامٌ (JK, Mṣb, K) and خَدَمَةٌ, and vulgarly خَدَمَان. (TA.) It is said in a trad., of 'Abd-Errahmān, (TA,) *طَلَّقَ أَمْرَأَتَهُ فَمَتَّعَهَا بِخَادِمٍ سَوْدَاءَ*, meaning [He divorced his wife, and gave her on that occasion] *a black young woman [as a slave]*. (Mgh, TA.) In the saying *غَدَا خَادِمَةٌ غَدَا*, the word خَادِمَة is not properly an epithet: the meaning is, *Such a woman will be a servant to-morrow; like as one says غَدَا حَائِضَةٌ*. (Mṣb.)

خَادِمِيَّةٌ *Servitude; or the state, or condition, of a servant: a term in common use; and mentioned by Freytag on the authority of Meyd.: opposed to مَخْدُومِيَّةٌ*.]

أَخْدَمَ i. q. مَخْدَمَر, (S, Mgh, K,) as meaning, applied to a horse, *Having a whiteness* (S, Mgh) such as is termed تَحْجِيل (S) surrounding the pastern of each hind foot, (S, Mgh,) above the parts next the hoof, and stopping short of the shank; (S;) but not in the fore foot: (S, Mgh: [see 2:]) or, so applied, whose تَحْجِيل encircles [the pastern] above the أَشَاعِر [or extremities next the hoof]: or the latter epithet, so applied, whose whiteness passes beyond the pasterns or part thereof. (K.) And خَدَمَةٌ, [fem. of أَخْدَمَر], applied to a sheep or goat, (JK, S, K,) i. e. to a شَاة, (S, K,) *† Having in the lower end of her shank a whiteness* (JK, K) like the خَدَمَة [or anklet], (JK,) upon blackness; or a blackness upon whiteness; and in like manner applied to a mountain-goat: (K:) or having white shanks; (AZ, S, K;) like خَجَلَاء; [but see this latter word;] and so مَخْدَمَر applied to a mountain-goat: (S:) or having one white shank; the rest of her being black. (K.)

قَوْمٌ مَخْدَمَر [pass. part. n. of 2, q. v.]. You say قَوْمٌ مَخْدَمُونَ *A people, or party, having many servants and other dependents*. (S, K.) And in like manner مَخْدَمَةٌ is applied to a woman. (A, TA.) = And مَخْدَمَةٌ: *A woman attired, or adorned, with anklets*. (A, TA.) — See also أَخْدَمَر, in two places. = And مَخْدَمَر and مَخْدَمَةٌ (S, K) The place of the thong [called خَدَمَة] (K, TA) in the leg of the camel: (TA: [there said to be above the كَعْب; but this is a mistake:]) and *† the place of the anklet [so called]* (K, TA) in the shank of a woman: (TA:) the place of the خَدَام in the shank: (S:) the place of the خَدَمَة; like as مُسَوَّر is the place of the سَوَار. (M in explanation of the former, in art. سَوَار.) — And the former *† The band of the trousers*, (JK, K, TA,) at the lower part of the leg of a woman: (K, TA:) or the band at the lower part of the leg of the trousers: (M, TA:) the woman seems to be specified in the K because women generally tie the legs of the trousers upon the middle [or upper part] of the shank, and then make them to fall down over it. (TA.)

مَخْدَمَةٌ as a subst.: see مَخْدَمَر; of which it is also the fem.

مَخْدُومٌ [lit. *Served*: — and hence, *A master*;] a head, or chief: pl. مَخَادِير. (TA.) — And A man having a servant of the jinn, or genii. (S, K.)

مَخْدُومِيَّةٌ The state, or condition, of a master: opposed to خَادِمِيَّةٌ.]

خَدَن

3. خَادَنَهُ (S, K,) inf. n. مَخَادَنَةٌ, (Mgh, TA,) *He was, or became, his خَدَن [or friend; or his secret, or private, friend; &c.]:* (JK, S, K, TA:) *he associated, or kept company, with him as a friend*: (Mgh:) or [simply] *he associated, or kept company, with him*. (TA.) — مَخَادَنَةٌ also signifies *The contracting of the eyes* (Mgh, JM, TA) in holding amatory and enticing talk, or conversation, with another, the latter doing the same. (Mgh, JM.) — The saying of certain of the lawyers, (JM,) لَا يَجُوزُ شَهَادَةُ صَاحِبِ الْغَنَاءِ الَّذِي يُخَادِنُ عَلَيْهِ means *The testimony of the singer who has made singing to be his habitual occupation, or means of subsistence, and thereby associates as a خَدَن with people, and collects them to him, is not allowable*. (Mgh, JM.)

خَدَنٌ (S, Mgh, Mṣb, K, &c.) and خَدِينٌ (S, K) *A friend*: (S, TA:) or *a secret, or private, friend*; *a friend in secrecy or privacy*: (Mgh, Mṣb, and Ksh and Bḍ in iv. 29:) or *a companion, or an associate, who converses, or talks, with one*: (M, TA:) or [simply] *a companion, or an associate*: (K:) but accord. to Er-Rāghib, mostly used as meaning *an amorous companion or associate; a companion, or an associate, affected with sensual appetency*: (TA:) the former is applied alike to the male and the female: (Ksh and Bḍ in v. 7:) and *† the latter signifies also one who is thy friend, &c.*, (K,) *and who is with thee*, (TA,) in every affair, or case, open and secret: (K:) pl. (of the former, S, Mgh, Mṣb) أَخْدَانٌ (S, Mgh, Mṣb, TA) and [of the latter] خَدَنَةٌ. (TA.) Hence, خَدَنُ الْجَارِيَةِ [The friend, &c., of the girl]: (S:) or *he who converses, or talks, with the girl*. (JK.) It is said in the Kur [iv. 29], وَلَا تَتَّخِذُوا أَخْدَانًا, (S,) meaning [Nor taking to themselves] *friends [or associates] to commit fornication with them in secret*. (Jel.) خَدِينٌ الْعُلَى is a metaphorical expression, used by a poet, [meaning *† Lover of eminence*,] like عَشِيقُ الْعُلَى. (TA.)

خَدَنَةٌ *One who associates with men as their friend [or friend, or secret friend, &c.],* (JK,) *much*. (S, K.)

خَدِينٌ: see خَدَنٌ, in three places.

أَخْدَنَ *Having* أَخْدَان [or friends, or secret friends, &c.]. (TA.)

خَذَرَفَ

Q. 1. خَذَرَفَ (K,) inf. n. خَذَرَفَةٌ, (TA,) *He hastened, sped, or went quickly*. (K.) And

خَذَرَتْ, said of a [wild] she-ass, *She hastened, sped, or went quickly, and threw out her legs.* (TA.) And, said of camels, *They threw the pebbles with their feet by reason of quickness.* (K.) — **خَذَرَهُ** *He cut off his (a man's) extremities with a sword.* (K.) — *He sharpened it; namely, a sword.* (K.) — *He filled it; namely, a vessel.* (Ibn-'Abbād, K.)

Q. 2. **تَخَذَرَفَ** *It (a garment, or piece of cloth,) became rent, or pierced with holes.* (TA.) — **تَخَذَرَّتْهُ النَّوَى** [The place which was the object of a journey] *caused him to go forth, or depart;* (L, K, TA;) as also **تَخَذَرَّتْهُ**. (TA.)

خَذَرَةٌ inf. n. of Q. 1. — Also *Roundness of the legs of an animal, or quadruped.* (TA.) — And *A piece of a garment or cloth.* (TA.)

خَذَرَانِ *A certain plant of the spring, which dries up when it feels the [heat of] summer:* (Lth, K;) or *a species of the [hind called] خَمَضُ*, (AHn, S, K,) *having a small leaf, and rising to the height of a cubit:* (AHn;) the latter is said by Az to be the correct explanation: the former he disapproves: (TA;) n. un. with ة. (S.)

خَذَرُوفٌ [A kind of whirling plaything;] *a thing which a boy turns round by means of a thread, or string, in his hands, causing it to make a sound such as is termed دَوَى*: (S, K;) or *a small piece of wood, or a slit, or split, reed or cane, in the middle of which is cut a notch, and which is then tied with a thread, or string, which being pulled, it turns round, and is heard to make a sound such as is termed خَفِيفٌ*: boys play with it; and it is also called **خَرَارَةٌ**: (Lth, TA: [in the latter of which, in art. خَر, the خَرَارَةٌ is said to be a piece of wood like the half of a sandal, tied with a thread or string, which, being put in motion, draws along the piece of wood and causes it to make a sound:];) or *a small, round, piece of skin, attached to which are two connected threads or strings, which being pulled by a boy, with his fingers, it turns round, causing a sound to be heard such as is termed دَوَى*: (EM p. 43:) pl. **خَذَارِيفٌ**. (S.) Imra-el-Kays likens to it a swift horse: (S;) and it is applied as an epithet to a horse; (Lth;) meaning *Swift in his running*, (Lth, K, TA,) or *in going*. (TA.) And one says, **تَرَكْتُ السُّيُوفَ رَأْسَهُ خَذَارِيفٌ**, meaning † *The swords made his head to be pieces, each piece like the خَذَرُوف*. (S, K.) — **خَذَرُوفٌ** *Clay kneaded, and made like sugar, يُعْمَلُ شَبِيهَا بِالسُّكَّرِ*, in the CK **يُعْمَلُ مِنْهُ** **شَبِيهَا بِالسُّكَّرِ**, [the latter reading evidently wrong, and the former I think doubtful,] *with which boys play.* (K.) — *The piece of wood that is put [app. as a handle] in the hole of the upper mill-stone.* (TA.) — *A herd of camels: and one separate therefrom.* (K.) — *Lightning gleaming, or shining brightly, in the clouds, and separate therefrom.* (K.) — *Anything scattered from, or of, a thing.* (L, O, K.) — *The خَذَارِيفُ of the هَوْدَجُ are The pieces of wood (سَقَائِفٌ) with which the هَوْدَجُ is made of a square form.* (K.) [See also دَامِغَةٌ.]

رَجُلٌ مَخْذَرٌ *A man of good natural disposition.* (TA.)

خذف

1. **خَذَفَ**, (Mgh, Mgb,) aor. ʔ, (S, Mgh, Mgb,) inf. n. **خَذْفٌ**, (S, Mgh, Mgb, K,) trans. without a particle, (Mgb,) and by means of ب, (S,) *He threw a pebble, (S, Mgh, Mgb, K,) or a date-stone, (Mgh, K,) or the like, (Mgh, Mgb, K,) with the fingers; (S;) or by taking it between his two fore fingers; (Mgh, K;) or with the extremity of the thumb and that of the fore finger, (Mgh, Mgb,) by putting the extremity of the thumb upon that of the fore finger [and then jerking the latter forward]; (Mgh;) or with a مَخْذَفَةٌ of wood.* (Lth, K.) The doing this was forbidden by Moḥammad, because game cannot be taken thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out. (TA.) **حَصَى الخَذَفِ** [properly] *Pebbles that are thrown [in the manner described above], (Mgb,) is used as meaning † small pebbles.* (Mgb, TA.) — [Hence,] **خَذَفَ بَبُولِهِ** *He emitted his urine and then stopped it.* (TA.) — And **خَذَفَ النُّطْفَةَ** *The emitting of the sperma genitale into the midst of the womb.* (TA.) — And **خَذَفَ بِهَا**, aor. and inf. n. as above, † *He broke wind with a sound.* (TA.) — And **الخَذْفُ** *The hastening, speeding, or going quickly, of camels.* (TA. [See also خَذْفَانُ.]) — And *The act of cutting, or cutting off.* (Kr, TA.)

6. **تَخَارَفَا** app. signifies *They vied with each other in throwing in the manner described in the first sentence above.* — And hence, **عَيْنَاهُ تَخَارَفَتَا** [app. a mistranscription for **بِالدَّمْعِ** i. q. اسرتا] [app. a mistranscription for **أَجْرَتَاهُ**, i. e. *His eyes shed tears*]: so in the A. (TA.)

خَذْفَانٌ *A certain pace, or manner of going, of camels.* ('Eyn, T, K. [See also 1, last sentence but one.])

خَذُوفٌ *A horse or the like (Lth) quick in pace.* (Lth, K.) — *A she-ass that throws the pebbles by reason of her quickness:* (S, K;) or *whose navel is near to the ground by reason of her fatness:* (K;) or *so fat that, if a pebble is thrown at her with the fingers, or with two fore fingers, or with the extremity of the thumb and that of the fore finger, it sinks into her fat:* (Z;) and *that raises her legs to the side of her belly:* (TA:) pl. **خَذُوفٌ**. (Aṣ, TA.)

الْخَذَاةُ † *The anus;* syn. **الْإِسْتُ**; (TA;) as also **الْمَخْذَفَةُ**. (K.)

مَخْذَفٌ *The loops of the مِقْرَنُ [q. v.] with which the [quiver termed] كِنَانَةٌ is connected with the [case termed] جَعْبَةٌ:* (Ibn-'Abbād, K;) pl. **مَخْذَافٌ**. (Ibn-'Abbād.)

مَخْذَفَةٌ *A kind of sling;* syn. **مِقْلَاعٌ**: (S, K;) or *a thing with which one throws:* (S;) or it signifies also *a wooden instrument with which one throws in the manner termed خَذْفٌ*: (K;) or a

thing into which stones are put, and with which they are thrown at birds &c., like a مِقْلَاعٌ. (ISd.) [In the TA in art. دَث, it is said (in my opinion erroneously) to signify *a bullet*.] — See also **الْخَذَاةُ**.

خذل

1. **خَذَلَهُ**, (S, Mgb, K,) and **خَذَلَ عَنْهُ**, (Mgb, K,) aor. ʔ, (JK, Mgb,) inf. n. **خَذْلَانٌ** (JK, S, K) and **خَذَلَ**, (JK, Mgb, K,) or **خَذْلَانٌ** is a simple subst.; (Mgb;) and **أَخَذَلَهُ**; (TA;) *He abstained from, or neglected, aiding him, or assisting him;* (JK, S, Mgb, K;) and *held back from him:* (Mgb;) and **خَذَلَهُ** *he left, forsook, or deserted, him:* (MA:) and, accord. to AZ, **خَذَلَ عَنْهُ**, aor. ʔ, inf. n. **خَذُولٌ**, *he left him, and held back from going with him.* (T in art. تَلُو.) And **خَذْلَانٌ** signifies *God's failing to preserve a man; accord. to Az, from an evil action; so that he falls into it.* (TA.) It is said in the Kur [iii. 154], **وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ** [But if He fail to aid you, or to preserve you, then who is he that will aid you after Him?]: here 'Obeyd Ibn-'Omeyr read **يَخْذَلْكُمْ**, with damm to the ي and kesr to the ذ. (TA.) — And **خَذَلَ** *He (a gazelle) held back from going with the herd; or remained behind the herd.* (Aṣ, S.) And **خَذَلَتْ** *She (a gazelle, &c., K, as, for instance, a [wild] cow, TA) held back from going with her female companions, and remained alone: or held back, or remained behind, not overtaking [the others]:* (K;) or *you say, of a female gazelle, and of a [wild] cow, تَخَذَلَ صَوَاحِبَاتِهَا* *She holds back from going with her female companions, or remains behind them, with her young one, in the place of pasturage: or remains alone with him; as A'Obeyd says, on the authority of Aṣ. (T, TA.)* And **خَذَلَتْ** *She (a wild animal, S, O, or a gazelle, K) remained attending to her young one [when the rest of the herd had gone];* (S, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] the one that is left; (S;) as also **تَخَذَلَتْ**, (S, K,) and **أَخَذَلَتْ**. (K.) — A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse,

* قَبُو كَالْدَلُو بِكَفِّ الْمُسْتَقْبَى
* خَذَلَتْ عَنْهُ الْعَرَاقِي فَانْجَذَمَ

meaning [And he is, or was, like the bucket in the hand of the drawer of water,] of which the cross pieces of wood have become separated from it [so that it has become severed from the well-rope]. (S.)

2. **خَذَلَهُ**, inf. n. **تَخْذِيلٌ**, *He incited him, or induced him, to abstain from, or to neglect, aiding him, or assisting him; and hindered him, withheld him, or prevented him, from aiding his companion, or assisting him.* (T, TA.) And **خَذَلَ عَنْهُ أَصْحَابَهُ**, inf. n. as above, *He incited, or induced, his companions to abstain from, or to neglect, aiding him, or assisting him.* (S.) — *He induced him to be cowardly and weak-hearted, and to abstain from fighting.* (Mgb.)

4: see 1, in three places. — Also اخذل (K,) or اخذل أمه (T, TA,) said of the young one of a wild animal, (K,) or of the young one of a gazelle or [wild] cow, (T,) means وَجَدَ أُمَّهُ تَحْذِلُهُ (K, TA) [which may be rendered *He found his mother to hold back from him; or to leave him, and hold back from going with him: or it means he found his mother to hold back from going with her female companions, or to remain behind them, with him; or to remain alone with him.* (T.)

6. تَخَذَلُوا They abstained from, or neglected, aiding, or assisting, one another: (S:) i. q. تَدَابَرُوا [which has the foregoing signification accord. to the TA, but properly means *they turned their backs, one upon another*]: (K:) they left, forsook, or deserted, one another in trouble. (MA.) [And, accord. to Freytag's Lex., They fled from fight, or battle.] — تَخَذَلَتْ رِجْلَاهُ (said of an old man, TA) His legs became weak (S, K, TA) in consequence of some evil affection. (TA.) — And تَخَذَلَ He was, or became, behind. (KL.) — See also 1.

7. [انخذلوا, accord. to Freytag's Lex., They were destitute of aid, or assistance: they fled.]

خُذْلَةٌ A man constantly abstaining from, or neglecting, the rendering of aid, or assistance. (IAar, S, K.* [In the K, this is not distinguished from خَذَلٌ in the first of the senses assigned to this latter below. See also خَذُولٌ.])

خِذْلَان: see 1, in two places.

خَذُولٌ One who often abstains from, or neglects, the rendering of aid, or assistance: so in the Kur xxv. 31, applied to the Devil; (TA;) because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction. (Jel.) — See also خَذَلٌ. — Also A mare that, when suffering from the pain of parturition, moves not from her place. (ISd, K.) — خَذُولُ الرَّجُلِ A man whose leg aids him not, in consequence of weakness, (S,* TA,) or of some evil affection, or of intoxication. (TA.)

خَذَلٌ Abstaining from, or neglecting, the rendering of aid, or assistance. (S, K.) — And Any one leaving, forsaking, or deserting. (TA.) — Also, and خَذُولٌ (T, K,) A female gazelle, and a [wild] cow, holding back from going with her female companions, or remaining behind them, with her young one, in the place of pasturage: or remaining alone with him: (T:) or a female gazelle, &c., (K,) as, for instance, a [wild] cow, (TA,) holding back from going with her female companions, and remaining alone: or holding back, or remaining behind, not overtaking [the others]: (K:) or the latter signifies a female gazelle that has left, forsaken, or deserted, her young ones. (EM p. 60.) — And the former, A female gazelle remaining attending to her young one; as also مُخْذِلٌ. (K. [See 1.]) — Also Routed, defeated, or put to flight. (IAar, K.)

مُخْذِلٌ: see the next preceding paragraph.

مَخْذُولٌ Having no aider, or assister. (Jel in xvii. 23.)

خِذْم

1. خِذْمَةٌ (S, K,) aor. ٢, (K,) inf. n. خِذِمَ (JK, S, TA,) He cut it, or cut it off: (S, K:) or he did so quickly: (JK, Z, TA:) and خِذِمَ and خِذِمَ signify the same: (K:) or ٢ the second, inf. n. تَخْذِيرٌ, he cut it in pieces; (S, in which only the inf. n. is mentioned;) and so ٢ the third. (TA.) [It is like جِذْمَةٌ.] Hence, in a trad., خِذِمُوا بِالسُّيُوفِ, said of men stopping the road, and robbing and slaying passengers, They cut, and smote, men with the swords. (TA.) And خِذِمَ لَهُ مِنْ مَالِهِ خِذْمَةٌ He cut off for him a portion of his property. (JK.) — Also, said of a hawk, He struck him, or it, with his talon, or claw. (IAar, K.*) — خِذِمَ, aor. ٢, (K,) inf. n. خِذِمَ (TK, [as indicated in the K by its being said that the verb is like سَبَحَ,]) It became cut, or cut off; as also تَخْذِمَ: (K:) [or] the latter is quasi-pass. of خِذِمَ [and therefore signifies it became cut in pieces]. (TA.) And خِذِمَتِ التَّغْلُ The [thong called] شَيْع [q. v.] of the sandal became cut, or severed. (TA.) — خِذِمَ, aor. ٢, (K,) inf. n. خِذِمَ (S, TA) [and app. خِذِمَانٌ, q. v. infra]; or خِذِمَ, [so in the JK, which may be also correct, agreeably with the primary signification of this verb, though the aor. is there said to be ٢, which may perhaps be a mistranscription for ٢,] inf. n. خِذِمَ [there mentioned in two places] and خِذِمَ; (JK;) ١ He was quick (JK, S, K, TA) in pace, or rate of going; (JK, S, TA;) as also خِذِمَ. (JK. [But this last may be erroneously taken from the phrase مَرَّ مَخْذِمًا, there immediately following; for this phrase may be mistranscribed for مَرَّ يَخْذِمُ, which I find in the TA.]) — [And hence,] خِذِمَ signifies also ١ [The being liberal, or bountiful; (see the part. n. خِذِمَ;) or] the giving a gift, or making a present. (KL.)

2: see 1, first sentence, in two places.

4: see 1, in the latter part. — اخْذِمِ التَّغْلَ He repaired the [thong called] شَيْع of the sandal. (AA, TA.) [Here, as in many other instances, the ١ has a privative effect: see خِذِمَتِ التَّغْلُ, above.]

5, as an intrans. v.: see 1, near the middle of the paragraph: — as a trans. v.: see 1, first sentence, in two places.

8. اخْذِمَ, [accord. to some, seems to signify The cutting off a thing for oneself:] accord. to some, طِيبُ النَّفْسِ [as meaning the being pleased, content, or willing: see خِذِمَ]. (Ham p. 703, q. v.)

خِذِمَ A cutting, or sharp, sword; (K;) as also خِذِمٌ (JK, K) and مَخْذِمٌ; (JK, T, S, ISd, TA;) the last erroneously said in the K to be like مَعْظَمٌ. (TA.) One of the swords of Mo-hammad was named الْخِذِمُ: it was formerly the sword of El-Harith El-Ghassanee. (TA.) — A garment, or piece of cloth, altogether, or

wholly, old and worn out. (TA.) [And in like manner, accord. to Freytag (who does not name his authority), خِذِمٌ, applied to a scabbard of a sword, *Lacerated and worn by use.*] — ١ Quick, or swift of pace, applied to a horse; (JK, S;) and so خِذِمٌ, applied to an ostrich. (S.) — [And hence.] ١ A man (JK, S) liberal, or bountiful, (S, K,) in giving; (S;) pleased, content, or willing, (JK, K, TA,) to be liberal or bountiful; plenteous in gifts: (TA:) pl. خِذِمُونَ: (JK, K:) it has no broken pl. (TA.)

خِذْمَةٌ A snatching away; a snatch: and a stroke, or blow. (TA.) — A certain mark (سِمَةٌ) of camels: (JK, K:) an Islamee term: (K:) a certain mark of sheep or goats, (JK, T, TA,) being a slit across the ear, (T, TA,) which leaves the ear dried up. (JK, T, TA. [See خِذْمَةٌ.]) — Also, [or خِذْمَةٌ, q. v.,] A space, or period, syn. سَاعَةٌ, (K,) [of the night, or of the day:] and خِذْمَةٌ [or خِذْمَةٌ] is a dial. var. thereof. (TA.)

خِذْمَةٌ [like جِذْمَةٌ] A piece cut off of a garment. (JK. [See also خِذْمَةٌ.]) A portion cut off from property. (JK.) A portion of the night. (JK. [See also خِذْمَةٌ.]) — A company of men. (JK. [But perhaps this may be a mistake for خِذْمَةٌ.])

خِذْمَاً A sheep or goat, (شَاةٌ, JK, K,) or a she-goat, (S,) having the mark in the ear termed خِذْمَةٌ; (JK;) [i. e.] having the ear slit across, without its being separated: (S, K:) or a ewe having the extremity of her ear cut off. (T, TA.)

خِذِمَانٌ [app. an inf. n. of خِذِمَ] Quickness of pace, or of rate of going. (TA.)

خِذِمٌ: see خِذِمَ, in three places.

أُذُنٌ خِذِمٌ An ear cut, or cut off: (K:) pl. خِذِمٌ. (TA.)

خِذْمَةٌ A piece cut off. (JK, K. [See also خِذْمَةٌ.])

مَخْذِمٌ: see خِذِمَ, in two places.

خَر

1. خَرَّ, (S, A, K,) aor. ٢, (S, M, K) and ٢, (M, K,) [the latter of which is anomalous,] inf. n. خَرِيرٌ, (S, A, Msh, K,) It (water) sounded; [i. e., murmured; rumbled; or gurgled;] (S, A, Msh, K;) as also خَرَّخَرٌ, (A,) inf. n. خَرَّخَرَةٌ: (TA:) or خَرَّ, aor. ٢, (IAar, T,) inf. n. خَرَّ, (IAar,) it (water) ran vehemently [so as to make a noise: as used in the present day, it ran, flowed, or trickled down; and leaked, or oozed, out: and also it ran so as to make a murmuring, or similar, sound]: (IAar, T:) and خَرَّ it was made to run: (TA: but the subject of this verb is not mentioned.) And خَرَّتْ, (A, K,) aor. ٢, and ٢, (K,) inf. n. خَرِيرٌ, It (the wind, الرِّيح) sounded; [i. e., murmured; rumbled; or rustled;] (A, K;) among reeds or canes; as also خَرَّخَرَتْ, (A,) inf. n. as above: (TA:) or the latter signifies

it made a quick خَرِير [or rustling] among reeds or canes or the like. (Lth.) Also *It* (an eagle, عَقَاب) made a rustling (خَرِير) with its wings, in flying. (Lth, K.) And خَرَّ, (S,) inf. n. خَرِير, (K,) *He* (a man sleeping) snored, or made a sound in breathing; (S, K,* TA;) as also خَرَّخَر, (S,) inf. n. خَرَّخَرَة: (S, K:) and the latter, (TA,) inf. n. as above, (K,) has the same signification when said of a leopard (K,* TA) in his sleep; (TA;) as also the former, inf. n. as above; (TA;) and when said of a cat; (K,* TA;) as also the former, (TA,) inf. n. خَرُور (so in the CK and in a MS. copy of the K, but in the text of the K in the TA, خَرُور, and خَرِير; (TA;) [i. e. he made a loud purring in his sleep;] and it is likewise significant of the sound, or sounds, made by a person suffering strangulation. (S, TA: but of the verb applied in this last manner, only the inf. n., خَرَّخَرَة, is mentioned.) And خَرَّ, aor. 2, *It* (a stone) made a sound in its descent. (TA.) — [Hence,] خَرَّ, aor. 2, (S, A, Mgh, K) and 2, (K,) the latter of which is anomalous, (TA,) inf. n. خَرُور (S, K) and خَرَّ, (K,) *He*, or *it*, fell, or fell down: (S, A, Mgh, K:) originally, *he*, or *it*, fell, making a sound to be heard at the same time: afterwards used in the sense of falling absolutely: you say خَرَّ البَيْتُ *The building fell down*: (TA:) and خَرَّ لَهِ سَاجِدًا *He fell down prostrating himself to God*: (S, A,* TA:) or خَرَّ signifies *He*, or *it*, fell from a high to a low place: (K, TA:) so in the Kur [xxii. 32], فَكَانَ خَرَّ مِنَ السَّمَاءِ [*He is as though he fell from the sky*]. (A,* TA.) And خَرُّوا لِأَقْدَانِهِمْ, inf. n. خَرُور, [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109:] (A:) [whence the saying,] عَصَفَتْ رِيحٌ فَخَرَّتِ الْأَشْجَارُ [*A wind blew violently, so that the trees fell, or bent themselves, down to the ground*]. (A.) — You say also, خَرَّ, (TA,) inf. n. خَرَّ, (K,) meaning † *He died*: (K, TA:) because a man, when he dies, falls down. (TA.) In the Kur xxxiv. 13, it may mean † *He died*, or *he fell down*. (TA.) — Also خَرَّ *He stumbled after going right*. (TA.) — And خَرَّتْ خَطَايَاهُ † *His sins fell*; [or fell from him; q. d. fell to the ground;] went away; or departed. (TA, from a trad.) — And خَرَّ مِنَ الْجَبَلِ, inf. n. خَرُور, *He*, (a man,) and *it*, (a stone, &c.), rolled down from the mountain. (TA.) — And الْأَعْرَابُ إِلَى الْقَرْيِ † *The Arabs of the desert come down, or descend, from the deserts to the towns or villages*. (A.) — And خَرُّوا عَلَيْنَا, (TA,) inf. n. خَرَّ, (K,) † *They came upon us suddenly, or unawares, from a place unknown*. (K,* TA.) — And خَرُّوا † *They came from one town, or country, or the like, to another*. (TA.) — And † *They passed along, or away, or by*. (TA.) — And خَرَّتْ عَنْ يَدَيْكَ, or خَرَّتْ عَنْ يَدَيْكَ, is a metonymical phrase, well known, meaning † *Mayest thou be confounded and stupified by shame; or, so as to be speechless and motiveless*:

خَرَّتْ [properly] signifying سَقَطَتْ. (TA in the present art. and in art. اَرَب.)

4. اَخْرَجَتْهُ *He made his arm, or hand, to fall, by a stroke of the sword*. (Yaqkoob, S, K.)

7. اِنْخَرَّ *He*, (a man, TK,) or *it*, (the belly, TK,) became lax, or flabby. (K, TK.) [See also R. Q. 2.]

R. Q. 1: see 1, in three places.

R. Q. 2. تَخَرَّرَ *It* (a man's belly) quivered, or shook about, with bigness: (S, K:) or by reason of leanness. (TA.) [See also 7.]

خَرَّ and خَرَّتْ The ثَبْوَة of a mill or mill-stone; i. e. the place into which the wheat is thrown with the hand; (S;) the mouth of a mill or mill-stone. (K.)

خَرَّتْ هِرَّةٌ *A she-cat that makes much loud breathing or purring (خَرِير) in her sleep*. (TA.)

خَرِيرٌ *A depressed tract between two hills*, (S, K,) stretching along: (S:) pl. أَخْرَة. (S, K.) The pl. occurs in a verse of Lebeed, commencing بِأَخْرَةِ التَّنْبُوتِ, as Khalaf El-Ahmar heard the Arabs recite it: so says A'Obeid: (S:) but the common reading is بِأَحْرَة, with ح and ز. (TA.)

خَرَّ: see خَرَّ.

عَيْنُ خَرَارَةٍ *A sounding [i. e. murmuring or gurgling] spring or source*: (S:) or a running spring or source: so called because of the sound of its water: (IAar:) or a spring, or source, welling forth abundantly. (Mgh.) — See also خَار.

خَرَّخَرٌ *The sound of water: and of wind: and of an eagle making a rustling with its wings in flying*. (K.) [See 1.]

خَرَّخَارٌ *Water flowing (K) vehemently, (TA,) or copiously*. (Ham p. 821.)

خَارٌ part. n. of 1. (TA.) — خَرَّارٌ [is a pl. thereof: and] signifies † *Men coming from one town, or country, or the like, to another*; as also † خَرَارَةٌ: which latter signifies also † *Men passing along, or away, or by*. (TA.)

خَرَا

1. خَرَّى, aor. 2, (S, Mgh, Mgh, K,) inf. n. خَرَّاءَة: (S, Mgh, K) and خَرَّاءَة, (K,) which is the more elaste form, (O,) or this may be a quasi-inf. n., (El-Khattābee, Mgh,) and, accord. to some, † خَرَّاءَة, (MF,) or this is a quasi-inf. n., (Lth,* Mgh, K,* MF,) like صَيَّامٌ for صَوْمٌ, or, as some say, a pl. of خَرَّاءَة, (Mgh, MF,) and خَرَّاءَة also is an inf. n., (S, K,) and خَرَّاءَة, (K, TA,) like قَعُودٌ, (TA,) or خَرَّاءَة, (so in a MS. copy of the K and in the CK,) *He voided his excrement, or ordure*: (S, Mgh, Mgh, K:) or خَرَّاءَة signifies the retiring alone, and sitting down, to satisfy a want [of nature]. (IAth.)

خَرَّ: see what next follows.

خَرٌّ *Human excrement, or ordure*: (S, Mgh,*

Mgh, K;) as also † خَرَّ: (Mgh, TA:) and sometimes applied to the dung of the dog, and of the field-rat, and of the ant, and of the fly: (TA:) pl. خَرَّاءَة, (S, Mgh, Mgh, K,) which is also a pl. of خَرَّاءَة, (Mgh, TA,) and خَرَّان, (K,) which is anomalous, and خَرَّاءَة; (TA;) and some say that خَرَّاءَة is a pl. of خَرَّاءَة. (Mgh, MF.)

خَرَّاءَة: } see 1.
خَرَّاءَة: }

خَارِي act. part. n. of 1. (TA.)

مَخْرَأَةٌ *A place where excrement, or ordure, is voided; [a privy;]* (S, K;) as also مَخْرَأَةٌ, (K,) and † مَخْرُوءَةٌ; (T, S, K, TA;) the last written in some copies of the K مَخْرُوءَةٌ; and in one, مَخْرَأَةٌ. (TA.)

مَخْرُوءَةٌ: see what next precedes.

خَرَب

1. خَرَبَ, (JK, S, A, Mgh, &c.,) aor. 2, (JK, K,) inf. n. خَرَابٌ, (JK, S,* A, Mgh,* Mgh, KL, TA,) said of a place, (S,) or a country, (A, Mgh,*), or a dwelling, or place of abode, (Mgh,) or a house, (TK,) *It was, or became, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*: (JK, S, A, Mgh, KL, TA:) خَرَابٌ is the contr. of عِبَارَةٌ. (S,) — خَرَبَ, aor. 2, (Mgh,) inf. n. خَرَبٌ, (S, Mgh, K,) *It had in it a slit, or a round perforation*: (S:) or *he had his ear slit*, (Mgh, K,) or *bored with a round perforation*. (Mgh.) — خَرَبَ: see 4. — Also, (Mgh, K,) aor. 2, inf. n. خَرَابَةٌ, (Mgh,) *He stole*: (Mgh:) or *he became a thief, or robber*. (K.) And خَرَبَ بِأَيْلِ فُلَانٍ, (S, A,*), or خَرَبَ بِأَيْلِ فُلَانٍ, (K,) both mentioned as on the authority of Lh, (TA,) aor. 2, (S, A,) inf. n. خَرَابَةٌ (S, A, K) and خَرَابَةٌ and خَرَبٌ and خَرُوبٌ, (K,) *He stole the camels of such a one*. (S, K.) — خَرَبَةٌ, (K,) aor. 2, inf. n. خَرَبٌ, (TA,) *He bored it, perforated it, or made a hole through it: or he slit it*: (K, TA:) namely, a thing. (TA.) — And *He struck his خَرَبَةٌ*, (K,) meaning the part where the head of his thigh-bone was inserted; or خَرَبَةٌ here has some other of the significations assigned to it in this article. (TA.)

2: see 4, in four places.

4. اَخْرَبَ, (S, A, Mgh, K,) inf. n. اِخْرَابٌ, (TA,) *He reduced to ruin; or rendered waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*; (S, A, K;) a house, (S, K,) or a dwelling, or place of abode, (Mgh,) or a country; (A;) as also † اَخْرَبَ, (A, Mgh, K,) inf. n. تَخْرِيْبٌ; (TA;) and † اَخْرَبَ, (K,) [inf. n. خَرَابٌ, as in the Kur ii. 108:] or † اَخْرَبَ signifies the same, but in a more extensive, or a superlative or an intensive sense: you say, خَرَّبُوا بُيُوتَهُمْ [*They ruined their houses; the ر being doubled because the verb has many objects: or they demolished their houses*]. (S, TA.) — خَرَّبُوا بُيُوتَهُمْ, in the Kur [lix. 2],

means *They demolishing their houses*: this is the reading of AA: all others read *يُخْرِبُونَ بَيْوتَهُمْ*, meaning *they going forth from their houses, and leaving them*; (TA;) or *evacuating their houses*; or *leaving them in a state of ruin*. (Bd.) — [Hence the saying,] *الْأَمَانَاتُ تُخْرَبُ* [Deposits entrusted to him become lost, or perish]. (A.)

5. *It (a building) became demolished*. (TA.)

10. *It (a skin for water or milk) became perforated with many holes; became full of holes*. (A, TA.) — *He became broken by misfortune*. (JK, K.) — *I lamented for this event, or case*. (JK.) — *He was angry with him; or was angry with him with the anger that proceeds from a friend*; (وَجَدَ عَلَيْهِ) namely, one who had separated himself from him: (JK:) or *he yearned towards, longed for, or desired, him*. (K.)

Q. Q. 1. *It (the canker-worm) corroded a tree*: (K, TA:) but accord. to some, this verb is [radically] quadriliteral, and as such it occurs again in the K [in art. *نَحْرَب*]. (TA.)

حَرْب: see *خُرْبَة*, in five places: — and see also *حَرْب*.

حَرْب: see *خُرْبَة*, in seven places. — Also *The place where an elevated accumulation of sand terminates*, (JK, S, TA,) producing trees of the kind called *غَضَا*. (TA.)

حَرْب The male of the [species of bustard called] *حَبَارَى*: (S, K:) or i. q. *حَبَارَى*, absolutely: (TA:) pl. *حَبْرَان*. (S.) — And hence, (A,) or *حَرْبَان*, (JK,) or *حَرْبَان*, (TA,) and *حَرْبَان*, (K.) *Conwardly*; or *a coward*. (A, K, TA.) — See also *خُرْبَة*, near the end of the paragraph.

حَرْب (S, TA) and *حَرْبَان* (A, Mgh) *In a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*; (S, A, TA;) applied to a place, (S,) or a country, (A,) or a dwelling, or place of abode. (Mgh.) You say *دَارٌ خُرْبَة* *A house which its owner has reduced to ruin, or rendered uninhabited, &c.* (S, TA.) [In the phrase, *هَذَا جَحْرٌ*, meaning *This is a deserted hole of a lizard of the kind called *glabb*, the word *حَرْب* is put in the gen. case *عَلَى الْجَوَارِ*, i. e. because of its proximity to a preceding word in that case, not being so properly.] — [Hence,] *حَرْبُ الْعَظْمِ* [He is without marrow in the bone]. (A, TA.) And *حَرْبُ الْإِمَانَةِ* [One in whom trust is not safely reposed]. (A, TA.) — See also *حَرْبَان*. — And see *حَرْب*.*

خُرْبَة, see the next paragraph, in two places. — See also *خُرْبَة*.

خُرْبَة *A hole, perforation, or bore*; (Mgh, TA;) whether round or not: (TA:) or any round hole or perforation or bore; (S, K, TA;) such as that of the ear; (TA;) [and] so *خُرْبَة*: (A:) pl.

[of mult.] of the former (in this and in other senses here following, K, TA) *خُرْبَة* (Mgh, K) and *خُرُوب*, which latter is extr. [with respect to rule], and [of pauc.] *أَخْرَاب* [which is irregular as pl. of the former, but regular as pl. of the latter]. (K.) [See also *خُرْتُ* and *خُرْتَة*.] [Hence,] *خُرْبَة السَّنْدِي* *The bore of the lobe of the ear, when not slit*: [the Sindee being particularly noted by the Arabs for his pierced ears:] *when slit, it is termed *خُرْبَة السَّنْدِي**. (TA.) — *Width of the hole, or perforation, of the ear*; (JK;) as also *خُرْبَة*, (JK,) or *خُرْبَة*, (A,) and *أَخْرَب*, (K,) this last being a subst. like *أَفْكَل*. (TA.) — *The eye of a needle*: [like *خُرْتُ* and *خُرْتَة*:] and the *foramen* of the anus: as also *خُرْبَة* and *خُرْبَة* and *خُرْبَة* and *خُرْبَة* and *خُرْبَة*; (K, MF;) in both of these senses, though this is not clearly shown in the K: (MF:) and likewise, of the vagina; the dual of *خُرْبَة* occurring in a trad., as some relate it, applied to the foramen of the anus and that of the vagina together: (TA:) and the last, *خُرْبَة*, also signifies *any perforation like the eye of a needle*. (K.) — *الخُرْبَة* and *الخُرْبَة* and *الخُرْبَة* *The hole [or socket] of the hip*, (S, TA,) where the head of the thigh-bone is inserted; as also *خُرْبَة الْوَرِك* and *الْوَرِك* and *خُرْبَة الْوَرِك* [or, probably, *خُرْبَة الْوَرِك*] and *خُرْبَة الْوَرِك* and *خُرْبَة الْوَرِك*: and the pl., *أَخْرَاب*, also signifies the lower extremities of the shoulder-blades. (TA.) — And *الخُرْبَة*, (A'Obeyd, S, Mgh, Mgh, K,) or *خُرْبَة الْمَزَادَة*, (A,) and *الخُرْبَة*, and sometimes *الخُرْبَة* without *tesh-deed*, (TA,) [and perhaps *الخُرْبَة* also, (see *خُرْبَة*)] *The loop of the [leathern water-bag called] مَزَادَة*; (A'Obeyd, S, A, Mgh, Mgh, K;) because of its round form: every *مَزَادَة* having two loops [whereby it is suspended upon either side of the camel], each of which is thus called; and two kidney-shaped pieces of leather (*كَلْبَتَان*) [at the two upper corners]; and the two loops are sewed to these. (TA.) [See also *خُرْبَة*.] — *A vice, or fault*; (IAth, TA;) as also *خُرْبَة*: (K:) and *corruption, or unsoundness, in religion*; (JK, K;) as also *خُرْبَة* (JK, TA) and *خُرْبَة* [like *خُرْبَة*] (Mgh, K) and *خُرْبَة* and *خُرْبَة* (K) and *خُرْبَة*: and a quality inducing suspicion, or evil opinion: [a meaning app. belonging to all of the foregoing words:] (TA:) pl., of the first, *خُرْبَات*; and of the second, *خُرْبَات*: (JK:) also, the first (i. e. *خُرْبَة*), *a crime: a bad, an evil, or a foul, word or saying: and a trial, or an affliction*. (TA.) You say, *مَا فِيهِ خُرْبَة* *There is not in him a vice, or fault*. (TA.) And *مَا رَأَيْتُ مِنْ فُلَانٍ خُرْبَة* (JK, TA) and *خُرْبَان*, (TA,) or *خُرْبَة*, (JK,) *We have not seen in such a one unsoundness of religion nor anything disgraceful*. (JK, TA.) — *خُرْبَة* *فَارٌ*, occurring in a trad., means *One who flees with a thing desiring to appropriate it to himself and to take possession of it unlawfully*. (TA.)

خُرْبَة: see *حَرْبَان*, in three places. — Also *The state, or condition, or guise, of him who is termed*

حَرْبَان: (K:) also explained as signifying *a thing whereof one is ashamed*: or as derived from [*خُرْبَة*, meaning] “contemptibleness, and disgrace, or ignominy:” or it may be *خُرْبَة*, meaning *a single act [of a shameful nature, or the like]*. (Et-Tirmidhee, TA.)

خُرْبَة: see *خُرْبَة*, in three places, near the end of the paragraph. — Also i. q. *ذَلَّة* [*Baseness, vileness, &c.*]: (K, TA:) in one copy of the K, *زَلَّة* [*a slip, lapse, fault, &c.*]: (TA:) and *disgrace, or ignominy, and contemptibleness*. (TA.) — And *الخُرْبَة* signifies *العَوْرَة* [*The part, or parts, of the person, which it is indecent to expose*]. (K.)

خُرْبَة and its pls.: see *حَرْبَان*, in five places.

خُرْبَان: see *حَرْب*.

حَرْب inf. n. of *حَرْب* in the first of the senses explained above. (JK, S, A, &c. [See 1, first sentence.]) — [Then used as an epithet:] see *حَرْب*. — [And then used as an epithet in which the quality of a subst. predominates, as appears from what follows:] *contr. of عَمْرَان*: (JK, A, K:) and *خُرْبَة* signifies [the same; or] *مَوْضِعٌ*; (A, K;) as also *خُرْبَة*: (IAth, K:) [all may be rendered *A ruin, or waste; a place, country, place of abode, or house, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*:] the pl. of *حَرْبَان* is *أَخْرَابَة*, (JK, K,) a pl. of pauc., (JK,) and *حَرْبَان*, which latter is mentioned by El-Khattābee, (K,) as occurring in a trad. respecting the building of the mosque of El-Medeenah: *كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ* [There were in it palm-trees, and the graves of the believers in a plurality of gods, and ruins; and he gave orders respecting the ruins, and they were levelled]: but IAth says that *حَرْبَان* may be pl. of *خُرْبَة*, or of *خُرْبَة*: or it may be *خُرْبَان* [coll. gen. n.] of *خُرْبَة*: and accord. to one reading of the trad., the word is *حَرْبَان*, meaning “a place ploughed for sowing:” (TA:) [accord. to F.] the pl. of *خُرْبَة*, also, is *حَرْبَان*: and the pl. of *خُرْبَة* is *حَرْبَان* [mentioned above] and *حَرْبَات* [which is anomalous] and *حَرْبَات*. (K.) [Hence,] *وَقَعُوا فِي وَادِي حَرْبَات* [They fell into a valley of ruins, or waste places, &c.]: (A, TA:) i. e., into destruction: (TA:) [a prov., of which there are various readings: see *جَذْبَات*, in art. *جَذَب*.] — [Also inf. n. of *حَرْب* as syn. with *أَخْرَب*, q. v.]

خُرْبَة: see *خُرْبَة*.

خُرْبَة; see *خُرْبَة*, in five places.

خُرُوب (Az, S, Mgh, K) and *خُرُوبَان* (Az, S, K,) mentioned by Az as radically quadriliteral, (TA in art. *خُرُوب*), and *خُرُوبَان* (Mgh, K,) but this last is of weak authority, (TA,) or not allowable, (S,) a coll. gen. n.; n. un. with *ة*; (TA;) *A kind of tree, growing upon the mountains of Syria, having grains (حب) like those of the *بُنْبُوت* [q. v.], called by the children of El-*

'*Irāk* القنّاء الشامي dry, or tough, and bluch: (Az, TA in art. خرب:) a certain plant, (S, Mgh,) well known: (S:) said by some to be the kind of tree [or plant] called خَشَاش [i. e. poppy]: (Mgh:) certain trees, of which there are two kinds, wild (برّي), and Syrian (شامي): (AHn, K:) the former kind is also called يَنْبُوتَة; (AHn;) and this is thorny, (AHn, K,) used as fuel, rising to the height of a cubit, having branches, (AHn,) with a fruit (AHn, K) black (أحم) and light, like bubbles, (AHn, TA,) in the copies of the K كَالْتَفَاج, but correctly كَالْتَفَاج, (TA,) disagreeable in taste, (AHn, K,) not eaten except in cases of difficulty, or distress; having grains (حب) which are hard and lubricous: (AHn:) the Syrian hind [is that to which the name of خروب is now commonly applied, the carob, or locust-tree; *Ceratonia siliqua*; the fruit of which] is sweet, and is eaten; having grains (حب) like those of the يَنْبُوت, but larger; (AHn;) the fruit of this kind is like the خيار شبر [or cassia fistula], but wide; and from it are prepared an inspissated juice and [a kind of] سويق [or parched meal]. (AHn, K.) [Its grain is used as a weight: see قيراط and درهم and دينار.]

خربة: see خربة, in two places.

خربة: see خربة, in four places.

خروب: see خروب and خروب.

خارب *A stealer of camels*: (As, S, A:) and (by extension of its original meaning, TA) any thief, or robber: (JK, S:) dim. خويرب: (TA:) and pl. خراب, (S, A, TA,) or أخراب. (JK.) [See also خربة.]

خويرب: see what next precedes.

أُخْرِبُ *Slit: or having a round hole or perforation*: (S:) [fem. خربة; as in] أُذُنٌ خربة *An ear having the lobe slit*. (K.) — A man, (S,) or a ram, (Mgh,) having his ear slit; (S, Mgh, K;) as also مُخْرِبٌ and مُخْرَبٌ; (TA;) from مُخْرِبٌ signifying *slit*: (S:) and (so in the S and TA, but in the Mgh "or") having his ear pierced, or bored: when it is slit (after the piercing, S, TA), he is said to be أَخْرَبَ: (S, Mgh, TA: [but see this last in art. خرم:]) and أَخْرَبَ الأذنين *having the ears pierced, or bored*: (AM, TA in art. خرب:) and خربة a female slave having the lobe of her ear slit [or pierced, or bored]: and مُخْرِبَةٌ a female slave having her ear [slit or] pierced, or bored: (TA:) and خربة a she-goat having her ear slit, but so that the slit is not long nor wide. (K.) — أَخْرَبَ: see خربة.

خربة خلية *An empty bee-hive*, (K,) in which honey has not been collected. (TA.)

مُخْرِبٌ, and its fem. (with ة): see أَخْرَبَ.

مُخْرِبٌ: see أَخْرَبَ.

نُخْرِبُ sing. of نُخْرِبٌ, (TA,) which latter

signifies *Holes like those of hornets' nests*: and the holes, or cells, (prepared with wax, K in art. نخرب,) in which the bees deposit their honey. (K, TA. [In the CK, erroneously, نُخْرِبُ.] Accord. to some, the ن is a radical letter. (TA.)

خرب

1. خَرَبَ, (K,) aor. ʔ, inf. n. خَرَبْتُ, (TK,) *He perforated, bored, or pierced*, (K,) the ear, (TK,) or a thing. (TA.) And خَرَبْتُ أَنْفَ الْجَمَلِ [It perforated, or slit, (see the pass. part. n., below,) the nose of the camel]: said of the خَشَاش [or wooden thing that is inserted in the bone of the camel's nose]. (A.) — خَرَبْنَا الْأَرْضَ *We knew the land and its roads*. (Ks, S.) [Golius omits this; but mentions, as on the authority of Ibn-Maaroof, خَرَبْتُ, signifying *He was skilful, or expert, in showing the way*. What Ibn-Maaroof says, however, is that the inf. n. خَرَبْتُ signifies the being acquainted with a road; and, with a place. See خَرَبْتُ.]

خَرَبْتُ: see what next follows, in two places.

خَرَبْتُ *The perforation, bore, or hole*, (S, A, K,) of a needle; [i. e. its eye]; (S, A; [see also خربة]; and of the ear, (S,) or in the ear, [but see خربة], &c.; (A, K;) and of the فأس, [i. e. hoe, or adz, or axe], (S, A, TA,) meaning, of the handle thereof; (A, TA;) as also خَرَبْتُ; (Fr, TA in art. خرو;) [see again خربة]; and خَرَبْتُ signifies the same: (A, K:) pl. [of pauc.] أَخْرَابُ (S, A) and [of mult.] خُرُوبُ. (S.) You say أَضْيَقُ مِنْ خَرَبِ الْإِبْرَةِ [Narrower than the eye of the needle]. (A.) And مَضَائِقُ كَأَخْرَابِ الْإِبْرَةِ [Narrow passes like the eyes of needles]. (A.) The خَرَبُ of a sandal is *The hole, or perforation, of the ذَوَابَّة* [q. v.], into which the thong [called the شِراك] enters. (An anon. Arabic MS. in my possession.) — Also *The rings at the heads [or extremities] of [camels' plaited fore-girths of the kind called] نُسُوع*; and so [the pls.] خُرُوبُ (K) and أَخْرَابُ: (S, K;) and خَرَبْتُ signifies one of these; (K;) i. e. the ring in which is [inserted the end of] the نَسْعَةُ. (TA.) [Hence the phrase,] قَلَقَ خُرُوبَ فَلَانٍ [lit. The rings of the fore-girths of the camels of such a one became unsteady; meaning] the state of such a one became *disordered, or perverted*. (A, TA.) And similar to this are the phrases رَادَ خُرُوبَ الْقَوْمِ and رَادَتْ أَخْرَابَهُمْ, [in the TA زاد and زادت, but the comparison evidently shows that the verbs should be راد and رادت,] said of a people when they do not receive or entertain hospitably him who alights at their place of abode: so says IAqr on the authority of Es-Saloolee. (TA.) — See also خربة. — Also *A small rib, at, or near, the breast*; and so خَرَبْتُ: (K:) pl. أَخْرَابُ, which Lth explains as meaning the ribs at, or near, the breast, collectively. (TA.) — And [the pl.] أَخْرَابُ signifies *The obscure roads or ways, and the narrow passes, of a desert*. (TA.)

خَرَبْتُ: see خَرَبْتُ. — Its pl. أَخْرَابُ, [also pl. of

خَرَبْتُ, (see خَبْنُ)] in the formation of which the ة of the sing. seems to have been considered as elided, also signifies *The loops of a [leathern water-bag such as is called] مَزَادَة*: it is said in the T that in the مَزَادَة are its أَخْرَاب, the loops between which is the قَصْبَة [commonly signifying cane, or reed, but here app. meaning the mouth, which has the form of a short cylinder, and is in the middle of the upper part of the مَزَادَة, between the two loops, these being at the two upper corners], whereby [app. referring to the أَخْرَاب] it is carried [and suspended on the side of a camel, counterpoised by another مَزَادَة on the other side of the camel]: and AM adds that one says [also] أَخْرَابُ الْمَزَادَةِ sing. خَرَبَةٌ [q. v.]; and in like manner, خَرَبَةُ الْأُذُنِ ["the bore of the ear"]; with ب: and غَلَامٌ أَخْرَبَ الْأُذُنَيْنِ ["a boy having his ears pierced, or bored"]: he says, also, that the خَرَبَةُ, with ت, is [the hole] in the iron of the فأس, and [the eye] of the needle; and the خَرَبَةُ, with ب, is in the skin: and AA says that خَرَبَةُ signifies the eye of the [kind of needle called] شَغِيرَة, i. e. the مَسْلَة: (TA:) and Lth says that it signifies a round hole. (TA in art. حرت.)

الخَرَاتَانِ *Two stars*, (K,) of the stars of the Lion, two whips' lengths apart, [(see سُوطُ) in] the two shoulder-blades of the Lion, (TA,) also called زُبْرَةُ الْأَسَدِ, (K,) [composing the Eleventh Mansion of the Moon: (see زُبْرَة: and see also مَنْزِلُ الْقَمَرِ in art. نزل:)] the word is mentioned here in the K, as though it were of the measure فَعْلَانٍ; but accord. to Kr and others, it is dual of خَرَبَة, belonging to art. خرو, in which it is again mentioned in the K: (TA:) accord. to ISd, however, only the dual form is known, and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA in art. خرو:) Zj asked Th respecting the خَرَاتَانِ, and he answered, IAqr says that they are two stars, of those of the Lion; and Aboo-Naṣr, the companion of As, says that they are two stars in the زُبْرَة of the Lion, i. e. in the middle thereof; but in my opinion they are two stars after [i. e. to the eastward of] the جَبَّة and the قَلْب: Zj disapproved of this, and replied, I say that they are two stars in that part of the breast which is the stabling-place, derived from الإِبْرَة, "the eye of the needle:" but Th rejoined, that this was an error, because the word is the dual of خَرَبَة; and he cited some verses in which a poet speaks of certain stars in the Lion, and, among them, of الخَرَاة. (MF, TA.)

خَرِبْتُ مَرِيْتُ (S, A, K) and خَرِبْتُ (Sh) *A skilful, or an expert, guide of the way*; (Sh, S, K;) one who pursues the right course to the أَخْرَاب, i. e. the obscure roads or ways, and the narrow passes, of the deserts; or who pursues the right course in a way that may be likened to the خَرَبُ [or eye] of the needle: (TA:) or skilful; applied to a man, and [particularly] to a guide: (A:) pl. خَرَابُ, occurring in a verse [perhaps used by poetic licence for the regular pl. خَرَابِيْتُ]. (S.)

مَخْرَجٌ *A strait, direct, or right, road or way.* (K.)

مَخْرُوتٌ originally *Perforated, bored, or pierced.* (TA.) — Then, (TA,) *Having the nose slit;* (K;) [and] so مَخْرُوتُ الْأَنْفِ, applied to a camel: (A, TA:) or مَخْرُوتٌ signifies *having a slit lip.* (S, K.)

خَرَجَ

خَرَجِيٌّ The *utensils and furniture of a house or tent:* (S, Mgh, K:) and the *refuse, or the worthless or mean or vile articles, thereof;* (S, A, Mgh;) thus accord. to the lawyers: (Mgh:) or *bad furniture and utensils:* (A:) or the *worst thereof, and of spoils:* (K:) or [rubbish,] such as a fragment of a bowl, and ashes, and [the dung that is termed] بَعْر, of a house: (AZ, TA in art. اَسَى:) [pl. خَرَائِي.] You say, نَقَلُوا خَرَائِيَّ مَتَاعَهُمْ They removed the worthless articles of their furniture and utensils. (A.) — [Hence,] فَلَانٌ يَسْمَعُ خَرَائِيَّ فُلَانٍ *Such a one hears language in which is no good.* (A, TA.) And أَلْقَى فَلَانٌ خَرَائِيَّ صَدْرِهِ *[Such a one cast forth the unprofitable things of his mind and the unprofitable things of his speech].* (A, TA.)

خَرَجَ

1. خَرَجَ (S, Mgh, K, &c.) *nor. 4, (L,) inf. n.* and مَخْرَجٌ (S, Mgh, K,) *He, or it, went, came, passed, or got, out, or forth; issued, emanated, proceeded, went, or departed; contr. of دخل; (TA;) مِنْ الْمَوْضِعِ [from the place].* (Mgh.) One says, خَرَجَ مَخْرَجًا حَسَنًا *[He, or it, went, came, passed, or got, out, or forth, &c., well: and it turned out well].* (S.) [And خَرَجَ طَوْعَ see طَاعَتُهُ in art. طَوْعَ. When خَرَجَ means *It was dishursed, or expended, the inf. n. is خَرَجَ بِهِ* [lit. *He went out, &c., with him, or it*]: see 4. (TA.) يَوْمَ الْخُرُوجِ *[The day of going forth] mean: the day of the عيد [or festival].* (A, TA, L, m a trad.) And [as used in the Kur l. 41] *The day when men shall come forth from their graves;* (TA:) a name of the day of resurrection. (AO, K.) — [† It became excluded by a definition or a rule or the like, or by: portion thereof.] مَنصُوبٌ عَلَى الْخُرُوجِ is a phrase of the Bsgree grammarians, said of the objective complement of a verb, meaning † Put in the accus. case as being out of the predicament of the subject and that of the attribute. (TA.) — † He got out of, escaped from, extricated himself from, evaded, or became quit of, a affair, or a state. (ISh, TA in art. نَكَس.) [And خَرَجَ مِنْ حَالٍ إِلَى حَالٍ † He passed from one state to another state. And خَرَجَ مِنْ دِينِهِ † He quitted, or forsook, his religion. And خَرَجَ مِنْ دَيْنِهِ, and مَنْ مَرَضِهِ, † He became quit of his debt, and of his disease.] And خَرَجَ إِلَى فَلَانٍ مِنْ دَيْنِهِ † He paid such a one his debt: a phrase

used in law. (TA.) [And خَرَجَ عَلَى السُّلْطَانِ, and عَنْ أَمْرِ السُّلْطَانِ, † He rebelled against the Sultan.] And خَرَجَتْ عَلَى خَلْقَةِ الْجَمَلِ *[She became formed like the he-camel];* said of a she-camel that is termed مَخْرَجَةٌ. (S, A, K.) And خَرَجَ إِلَى الْبَذَاءِ *[He became foul, or obscene, in his language].* (L and K in art. اخَذَ.) And خَرَجَ فِي الْعِلْمِ وَالصَّنَاعَةِ, inf. n. خُرُوجٌ, † He was, or became, conspicuous in science and art. (A, TA. [See also 5.]) — مَا أَحْسَنَ خُرُوجَهَا, said of a cloud (سَحَابَةٌ), † How good is its first rising from the horizon! (A.) [You say also, خَرَجَ السَّحَابُ, inf. n. خُرُوجٌ, meaning † The clouds became extended, or expanded: see خَرَجَ.] And خَرَجَتِ السَّمَاءُ *The sky became clear, after having been cloudy.* (T, A.)

2. خَرَجَ, inf. n. تَخْرِيجٌ, [sometimes resembles in signification أَخْرَجَ:] see the inf. n. voce تَخْرِيجٌ. — [† He resolved, explained, or rendered, a saying. — † According to this meaning &c. they have resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c.] — † He educated, disciplined, or trained, well a youth: and in like manner, a horse [and a camel; for مُدَرَّبٌ, as is indicated in the K voce مُدَرَّبٌ, applied to a camel, is syn. with مُؤَدَّبٌ]. (IAqr.) You say, خَرَجَهُ فِي الْأَدَبِ, (S, A, K,) inf. n. as above, † He educated, disciplined, or trained, him well in polite accomplishments; i. e. a teacher, his pupil. (TA.) — [He, or it, rendered a thing of two colours, white and black: &c.] أَخْرَجَ, i. e. of two colours, white and black: &c.] You say, اَنْجُومٌ تَخْرِجُ اللَّوْنَ *The stars render the colour [of a thing, such as an expanse of water,] a mixture of black and white, by reason of its blackness and their whiteness.* (TA.) And خَرَجَ اللَّوْحُ, (A, K,) inf. n. as above, (K,) † He (a boy, A) wrote upon part of the tablet and left part of it without writing. (A, K.) And خَرَجَ كِتَابًا *He wrote a book leaving [blank] the places [of the titles] of the sections and chapters.* (A.) And خَرَجَ الْعَمَلُ, (A, K,) inf. n. as above, (TA,) † He made the work to be of different kinds. (A, K, TA.) And خَرَجَتِ الرَّاعِيَةُ الْمَرْعَى, inf. n. as above, *The pasturing animals ate part of the pasture and left part.* (S, A, K, TA. [See also 4.]) And عَامٌ فِيهِ: and أَرْضٌ فِيهَا تَخْرِيجٌ, and تَخْرِيجٌ, see عَامٌ دُو تَخْرِيجٌ.

3. الْمُنَادَّةُ بِالْأَصَابِعِ i. q. الْمَخَارِجَةُ (S, TA,) i. e. (TA) *One person's putting forth as many of his fingers as he pleases, and the other's doing the like:* (K, TA:) [or the playing at the game called morra; micare digitis: see خَرِبَ.] You say, خَارِجُهُ *He played with him at the game of morra.* See also 6. — [inf. n. as above,] † He contributed with them to the expenses of a journey or an expedition against an enemy, sharing equally with each of them; like نَاهَضَهُمْ. (L in art. نَهَضَ.)

— And خَارِجُهُ *He made an agreement with him, namely, his slave, that he (the latter) should pay him a certain impost at the expiration of every month;* (Mgh, L, TA;) *the slave being left at liberty to work:* (L, TA:) in which case the slave is termed عَيْدٌ مُخَارِجٌ. (Mgh, L, TA.)

4. أَخْرَجَ (S, Mgh, K, &c.) inf. n. [إِخْرَاجٌ and مَخْرَجٌ, (S, K,)] *He made, or caused, him, or it, to go, come, pass, or get, out, or forth; to issue, emanate, proceed, or depart: [he put, cast, or thrust, him, or it, out, or forth; expelled, ejected, or dislodged, him, or it: he took, led, drew, or pulled, him, or it, out, or forth: he gave it forth: he, or it, produced it:] as also بِهِ خَرَجَ: [but it should be observed that this latter properly and generally denotes accompaniment, like ذَهَبَ بِهِ; and may be literally rendered he went, came, passed, or got, out, or forth, with him, or it:] and أَخْرَجَ, also, is syn. with أَخْرَجَ; as in the saying, in a trad., فَأَخْرَجَ ثَمَرَاتٍ مِنْ قَرْيَةٍ *[And he took forth, or took forth for himself (accord. to a property of many verbs of this form), some dates from a water-shin]:* (TA:) [so, too, is أَخْرَجَ; as meaning he took, led, drew, or pulled, out, or forth: but this generally implies some degree of effort, or labour; as does also أَخْرَجَ; and likewise, desire: i. e. it means he sought, or endeavoured, to make a thing come forth: the former is also syn. with أَبَدَعَهُ (q. v.) and أَحَدَّثَهُ: and both of them signify, and so does أَخْرَجَ in many instances, he drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted: this is what is meant by its being said that] الإِسْتِخْرَاجُ is syn. with الإِسْتِثْبَاتُ (S, K,) and so is أَخْرَجَنِي مَخْرَجَ صَدْقِي, in the Kur xvii. 82, means *Cause Thou me to go forth from Mekkeh in a good, or an agreeable, manner, so that I may not turn my heart [or affections] towards it:* (Jel: [see also various similar explanations in Bd:]) or أَخْرَجَ is here a n. of place, or, accord. to the more approved opinion, of time. (TA.) — أَخْرَجَ مَا فِي صَدْرِهِ *[He vented that which was in his bosom, or mind].* (TA in art. سَوَّحَ.) — [أَخْرَجَ said of a definition or a rule or the like, or of a portion thereof, means † It excluded something.] — † He excluded him from participation in the affair. (TA in art. حَضَنَ, &c.) — أَخْرَجَ [intrans.] *He paid his land-tax, and poll-tax.* (TA.) — He hunted ostriches such as are termed خَرَجٌ (K, TA, [in the CK الخَرَجُ is erroneously put for خَرَجُ,]) pl. of أَخْرَجَ. (TA.) — He married to a woman of brown complexion, white intermixed with black, whose parents were, one, white, and the other, black. (T, K.) — † He passed a year of fruitfulness and sterility, (K, TA,) or half fruitfulness and half sterile. (TA.) — أَخْرَجَتِ الرَّاعِيَةُ *The pasturing animals ate part of the pasture and left part.* (K, TA. [See also 2.])*

5. تَخَرَّجَ [† It (a saying) was resolved, explained,

or rendered. عَلَى هَذَا يَتَخَرَّجُ قَوْلُ كَذَا †According to this meaning &c. is, or may be, resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c. — †He was, or became, well educated or disciplined or trained, (A,* TA,) in polite accomplishments, (S, K, TA,) or in science and art. (A. [See also 1: and see 2, of which it is quasi-pass.])

6. مَخَارِجَةٌ i. q. تَنَاهَدُوا; (S;) similar to مَخَارِجَةٌ with the fingers, as explained above. (TA.) You say, تَخَارَجُوا, meaning تَنَاهَدُوا [i. e. They played together, one putting forth as many of his fingers as he pleased, and another doing the like: or they played together at the game called morra: see خَرِيجٌ]. (A.) — تَخَارَجُوا is also syn. with تَنَاهَدُوا as meaning They contributed equally to the expenses which they had to incur on the occasion of a journey, or an expedition against an enemy; or contributed equal shares of food and drink. (L in art. نَهَدَ.) — And تَخَارَجَا They (two copartners, K, TA, or two coinheritors, TA) became quit of claim to sharing property by one's taking the house and the other's taking the land; (K,* TA;) or by selling the property by mutual consent and then dividing it; or by one's taking ready money and the other's taking a debt. (TA.)

8: see 4, in three places: and see also 10.

9. اخْرَجَ He (a ram, K, or an ostrich, S, K) was, or became, اخْرَجَ, i. e., of two colours, white and black; as also اخْرَاجُ. (S, K.)

10. استخرج: see 4, in two places. You say, اسْتَخْرَجْتُ الثَّيْلَ مِنَ الْمَعْدِنِ I extracted the thing from the mine, clearing it from its dust. (Msb.) And اسْتَخْرَجَ الْبُعْثَ لِلْخَوَاطِرِ †[The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A in art. تَعَبَ.) — [Also †He tilled land, and made it productive. (See K voce غَامَرَ.)] And اسْتَخْرَجَتِ الْأَرْضُ †The land was put into a good state for sowing or planting. (AHn, TA.) — اخْرَجَهُ and اسْتَخْرَجَهُ He asked him, or petitioned him, to go, or come, out, or forth; or he desired of him that he should go, or come, out, or forth. (TA.)

11: see 9.

خَرَجَ [originally an inf. n.] Outgoings, disbursements, expenditure, or expenses; what goes out, or is expended, of a man's property; contr. of دَخَلَ. (S, K.) — See also خَرَاغ, throughout. —

Also, (S, L, K,) and خُرُوجٌ, (L,) Clouds when first rising and appearing: (S, L, K:) or the rain that comes forth from clouds: (Akh:) or the خُرُوج of clouds is their becoming extended, or expanded. (TA. [See 1.]

خُرُجٌ: see خَرَاغ. — Also A well-known kind of وَعَدَ [a pair of saddle-bags; i. e. a double bag, or double sack, for the saddle;] (S, Msb, K;) a جَوَالِق having two corresponding receptacles [the mouths whereof are generally closed by means

of loops which are inserted one into another]: (TA:) [also, app., a single saddle-bag; and خَرَجَان a pair of saddle-bags: (see بَدِيدُ)] an Arabic word, (S,) accord. to the more correct opinion; but said by some to be arabicized: (TA:) pl. [of mult.] خَرَجَةٌ (S, Msb, K) and [of pauc.] أَخْرَاجٌ. (TA.)

خَرَجٌ [The quality of being of] two colours, white and black. (S, K. [See أَخْرَجَ.])

خَرَجَةٌ [n. un. of 1: pl. خَرَجَاتٌ]. You say, مَا خَرَجَ إِلَّا خَرَجَةٌ وَاحِدَةً He went not, or came not, out, or forth, save once: and مَا أَكْثَرَ خَرَجَاتِكَ How many are thy goings, or comings, out, or forth! (A.)

خَرَاغٌ †وَلَاغٌ (S, K*) and رَجُلٌ خَرَجَةٌ وَلَجَةٌ (TA in art. وَلَجَ) A man frequently going, or coming, out and in: (S, K, TA:) and the second phrase [and app. the others likewise] †a man of much cleverness, ingenuity, or acuteness, and artifice, or cunning; (K, TA;) †a man who uses art, artifice, or cunning, in the disposal, or management, of affairs: (A:) or †one who does not hasten in an affair from which he cannot easily escape when he desires to do so. (TA.)

خَرَاغٌ (S, A, Mgh, Msb, K) and خَرَجٌ (S, Msb, K,) both also written with damm, [i. e. خَرَاغٌ and خَرَجٌ,] (K,) but the former mode of writing them is that which more commonly obtains, (TA,) i. q. إِتَاوَةٌ; (S, K;) A tax, or tribute, which is taken from the property of people; an impost, or a certain amount of the property of people, which is given forth yearly; a tax upon lands &c.: (TA:) or the revenue, or gain, derived from land, (A, Mgh, Msb,) or from a slave, (Mgh,) or also from a slave: (A:) and then applied to the land-tax, which is taken by the Sultán: (A, Mgh:) and the poll-tax paid by the free non-Muslim subjects of a Muslim government: (A, Mgh, Msb:) or خَرَاغٌ signifies especially a land-tax: and خَرَجٌ, a poll-tax: (IAgr:) or the former also signifies the poll-tax paid by the free non-Muslim subjects of a Muslim government: it is a term which was applied to a yearly land-tax which 'Omar imposed upon the people of the Samád [of El-'Irák]: then, to the land-tax which the people of a land taken by convention agreed to pay; and their lands were termed خَرَاغَةٌ: accord. to Bd, it is a name for the proceeds of land: and has then been used to signify the profits arising from possessions; such as the revenue derived from the increase of lands, and from slaves and animals: accord. to Er-Ráfi'ee, its primary signification is an impost which the master requires to be paid him by his slave: accord. to Zj, خَرَجٌ is an [obsolete] inf. n.: and خَرَاغٌ, a name for that which comes forth: and he also explains the latter word by نَفْيٌ: and خَرَجَةٌ, by جَزِيَّةٌ and ضَرْبَةٌ: (TA:) the pl. (of خَرَاغٌ, L, TA) is أَخْرَاجٌ and أَخْرَاجٌ [a pl. pl.] and أَخْرَجَةٌ. (S, K.)

الخَرَاغُ بِالضَّمَانِ, a saying ascribed to Moḥammad, (K, TA,) occurring in a trad. of 'Aisheh, of disputed authority, but affirmed by several authors to be genuine, means, accord. to most of the lawyers, (TA,) The revenue derived from the slave is the property of the purchaser because of the responsibility which he has borne for him: (A,* Mgh,* K, TA:) for one purchases a slave, and imposes upon him the task of producing a revenue for a time, and then may discover in him a fault which the seller had concealed; wherefore he has a right to return him and to receive back the price; but the revenue which he had required the slave to produce is his lawful property, because he had been responsible for him; and if he had perished, part of his property had perished: (K,* TA:) in a similar manner Ath explains it, as relating to a male or female slave or to other property. (TA.) — خَرَجٌ and خَرَاغٌ as used in the Kur xxiii. 74 mean A recompense, or reward. (Fr.) Some, for خَرَجًا, in this instance, read خَرَاغًا. (TA.) — And خَرَاغٌ is also used as meaning †The taste of fruit; this being likened to the خَرَاغ of lands &c. (TA, from a trad.) — See also خَرِيجٌ, in five places.

خَرَاغٌ Pimples, or small swellings or pustules: [a coll. gen. n.:] n. un. with é: (Mgh, Msb:) or [the kind of pustule termed] دَمَلٌ, and the like, that come forth upon the body: (Mgh:) or purulent pustules, or imposthumes, (S, K,) that come forth upon the body: (S:) or a spontaneous swelling that comes forth upon the body: or an ulcerous swelling that comes forth upon a beast of the equine kind and upon other animals: pl. [of pauc.] أَخْرَجَةٌ and [of mult.] خَرَجَانٌ. (TA.) — See also خَرَاغٌ.

خُرُوجٌ see خَارِجٌ, and خُرَجَةٌ. — Also A horse that outstrips in the race. (TA.) — And †A horse having a neck so long that, by reason of its length, he plucks away at unanvares (يَقْدُشُ) every bridle that is attached to his bit: (A,* L, K:*) and in like manner, without é, a mare. (TA.) — And A she-camel that lies down apart from the [other] camels: (K:) and one excellent in the pace termed عَنَقٌ, that goes before others: (TA:) pl. خُرُوجٌ, (K, TA,) [in the CK خُرُجٌ, but it is] with two dammels. (TA.)

خُرُوجٌ an inf. n. of 1. (S, Msb, K.) — See also خَرَجٌ.

تَخْرِيجٌ (TA) and خَرَاغٌ †خَرِيجٌ (S, K) and خَرَاغٌ †خَرِيجٌ (TA) A certain game, (S, K, TA,) played by the Arab youths, (TA,) in which they say خَرَاغٌ خَرَاغٌ: (S, K, TA:) accord. to ISk, you say, لَعَبٌ خَرَاغٌ [The boys played at خَرَاغٌ], with kees to the ج: Fr says, خَرَاغ is the name of a well-known game of the Arabs, in which one of the players holds a thing in his hand and says to the others, Elicit ye (أَخْرِجُوا) what is in my hand: in the T, خَرَاغ and خَرِيج are explained by the word مَخَارِجَةٌ [meaning micare digitis; and hence it appears that the game thus termed, accord. to the T, is the morra, a game common

in ancient and modern Italy, and in very remote times in Egypt, in which one of the players puts forth some, or all, of his fingers, and another is required to name instantly the number put forth, or to do the same; and it is there added, that it is *A game of the Arab youths*: Aboo-Dhuyb El-Hudhalee says,

* أَرَقْتُ لَهْ ذَاتَ الْعِشَاءِ كَأَنَّهُ

* مَخَارِيقُ يُدْعَى تَحْتَهُنَّ خَرِيجٌ

I was sleepless in consequence of it, (referring to lightning,) at nightfall, as though it were herchiefs twisted for the purpose of beating with them, under which was uttered the cry خَرِيجٌ; likening the thunder to the cry of the players: but Aboo-'Aleee says that خَرِيجٌ [thus used] is incorrect; that he should have said خَرَجٌ, but that the rhyme required him to say خَرِيجٌ. (TA.)

بِلَادٍ خَرَجِيَّةٍ Countries subject to a [خَرَجٌ, or] tax upon their lands. (MF.)

خَرَجٌ: see خَارِجٌ, and خَرَجَةٌ.

خَرِيجٌ has the meaning of a pass. part. n.: (S, K:) you say, هُوَ خَرِيجٌ فَلَانٌ; He is, or has been, well educated or disciplined or trained by such a one (S, A, * K) in polite accomplishments, (S, K,) or in science and art. (A.)

خَرُوجٌ and [in an intensive sense] خَرَجٌ [in an intensive or a frequentative sense] خَرَجٌ

Going, coming, passing, or getting, out, or forth; issuing, emanating, proceeding, or departing: [the second signifying doing so much: and the third, doing so much or frequently.] (TA.) — [External; extrinsic; foreign:] the exterior, or outside, of anything. (TA.) You say, كُنْتُ خَارِجٌ

[I was-outside the house]: (A:) [or,] accord. to Sb, خَارِجٌ is not used adverbially unless with the particle [فِي]. (TA.) — [Hence, خَارِجٌ as meaning + What is external, or extrinsic, to the mind; what is objective; reality. (See also خَارِجِي.) And فِي الْخَارِجِ + In what is external, or extrinsic, to the mind; &c.].

خَارِجَةٌ [fem. of خَارِجٌ: and sing. of خَوَارِجٌ used as a subst.]. — الخَوَارِجُ in the phrase الدَّوَاحِلُ وَالْخَوَارِجُ means The arches, or vaults, and niches, in the inner side of a wall; الدَوَاخِلُ meaning the figured forms, and inscriptions, upon a wall, executed with gypsum or otherwise: or الدَوَاخِلُ means the ornamental [depressed and] projecting forms of a building, differing from the forms adjacent thereto. (Mab, from a saying of Esh-Sháfi'ee.) — خَوَارِجُ الْهَالِ The mare and the female slave and the she-ass. (K.) — خَرَجَتْ خَوَارِجُهُ His generosity became apparent, and he applied himself to the sound management of affairs, (K, * TA,) and became intelligent like others of his class, after his youth, or ignorant and youthful conduct. (TA.)

خَارِجِي One who makes himself a lord, or

chief, (S, K, TA,) and goes forth [from his party, or fellows], and becomes elevated, or exalted, (TA,) without his having noble ancestry: (S, K, TA:) and it is also said to signify anything that surpasses, or excels its kind and fellows: (TA:) accord. to Abu-l-'Alà, in ancient times, before El-Islám, it was applied to a courageous, or generous, man, the son of a coward or niggard, and the like: — and in like manner, to a fleet, or swift, horse; or one excellent in running; or that outstrips others; not the offspring of a sire and dam possessing the like qualities: [and in the TA, the coll. gen. n. خَارِجِيَّةٌ is explained as applied to such horses:] — then, in the times of El-Islám, it was applied to a rebel: and a heretic. (Ham p. 188.) [The pl.] الخَوَارِجُ is the appellation of a party [of heretics, or schismatics,] of those following erroneous opinions, having a singular, or particular, persuasion: (K:) they are [said by some to be] the حُرُوبِيَّةُ [q. v.]; and the خَارِجِيَّةُ are [said to be] a sect of them; and they consist of seven sects: (TA:) they were so called because they went forth from, (as in one copy of the K,) or against, (as in other copies,) the rest of the people; (K, TA;) or from the religion, or from the truth, or from 'Aleee after [the battle of] Siffien. (TA.) — [Also + Relating to what is external, or extrinsic, to the mind; objective; real. Hence, الْأُمُورُ الْخَارِجِيَّةُ + The things that are external, or extrinsic, to the mind; the things that are considered objectively; real things; opposed to الْأُمُورُ الدَّخْلِيَّةُ. (See also خَارِجٌ.)]

خَارِجِيَّةٌ fem. of خَارِجِي: — and also a coll. gen. n., of which the n. un. is خَارِجِي.]

خَارُوجٌ A certain sort of palm-trees, (L, K, *) well known. (K.)

خَارِجِي pl. of خَارِجَةٌ: — and also of خَارِجِي as an epithet applied to a man &c., not as a rel. n.]

أَخْرَجَ A ram, (S, K,) and (so in the S, but in the K "or") a male ostrich, (AA, S, A, K,) of two colours, white and black: (S, A, * K:) or a male ostrich of a colour in which black predominates over white, like the colour of ashes: and in this sense also applied to a mountain: (Lth, TA:) and a goat half white and half black: and a horse of which the belly, and the sides as far as the back, but not the back itself, are white, and the rest of any colour: (TA:) fem. خَرَجَةٌ: (A, TA:) which is applied to a female ostrich: (A:) and to a ewe or she-goat having white hind legs and flanks: (AZ, S:) or a ewe that is black, with one hind leg, or both hind legs, and the flanks, white; the rest being black: (TA:) or a ewe white in the hinder part, half of her being white, and the other half of any colour: (T, TA:) and a small isolated mountain (قَارَةٌ) of two colours, (A, TA,) white and black: (A:) pl. خُرُجٌ. (K.) Also † A garment white and red; rendered so by being besmeared with blood. (TA.) El-'Ajjáj says,

* إِنَّا إِذَا مَذَكَّى الْحُرُوبِ أَهْرَجًا
* وَلَبَسْتُ بِلَبُوتٍ ثَوْبًا أَخْرَجًا

(so in the TA: in the S, أَخْرَجًا:) meaning † [Verily we, when the inflamer of wars excites them, and] they (the wars) have put on, for death, a garment white and red, rendered so by being besmeared with blood: i. e., have been rendered notable like a thing that is black and white. (S, TA.) — مَكَّةُ [the bird called] الْأَخْرَجُ (K;) because of its colour. (TA.) — أَرْضٌ خَرَجَةٌ (TA) and † مَخْرَجَةٌ (Sh, S, K) and † تَخْرِيجٌ (TA) † Land having plants, or herbage, in one place and not in another: (S, K, TA:) that has been rained upon, and has produced herbs, in some parts and not in others: (Sh:) or the second means land upon which rain has not fallen. (L in art. صَح.) — عَامٌ أَخْرَجٌ (TA) and † مَخْرَجٌ (A, TA) and † فِيهِ تَخْرِيجٌ (S, A, K) and † ذُو تَخْرِيجٍ (K) † A year of fruitfulness, or of abundant herbage, and of sterility: (S, A, K, TA:) or half fruitful, or abundant in herbage, and half sterile. (TA.)

مَخْرَجٌ an inf. n. of 1. (S, Māb, K.) — Also A place of خُرُوجٍ [i. e. of going, coming, passing, or getting, out, or forth; a place of egress, or exit; an outlet]: (S, K, TA:) pl. مَخَارِجٌ. (TA.) You say, وَجَدْتُ فِي الْأَمْرِ مَخْرَجًا † I found, in the affair, or case, a place [or way] of escape, evasion, or safety. (Māb.) And فَلَانٌ يَعْرِفُ مَوَالِجَ الْأُمُورِ وَمَخَارِجَهَا † Such a one knows the ways of entering into affairs and those of withdrawing himself out of them. (A, TA.) — [Hence, A privy: used in this sense in the S and K in art. حَش, &c. — And The anus: used in this sense in the Māb in art. حَقَن.] — Also A time of خُرُوجٍ [i. e. of going, &c., out, or forth; of egress, or exit]. (TA.) — فَلَانٌ حَسَنُ الْمَدْخَلِ means † Such a one is good, and laudable, in his way of acting, or conduct. (TA in art. دَخَلَ.)

أَخْرَجَ an inf. n. of the trans. v. أَخْرَجَ. (S, K.) [So accord. to some in a phrase in the Kur xvii. 82, respecting which see 4.] — Also pass. part. n. of the same. (S, K.) — And n. of place of the same. (S, K.) — And n. of time of the same. (S.)

أَخْرَجَ and its fem., with ة: see أَخْرَجَ. يَوْمٌ مَخْرُوجٌ occurs in poetry for يَوْمٌ فِيهِ [A day in which one goes forth; or in which people go forth]. (TA.)

عَبْدٌ مَخَارِجٌ: see 3, last sentence.

نَاقَةٌ مُخْتَرَجَةٌ † A she-camel formed like the he-camel: (S, A, K, TA:) or like the male بُخْتِي camel. (TA.) See 1.

خرد

1. خَرَدَتْ, aor. =, (L, K,) inf. n. خَرَدٌ, (L,) She was an untouched virgin; (L, K;) as also † أَخْرَدَتْ, inf. n. أَخْرَادٌ; (L;) and † تَخَرَدَتْ, (L, K:) or she was bashful and grave or staid or sedate, or very bashful, long silent, low in voice,

one who concealed herself from public view, (L, K,) and did not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage. (L.) — And خُرد He was, or became, affected with shame, bashfulness, or pudency; (IAqr;) as also خُرد. (K.) — He was, or became, abject. (IAqr.) — Also, inf. n. as above; and خُرد; He kept long silence: (L, K:) and the latter signifies also he kept silence by reason of abjectness; not by reason of bashfulness: so accord. to the K: but accord. to the A, he kept silence by reason of bashfulness; and اُرد signifies "he kept silence by reason of abjectness:" (TA:) and so says IAqr: (TA in art. اُرد:) or خُرد accord. to IAqr signifies he spoke little. (Har p. 250.) [See also خُرد.]

4: see 1, in three places. — خُرد إلى الله He inclined to play, sport, or diversion. (K.)

5: see 1.

خُرد: see خُرد, in two places.

صوت خُرد: see the next paragraph. — صوت خُرد A gentle voice, characterized by bashfulness, or modesty. (IAqr, K.)

خُرد A virgin: (IAqr, S, A:) and a bashful, or modest, woman: and sometimes they said خُرد, meaning a girl bashful and grave or staid or sedate; or very bashful: (S:) or خُرد and خُرد and خُرد signify an untouched virgin: or a female bashful and grave or staid or sedate, or very bashful, long silent, low in voice, who conceals herself from public view, (L, K,) and does not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage: (L:) pl. خُرد and خُرد (S, A, L, K) and خُرد; (S, L, K:) the second of which is contr. to rule. (L.) — Also An unbored pearl. (Lth, IAqr, S, A, K.)

خُرد Silent by reason of bashfulness; not by reason of abjectness: and خُرد silent by reason of abjectness; not by reason of bashfulness: so accord. to AA: and the latter, simply, silent. (L.) [See also 1.]

خُرد: see the next preceding paragraph.

خُردل

خُردل [Mustard-seed:] the grain of a certain tree, (K,) well known; (S, K:) a species of خُرد [q. v.]; (JK:) heating; emollient; drawing; a phlegmagogue; lenitive; digestive; used as a liniment, good for the نقرس [or gout], and [especially] the نسا [or sciatika], and the [malignant species of leprosy termed] بَرَص, (K,) and the [mild species thereof termed] بهق; clearing to the face; good for the alopecia, especially the wild sort thereof; (TA:) its smoke drives away serpents, or, as in the Kānoon, venomous or noxious reptiles or the like; (TA:) its juice, dropped, allays earache, (K,) and in like manner its oil; (TA:) and its ponder, upon the aching tooth, is extremely efficacious, (K,) especially when حنثيت [or assa] has been cooked with it: (TA: [in which many other properties assigned to it are

mentioned:]) n. un. with ة. (S.) — الخُردل is A certain plant in Egypt known by the name of حَمِيَّة السُّلْطَان. (K.)

خُرد

1. خُرد, aor. : and ٢, inf. n. خُرد, He sewed (Mqb, K, TA) a skin, or hide, (Mqb, TA,) or a boot, &c. (S, A, K.) You say, كَلَامُ فُلَانٍ خُرد [The language of such a one is like the female slaves' sewing of skins]; i. e., [its ornaments, lit.] its pearls, and its cowries, are far apart. (A, TA.)

خُرد [a coll. gen. n.] a word of well-known meaning, (Mqb,) [i. e., Beads:] what are strung: (S:) a thing that is hung [or rather things that are hung] upon the neck, made of coloured stone, red and green: (Har p. 431:) or gems, or similar stones, both good and bad: (JK:) [also factitious gems, and the like: (see فُسَيْفَسَة as explained in the K &c. :)] n. un. خُرد: (S, Mqb:) the latter signifying [a single bead:] what is strung: (K:) and also, (i. e. the latter,) a gem, or precious stone, (K, TA,) such [for instance] as is set in a ring, whether good or bad: (TA:) pl. of the latter, خُردات. (TA.) Hence, خُردات الملك, (S, K,) and الملك, (S, A,) The gems of the king's crown: when the king had reigned a year, a خُرد was added to his crown, in order that the number of the years of his reign might be known: (S, K:) such is said to have been the case. (S.) You say, أَوْتِيَ خُردَاتِ الْمَلِكِ سِتِينَ حَجَّةً [meaning He reigned sixty years: lit., he received the gems of the crown sixty years]. (A.) — خُرد signifies The حُدَقَة [or lens] of the eye. (TA in art. حُدَق.) — And خُرد is also applied to The small shells called دُودَع. (S* and K* and TA in art. دُودَع.) — It also signifies The vertebrae of the back, (S, A, TA,) and of the neck: each one is called خُرد: which latter is also explained as meaning what is between two vertebrae. (TA.)

خُرد, with fet-ḥ, A single puncture [or stitch-hole, made in sewing a skin or a boot; and so خُرد; syn. غُرَّة. (TA.)

خُرد i. q. كَتَبَة; (S, K:) A seam, or suture, in a skin, or hide, (KL, PS, TK,*) or in a boot, &c.; (PS:) [app. made by sewing together two edges so that one laps over the other: and app. also a single stitch in such a seam:] what is between two punctures; i. e., every puncture with its thread: (TA:) also, a puncture, or stitch-hole, in a skin [&c.]: (TA voce وَدَاب: [its pl. being there said to be syn. with خُرد, pl. of خُرد: and this last meaning, (for evidences of the correctness of which see أَثَر and أَثَر and أَثَر &c.,) common to it and to خُرد, it perhaps bears in exs. here following:]) and any round perforation: (JM:) pl. خُرد (S, K) [and app. خُرد, which see below]. اِجْمَع سَيْرِينَ فِي خُرد [lit., Conjoin thou two things in a single seam, or stitch, or puncture,] is a prov., meaning accomplish thou two wants at once. (TA.) And you say to him who seeks

to attain two wants together, سَيْرِينَ فِي خُرد [lit., Wilt thou conjoin two things in a single seam, or stitch, or puncture? the first word being in the accus. case because اِجْمَع is understood]. (A, TA.) — Also †The foramen podicis: and †the foramen vaginæ. (TA voce خُرد)

خُرد; pl. خُردات: n. un. of خُرد [q. v.]. (S, Mqb, TA.)

خُرد السفينة [The seams of the ship: خُرد being app. a pl. of خُرد, like as خُرد is a pl. of خُرد]. (K voce جَمَّة q. v.)

خُرد The art, or occupation, of sewing [skins, or hides, or] boots, &c. (A, K.)

خُرد A sewer of [skins, or hides, or] boots, &c. (S, A.)

مِخْرَز [and vulg. مِخْرَز] The instrument [i. e. the needle, or awl,] with which one sews [skins, or hides, or] boots, &c. (S, K.)

مِخْرَز Any bird, (A, K,) as a pigeon &c., (TA,) having upon its wings marks resembling خُرد [or beads]. (A, K, TA.)

مِخْرَز: see مِخْرَز.

خُرس

1. خُرس, (Mqb, K,) aor. : , (K,) inf. n. خُرس, (S, A, Mqb, K,) He (a man) was dumb; was naturally, by conformation, prevented from speaking; (Mqb;) [he was destitute of the faculty of speech, by natural conformation, like the beast: see أَخْرَس:] or he was, or became, tonguetied, or withheld from speech, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.) You say also خُرس المجلس The assembly was, or became, mute, or speechless. (A.) — خُرس المرأة, (Lh, IATH,) aor. : , (Lh,) [inf. n., app., خُرس,] He fed the woman with what is termed خُرد; (Lh, IATH;) he fed her on the occasion of child-birth; (Lh;) as also خُرس عَليها, inf. n. تَخْرِيس (S, K) and تَخْرِسَة. (TA.) In like manner you say, خُرسها, inf. n. تَخْرِيس; and خُرس عَليها; [so in the TA, without any syll. signs to the verb:] He made for her what is termed خُرد. (TA.) And خُرسَتْ, (S, L,) or خُرسَتْ, (so in a copy of the A,) She was fed with what is so termed: (A:) or a feast on the occasion of her having given birth to a child was made for her. (S, L.) — خُرس, aor. : , He drank from the [kind of wine-jar called] خُرس, (Sgh, K,) i. e. the دَن. (TA.)

2: see خُرس, in three places.

4. اُخرسه الله [God made him to be dumb: see خُرس: (S:) God made him to be tonguetied, or speechless, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.)

5. تَخْرِسَتْ She made for herself the food for the occasion of child-birth, (A, K,) i. e., what is

called *خُرْسَة*. (TA.) Hence the prov. *تُخْرِسِي* (TA.) *Make thou the food for child-birth for thyself, O self: there is no maker of it for thee: said by a woman who had given birth to a child and had not any one to care for her: alluding to a man's taking care for himself: (K, TA:) and also related [in the A] without the words *يا نفس*. (TA.)*

6. *تَخَارَسَ* [He feigned himself dumb, or speechless,] is from *خُورَسَ* *الْمَجْلِسِ*: hence *إِذَا شَبَدَتْ* [When thou art present with, or beholdest, him who will not understand what thou sayest, then feign thyself dumb, or speechless]. (A.)

خُرْس A [wine-jar such as is called] *دَنْ* (JK, S, K;) as also *خُورَس*, (Kr, K,) and *خُورَس*: (TA:) pl. [of pauc.] *أُخْرَاس* (JK) and [of mult.] *خُورُوس* (K.)

خُورَس Food that is prepared on the occasion of the birth of a child; (S, A, Mgb, K;) as also *خُورَاس*. (Lb, TA.) IJ seems to assign to it also the sense of *خُرْسَة*. (TA.) — Hence, as also the second word, A feast, or banquet, that is prepared on that occasion, and to which people are invited: so in a trad. of Hassán, *إِذَا دُعِيَ إِلَى طَعَامٍ قَالَ إِنْ عَرِسَ أَمْرٌ خُورَسٍ أَمْرٌ عَذَابٍ* [He used, when he was invited to food, to say, To a wedding-feast, or a feast for child-birth, or a circumcision-feast?]; and if it were for one of these, he consented: but if not, he did not consent. (TA.)

خُورَس: see *خُورَس*.

خُرْسَة Food for a woman who has given birth to a child; (S, A, K;) what is made for her, such as *قُرْبَقَة* and the like; as also *خُورَسَة* with *ص*. (TA.) *خُرْسَة مَرْبِيَة* [The child-birth-food of Maryam], applied to dates, and occurring in a trad., alludes to verse 25 of chap. xix. of the Kur, *وَهَزَى إِلَيْكَ الذَّيْبَ*; and Khálid Ibn-Safwán uses in the same manner the phrase *خُرْسَة مَرْبِيَة*; in which *تُخْرِسَة* is an inf. n. used as a subst.; or it may be a subst., like *تَوْبِيَة*. (TA.)

خُورَسِي A she-camel that does not utter the cry termed *رَغَا*. (Ibn-'Abbád, Sgh, K.)

خُورَاس: see *خُورَس*, in two places.

خُورَس A بَكْر [or female that has not yet brought forth] in the first period of her pregnancy: and (some say, S) one for whom *خُرْسَة* is made: (S, K;) and one having a scanty flow of milk. (Sgh, K.)

خُورَاس A maker (S, TA) and seller (K, TA) of the [kind of wine-jar called] *خُورَس*. (S, K, TA.) — And A vintner. (JK, TA.)

أُخْرَس (S, &c.) Dumb; prevented from speaking by natural conformation; (Mgb;) speechless, or destitute of the faculty of speech, by natural conformation, (T and Mgb in art. بَكْر,) like the beast that lacks the faculty of articulation; (T ibid;) differing from *أَبْكَم*, q. v.: (T and Mgb ibid;) or tongue-tied, or speechless, (K, TA,) either from inability to find words to ex-

press what he would say, or by natural conformation [of the organs of speech]: (TA:) fem. *خُورَسَة*: (Mgb;) pl. *خُورَس* (Mgb, K) and *خُورَسَان*. (K.) — *جَمَلٌ أُخْرَسٌ* A he-camel that has no perforation to his *شَفَقَة*, for his bray to issue therefrom, so that he reiterates it therein: such a one they like to send among the [she-camels in the state in which they are termed] *شَوْل*, because in most instances he begets females: and *نَاقَة خُورَسَة* a she-camel that is not heard to utter the cry termed *رَغَا*. (TA.) — *عَلَمٌ أُخْرَسٌ* A sign of the way, (K,) [or a mountain,] from which, (A,) or at, or in, which, (فيه, K,) no echo is heard: (A, K:) or a sign of the way in the mountain whereof no echo is heard: (Lth, T:) or [it seems to be applied to a mountain where no echo is heard; for] it is said when no sound of an echo is heard in the mountain. (S.) — *سَحَابَة خُورَسَة* A cloud that does not thunder: (A:) or a cloud in which is no thunder nor lightning, (S, K, TA,) and of which no sound is heard; which is mostly in winter. (TA.) — *عَيْنٌ خُورَسَة* A spring of the running whereof no sound is heard. (TA.) — *صَخْرَة خُورَسَة* A hard and solid rock: (Akh, TA:) and *عِظَامٌ خُورَسَة* hard and solid bones. (Th, TA.) — *كَيْتَبَة خُورَسَة* An army, or a portion thereof, without any clamour or confused noise: (A:) or whereof no sound is heard, by reason of their staidness in war: (S, K:) or that is silent, by reason of the multitude of the coats of mail, without any clashing of arms. (A'Obeyd, S, K.) — *لَبَنٌ أُخْرَسٌ* Thick milk, (S, A, K,) that makes no sound in the vessel, (S, K,) or that does not shake about in its vessel: (A:) or thick milk, of which no sound is heard when it is poured out: (Az, TA:) and *شُرْبَة خُورَسَة* a thick draught of milk. (M, TA.) — *عَرَضًا أُخْرَسٌ* [or *عَرَضًا*?] He turned from me, and would not speak to me. (Fr, TA.) — *أُخْرَسَة* A viper: (A:) pl. *خُورَس*. (TA.) — Hence, (A,) *رَمَاهُ بِخُورَسَة* He smote him with a calamity. (A, K.)

خُرْسَة: see *خُورَسَة*.

خوش

1. *خُورَسَة* (S, A, K,) aor. : , (S, K,) inf. n. *خُورَسَ*, (Lth,) He, or it, (namely, a cat, A,) scratched him, or it, (namely, the skin, A,) with the nails, (Lth, S, A, K,) in any part of the body, (Lth,) so as to cause bleeding or not; or wounded him in the outer shin, so as to make it bleed or not; or lacerated it (namely, the skin) little or much; or tore off its surface with a stick or the like; syn. *خَدَشَهُ*; (S, K;) [as also *خَرَشَهُ*;] and so *خَرَشَهُ* *بِظْفِيرِهِ* He scratched him, &c., with his nail. (TA.) You say also, *خَرَشَهُ بِحَدِيدَةٍ وَنَحْوِهَا* [He scratched it with an iron thing, and the like]. (K.) — It (a fly) bit him; (A, TA;) as also *خَرَشَهُ*. (TA.) — *خَرَشَ الْبَعِيرَ*, (S, K,) aor. and inf. n. as above, (TA,) He drew the camel (S, K) towards him (S) with the *مِخْرَاش*, i. e., the *مِخْجَن*: (S, K:) or he struck the camel and then drew him towards

him therewith; desiring thereby to excite him to quicken his pace: and he struck him with its extremity in the side of his neck, or [elsewhere] in his shin, so as to scrape off from him his fur. (TA.) [See also *خَرَشَهُ*.] — *خَرَشَ لِعِيَالِهِ*, aor. as above, (S, K,) and so the inf. n., (TA,) + He earned for his family, or household; (S, K;) collected, and practised artifice, for them; (TA;) and sought sustenance for them; (S, K;) as also *اِخْتَرَشَ*. (K.) — You say also, *فَلَانٌ يَخْرِشُ مِنْ فُلَانٍ الشَّيْءَ بَعْدَ الشَّيْءِ* Such a one takes from such a one thing after thing; as also *يَخْتَرِشُهُ*. (A.) And *مَا خَرَشَ شَيْئًا* He has not taken anything. (TA.) And *فَلَانٌ يَتَخَرَّشُ مِنْ فُلَانٍ الشَّيْءَ* Such a one takes and acquires from such a one the thing. (TA.) And *مُخَارَاشَة* signifies + The taking against one's will. (TA.)

2. *خُورَسَة*, inf. n. *تَخْرِيش*, [He scratched him, or it, with the nails, vehemently, or much; like *خَدَشَهُ*.] (TA.) — *خُورَشَ الزَّرْعِ*, inf. n. as above, + The seed-produce put forth the first extremity of the ear. (Ibn-'Abbád, Sgh, K.)

3. *خُورَاش*, inf. n. *مُخَارَاشَة* and *خَرَاش*, [He scratched him with the nails, being scratched by him in like manner; like *خَادَشَهُ*.] (TA.) — [Hence,] *كَلْبٌ خُورَاش* [An irritable, or a quarrelsome, dog]; like *كَلْبٌ هَرَاش*: (S, K:) IF holds that the *خ* is a substitute for *ه*. (TA.) — See also 1, last signification.

5: see 1, last sentence but one.

6. *التَّسَانِيرُ* (A, K,) and *تَخَارَشَتِ الْكَلَابُ*, (A, K,) The dogs, and the cats, [scratched, or] fought and assailed, (تَخَارَشَتِ, K, TA,) and lacerated, or tore, one another. (TA.)

8: see 1, in four places.

خُورُوش Gain; or earning: pl. *خُورُوش*. (TA.) *خُورَاشَة* The skin, (S, K,) or slough, (A, TA,) of a serpent. (S, A, TA.) To this one likens a thin, transparent, shirt. (A, TA.) AHn applies its pl., *خُورَاشِي*, metaphorically, to [the skins of] all [animals of the class termed] *حَشَرَات*. (TA.) — The upper covering, (S, K, TA,) which is dry, or tough, or hard, [app. meaning the shell,] (TA,) of an egg, (S, K, TA,) after it has been broken, and what was in it, (S, TA,) of moisture, (TA,) has been extracted: (S, TA:) or the inner skin, (T, TA,) or inner covering, (A,) of an egg; (T, A, TA;) also called *غُرْقِي*: (TA:) pl. as above. (TA.) — To this is likened + Anything in which are an inflation and a bursting and holes. (AZ, S.) — The thin skin upon the surface of milk: (K:) or the bubbles that rise upon the surface of milk: (A:) froth, or foam. (S, TA.) [See an ex. in a verse cited voce *قَصْر*.] — *فُلْجَمٌ*: (S, A, K:) or viscous phlegm in the chest: (TA:) and what is termed *نُخَامَة*, q. v. (A, TA.) You say, *أَلْقَى خُورَاشِي صَدْرِهِ* He cast forth the phlegm (lit. phlegms) of his chest. (S.) [See also a tropical meaning below.] And *أَلْقَى مِنْ صَدْرِهِ خُورَاشِي* He cast forth from his chest what is termed *نُخَامَة* (Az, A, TA) and phlegm:

(A:) or *thick spittle*. (K.) — خَرَشَا الْعَسَلُ The wax of honey, and the dead bees in it: (TA:) or the young bees, or the wings, that are upon honey. (M and L in art. جث.) — طَلَعَتِ الشَّمْسُ فِي خَرَشَاءٍ The sun rose in dust; (S, A;) syn. أَلْقَى فَلَانٌ خَرَاشِي صَدْرِهِ — غَبْرَةٌ. (S, A, K.) — Such a one cast forth what he concealed of rancours and enmities, and of grief. (A, TA.)

خَرَاشَةٌ What falls from a thing when it is scratched with an iron instrument or the like. (K.)

مِخْرَشٌ: see what next follows.

مِخْرَاشٌ A مِخْجَن [or stick of which the end is naturally curved, or crooked]; (S, K;) [see 1:] sometimes written [مِخْرَشٌ] with ح: (S:) a stick with a curved, or crooked, head, like the صَوْلْجَان; as also مِخْرَشٌ. (TA.)

خرص

1. خَرَصَ التَّخْلُ (S, A, Mgh, Mshb,) aor. 2 (A, Mshb) [and 3, as appears from what follows,] inf. n. خَرِصَ (S, A, Mgh, Mshb,) [and خَرِصَ is also allowable, (see what follows,)] He computed by conjecture the quantity of the fruit upon the palm-trees: (A, Mgh, Mshb:) or he computed by conjecture the quantity that was upon the palm-trees of fresh ripe dates that would be dried dates. (S.) خَرِصَ signifies The computing quantity by conjecture; (A, K, TA;) conjecturing; opining: or forming an opinion of a thing of which one is not certain: you say, خَرِصَ الْعَدَدُ, aor. 2 and 3, inf. n. خَرِصَ and خَرِصَ, the latter said by Ish to be like عَلِمَ as inf. n. of عَلِمَ, and said by Az to be allowable because a simple subst. is put in the place of an inf. n., He computed by conjecture the number: and hence التَّخْلُ, and التَّخْرِصُ, [the computing by conjecture the quantity of fruit upon palm-trees, and of dates,] because خَرِصَ is the computing quantity by opinion, not by knowledge. (TA.) — خَرِصَ also signifies Any speaking by opinion, or conjecture. (K, TA.) You say, خَرِصَ فِيهِ He spoke of him, or it, by opinion, or conjecture. (TK.) — And hence, (TA,) خَرِصَ (S, Mshb, K,) aor. 2, (S,) inf. n. خَرِصَ (S, Mshb, K,) †He lied; spoke falsely; sail what was untrue; (S, Mshb, K;) as also تَخْرِصَ. (S.) You say also, تَخْرِصَ عَلَيْهِ †He forged a lie against him. (A, K, TA.) And قَالَ ذَلِكَ تَخْرِصًا †[He said that forging a lie]. (A.) And أَخْرِصَ الْقَوْلَ (A, K, TA.) and تَخْرِصَهُ (A,) †He forged the saying. (A, K, TA.) — خَرِصَ (S, K,) aor. 2, (K,) inf. n. خَرِصَ (S, A,) He (a man) was hungry and cold: (S, A;) or hungry in cold. (K.) Being hungry without being cold is not termed خَرِصَ: but being cold without being hungry is termed خَصِرَ. (S.)

5: see 1, in four places, near the end.

8: see 1, near the end.

خَرِصَ (S, A, Mshb, K) and خَرِصَ (S, K) A ring: (Mshb:) or a ring of gold, and of silver: (S, K:) or an ear-ring with one bead, (A, TA.)

of the kind called قُرْط: (TA:) or the ring of a قُرْط: (K:) or a small ring; one of the ornaments of women; (Sh, K;) in the form of the قُرْط or some other thing: (Sh:) pl. خَرِصَان. (S, K.) [Hence,] مَا تَمْلِكُ فَلَانَةَ خَرِصًا meaning †Such a woman has not in her possession anything. (A.)

خَرِصَ a subst. from خَرِصَ as explained above; (S, A, Mshb, K;) Conjectural computation of quantity: (ISH:) or quantity computed by conjecture of the fruit upon palm-trees. (A, Mgh.) You say, كَمْ خَرِصَ تَخْلِكَ [What is the conjectural computation of the quantity, or the quantity computed by conjecture, of the produce of thy palm-trees?]. (TA.) And كَمْ خَرِصَ أَرْضِكَ [What is the conjectural computation, or the quantity computed by conjecture, of the produce of the palm-trees of thy land?]. (S, A, K.) — See also خَرِصَ. — And see خَرِصَ.

خَرِصَ A man hungry and cold: (S, TA:) or hungry in cold: (K:) and خَارِصٌ signifies the same. (TA.) [See also خَصِرَ.]

خَرِصَةٌ Food for a woman who has given birth to a child: (K:) app. a dial. var. of خَرِصَةٌ. (TA.)

خَرِصَانٌ: see the next paragraph.

خَارِصٌ One who computes by conjecture the quantity of the fruit upon palm-trees: pl. خَرِصَان. (A, TA.) — †A liar; (Mshb, TA;) as also خَرِصَان. (S, A, Mshb, TA.) قَتَلَ الْخَرِصَانُونَ, in the Kur [li. 10], (TA,) means, †Slain be the liars; (Fr, Zj, A, Bd, TA;) i. e., cursed be they; (Bd;) who say that Mohammad is a poet, and the like thereof, conjecturing that which they know not: (Fr, TA:) or it may mean, they who only opine, and do not ascertain; and therefore act according to that which they know not. (Zj, TA.) — See also خَرِصَ.

خرط

1. خَرَطَ الْوَرَقَ (S, Mshb,) aor. 2 and 3, inf. n. خَرِطَ (Mshb,) He rubbed off the leaves (S, Mshb) from the branches, (Mshb,) by grasping the upper part, and passing the hand along it to the lower part. (S.) — خَرَطَ الشَّجَرَ, aor. as above, (K,) and so the inf. n., (TA,) He pulled off the leaves, (K, TA,) and the bark, or peel, (TA,) from the trees (K, TA) with his hand [in the manner above described]. (TA.) It is said in a prov., دُونَهُ خَرِطَ [Before one can attain it he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it: i. e. he has to perform what will be extremely difficult, if not impossible]. (S, TA. [In the S and L in art. خَرِطَ الْعَنْقُودَ, we find دُونَهُ.]) You say also, خَرِطَ الْعَنْقُودَ He pulled off the grapes, or the like, from the bunch with all his fingers: (AHeyth:) or he put the bunch in his mouth and drew forth its stalk bare; as also أَخْرِطَهُ. (K.) It is said of Mohammad, كَانَ يَأْكُلُ الْعَنْبَ خَرِطًا [He used to eat grapes by putting the bunch in his mouth and drawing forth its stalk bare: or by stripping

them off with all his fingers]. (TA.) — خَرَطَ الْعُودَ, aor. as above, (S, K, TA) and so the inf. n., (S,) He removed the bark, or peel, from the wood, or stick, (S, K,) and planed it, or made it even, (K,) with the مِخْرَط, which is also called بَلَط and بَلَط, (TA in art. بَلَط,) or with his hand. (TA in the present art.) — [Hence, in modern Arabic, He turned the wood, or stick; i. e., shaped it, or made it round, with a lathe.] — خَرَطَ الْحَدِيدَ, inf. n. as above, He made the iron long, like a column, or pole, or rod. (S.) — خَرَطَ الْجَوَاهِرَ He collected the jewels in a خَرِيطَةٌ [q. v.]. (MF.)

4. أَخْرَطَ الْخَرِيطَةَ He bound, or made fast, the خَرِيطَةٌ [q. v.]; or closed it by inserting its loops one into another; syn. أَشْرَجَهَا. (S, K, TA.)

7. أَخْرَطَ [It (a piece of wood, or a stick,) had its bark, or peel, removed, and was planed, or made even, with the مِخْرَط, (as appears from what here follows,) or with the hand: see 1.] — [And hence,] أَخْرَطَ جَسَدَهُ †His body became slender; (S, K, TA;) as though it were barked and planed (مِخْرَط) with the مِخْرَط. (TA.)

8: see 1. — [Hence,] أَخْرَطَ سَيْفَهُ (S,) or السَّيْفَ (Mgh, K,) †He drew his sword, or the sword, (S, Mgh, K,) from its scabbard. (Mgh, TA.)

خَرَاطَةُ The parings, or shavings, that fall from the work of the خَرَّاط; like نَجَارَةٌ and نَجَاتَةٌ. (TA.) — What falls from a bunch of grapes, or the like, when the fruit is pulled off with all the fingers. (AHeyth.)

خَرَّاطَةُ The art, or craft, of the خَرَّاط. (K.)

خَرِيطَةٌ A receptacle, (S, K,) [a pouch,] or thing like a كَيْس [or purse], (Lth, Mshb,) of leather, (Lth, S, Mshb, K,) or of rag, (Lth,) or other material, (S, K,) which is bound, or made fast, or closed by the insertion of its loops one into another, (يُشْرَجُ, Lth, S, Mshb, K,) upon its contents: (Lth, S, K:) pl. خَرَائِطُ. (Mshb.) — Also A thing likened thereto, which is made for the letters of the sultan, and of prefects, or agents, to be sent therein. (Lth, L.) — Also A similar thing [which was formerly, in the time of paganism,] put upon the head of the she-camel [that was] confined [to perish] at the tomb of a dead person. (Lth.) — [Also The pod, or oblong capsule or pericarp, of sesamum and the like: pl. as above. Used in this sense by writers on botany, and in the spoken language of the present day.] — See also بَدَادُ.

خَرَّاطِيٌّ [A maher, or seller, of خَرَائِط, pl. of أَخْرِطَ]; a rel. n. formed from a pl., like أَخْرِطِيٌّ. (TA.)

خَرَّاطٌ One whose occupation is to remove the bark, or peel, of wood, or sticks, and to plane it, or make it even, (K,) with the مِخْرَط, which is also called بَلَط and بَلَط, (TA in art. بَلَط,) or with the hand. (TA in the present art.) — [Hence, in modern Arabic, A turner of wood &c.]

مَخْرُوطٌ The iron instrument with which the **خَرَّاطٌ** performs his work; also called **بَلَطٌ** and **بَلْطٌ**. (TA in art. **بلط**, q. v.)

مَخْرُوطٌ [pass. part. n. of 1]. — †A man (TA) having a scanty beard: (K, TA:) [or you say,] **رَجُلٌ مَخْرُوطٌ اللَّحْيَةِ** †A man having a beard in which is length without breadth. (S.) And **لَحْيَةٌ مَخْرُوطَةٌ** †A beard that is scanty in its side, (K,) or, correctly, in its two sides, (TA,) and lank and long in the part on and beneath the chin. (K.) — †A face in which is length (K, TA) without breadth. (TA.) You say, **رَجُلٌ مَخْرُوطٌ الْوَجْهِ** †A man whose face has length without breadth. (S.) — **بُتْرٌ مَخْرُوطَةٌ** †A narrow well. (A, TA.) — [**مَخْرُوطٌ** and **مَخْرُوطَةٌ**, in mathematics, signify *A conc.*]

مَخْرُوطَةٌ: see what next precedes.

[**مَخْرُوطِيٌّ**, in mathematics, *Coniculus*.]

خروط

Q. 1. **خَرْطَمَةٌ** (K,) inf. n. **خَرْطَمَةٌ** (TK,) *He hit, or struck, his خَرْطُومٌ* [or nose, &c.]: or he twisted it. (K.)

Q. 3. **اِخْرَنْطَمَ** *He (a man, TA) elevated his nose: (K:) or twisted it, and was silent, in his anger: (TA:) and was proud and angry, (K, TA,) raising his head. (TA.)*

خَرْطَمٌ and **خَرْطَمٌ**: see **خَرْطُومٌ**.

خَرْطَمَانٌ Long, or tall: (JK, K:) or long-nosed. (TA.) And *A man having a large nose.* (IKh, IB.)

خَرْطُومٌ The nose, (AZ, JK, S, Msh, K,) [properly,] accord. to Th, of a beast of prey: (TA:) or the fore part thereof: (K:) or a large, or an elevated, nose: (MA:) or the part upon which a man contracts, or closes, the **حَنَكَانٌ** [or upper and lower portions of the mouth]: as also **خَرْطَمٌ**; (K:) sometimes, by poetic license, written **خَرْطَمٌ**: (TA:) or it signifies also the part upon which contracts, or closes, the front of the **حَنَكَانٌ**: (JK:) [and a snout: often used in this sense; and so, in describing the fish termed **كُوسَجٌ**, in the S and K:] and the proboscis of an elephant; and, as being likened thereto, of a flea: (Th, TA:) pl. **خَرْطَامِيرٌ**. (Mgh.) **سَنَسَمَهُ عَلَى الْخَرْطُومِ**, in the Kur [lxviii. 16], means *[We will brand him] upon the nose*; the nose of a man being thus termed metaphorically: (ISd, TA:) or it is like the phrase **جَدَعْتُ أَنْفَهُ**; and means *[we will stigmatize him with indelible disgrace; the term خَرْطُومٌ, which signifies the "proboscis" of an elephant, being applied to his nose because it is regarded as unseemly: (Er-Rāghib, TA:) or it means [we will brand him] upon the face. (Fr, Th, TA.) — [Hence, †A spout. You say] **خَرْطُومٌ لَهُ** †The **إِبْرَيْقُ** *is a vessel having a spout*. (Mgh in art. **برق**, and Bq and Jel in lvi. 18.) — [Hence also, †The pointed toe of a boot and the like: pl. as above: see **مَخْرُوطَةٌ**, below. — And app.*

†The point of a sword: whence,] **ذُو الْخَرْطُومِ** the name of a certain sword. (K.) — [Hence, also,] **خَرْطَامِيرُ الْقَوْمِ** †The chiefs of the people or party; (JK, S, K, TA;) those who are made the foremost of the people or party, in affairs, (JK, TA,) and in the military forces. (JK.) — Also Wine: (JK, S:) or wine that quickly intoxicates: (K:) and the juice that first flows from the grapes, before they are trodden. (K.)

خَرْطَامِيرٌ A woman advanced in age. (M, K.)

[**مَخْرُوطٌ** †Elongated like a snout or nose; and so, app., **مَخْرُوطٌ**: see a verse cited voce **مَتَاوَجٌ**. Hence,] **خَفٌّ مَخْرُوطٌ** [in the sing. **خَفٌّ مَخْرُوطٌ** (occurring in the K in art. **فَقَعٌ**) i. q. **ذَاتٌ** †**خَرْطَامِيرٌ**; i. e. †[Boots] having their fore parts pointed. (TA.)

مُخْرَنْطَمٌ: see the next preceding paragraph.

— Also *Angry and proud, with his head raised: (S:) or angry when his nose is twisted. (JK.)* [See **أَنْبَاعٌ**, in art. **يُوعٌ**.]

خرج

1. **خَرَعَهُ** (S,) aor. **خَرَعَ**, (K,) inf. n. **خَرْعٌ** (S, K,) *He cut it, or divided it, lengthwise; slit it; split it; (S, K;) as also* **اِخْرَعَهُ**. (K.) — **خَرَعَ أُذُنٌ** **النَّشَاةِ**, aor. and inf. n. as above, *He slit the ear of the sheep, or goat: or he slit it in the middle, cutting the upper part thereof lengthwise, so that it became three pieces, and the middle piece hung down upon the cavity of the ear. (TA.)* — **خَرَعَهُ**, aor. **خَرَعَ**, inf. n. **خَرْعَةٌ** (IDrd, K) and **خَرْعَةٌ** (IDrd, TA,) in the K **خَرْعٌ**, which is a mistake, (TA,) and **خَرْعٌ**, (Ibn-'Abbād, K,) [and quasi-inf. n. **خَرْعٌ**, which see below,] *He was, or became, supple in the joints: (IDrd, K:) and it (a thing, TA) was, or became, soft, yielding, flaccid, flabby, lax, or fragile. (K.)* — **خَرَعَ** (S, K,) aor. **خَرَعَ**, (K,) [inf. n. **خَرْعٌ**, app. signifies the same as **خَرْعٌ** (see **خَرْعٌ**, below:) and also] *He (a man, S, IATH) was, or became, weak, or infirm; (S, IATH, K;) as also* **اِنْخَرَعَ**: (Lth, K:) *he was, or became, weak, or infirm, in body, after firmness, strength, or hardness: (IAqr:) and he (a man, Lth) was, or became, languid, or languishing, or broken in spirit; syn. اِنْكَسَرَ; as also* **اِنْخَرَعَ**: (Lth, K:) and [in like manner] **اِنْخَرَعَ** *he (a man) was, or became, relaxed, or flaccid, and weak, or infirm, and soft, or tender. (TA.)* — †*He (a man) was, or became, weak (اِسْتَرْخَى) in his opinion, after being strong. (IAqr.)* — Also, (Sh, IATH,) inf. n. **خَرْعٌ** (Sh, K,) †*He (a man, Sh, IATH) became confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, in consequence of shame, or fear, or grief, or the like. (Sh, IATH, K.)* Hence the saying of Abou-Tālib, when death overtook him, [and he was urged to make profession of El-Islām,] **لَوْ لَا رَهْمَةٌ أَنْ تَقُولَ قُرَيْشٌ** †[*Were it not for fear that Kureysh would say, "Confusion," &c. "put him into a state from which there was no escape for*

him," I would do what thou desirest]. (TA.) — **خَرَعَتِ الشَّخْلَةُ** *The palm-tree lost the stumps of its lopped branches [from its trunk, which thus became comparatively smooth]. (S, K.)*

5: see 1: — and 7.

7. **اِنْخَرَعَ** *It became cut, or divided, lengthwise; it became slit, or split; it slit, or split. (S.)* And **اِنْخَرَعَتِ الْقَنَاءُ** *The spear-shaft split, and broke into pieces, or into small pieces. (K.)* — *I. q. اِنْخَلَعَ; (K;) a dial. var. of the latter; as in the phrase اِنْخَرَعَتْ كَتِفُهُ [His shoulder-blade became dislocated]. (S.)* You say also, **اِنْخَرَعَتِ أَعْضَاةُ الْبَعِيرِ** *The limbs of the camel became displaced; as also* **اِنْخَرَعَتْ**. (TA.) — See also two significations above, voce **خَرَعَ**, in two places. — [Whence,] **اِنْخَرَعْتُ لَهُ** †*I became gentle, or mild, to him. (TA.)*

8. **اِخْرَعَهُ**: see 1, first signification. — *He broke it off; namely a branch, or piece of wood, from a tree. (TA.)* — *He cut it off for himself; or took it; namely, a man's property, &c. (TA.)* — *He acted treacherously towards him, (Abou-Sa'eed, K,) and took of his property; (K;) as also* **اِخْتَرَعَهُ**, with **ز.** (TA.) — *He expended it; exhausted it; caused it to pass away and come to an end, or to cease; or made an end of it. (ISH, K.)* — **اِخْتَرَعَ الدَّابَّةَ** *He made use of, or rode, the beast of another person for some days, and then restored it. (Ibn-'Abbād, K.)* — *He did it, or produced it, without premeditation; syn. اِرْتَجَلَهُ: (TA:) or اِسْتَقَّه [app. here meaning he constructed it, or founded it, (بَنَاهُ) without premeditation; this meaning being one assigned to اِسْتَقَّه in its proper art. in the TA]: (S:) or he originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything preexisting; syn. اَنْشَأَهُ (S, O, K,) and اِبْتَدَعَهُ (S, O,) or اِبْتَدَأَهُ (K.)* You say, **اِخْتَرَعَ اللَّهُ الْأَشْيَاءَ** *God originated, brought into existence, or created, the things [that exist], without any means, or second cause. (TA.)* And **اِخْتَرَعَ بَاطِلًا** *He forged a falsehood. (A, TA.)*

خَرَعَ *A mark in the ear of a sheep or goat; the upper part [أَعْلَى, for which we find in the CK اَعْلَى] of the animal's ears being cut (يُقَطَّعُ, in the CK تُقَطَّعُ) lengthwise, so that the ear becomes three pieces, and the middle piece hangs down upon the cavity of the ear. (K, TA.)* — *Suppleness of the joints: (IDrd, K:) and softness, yieldingness, flaccidity, flabbiness, laxness, or fragility, (S, K,) in a thing. (S.)* [See **خَرْعٌ**.] — *Conardice; and weakness, or feebleness, and languor, or languidness; in a man. (TA.)* [See also **خَرْعٌ**.]

خَرْعٌ (S, K) and **خَرْبَعٌ** (K) *Weak, or infirm; (S, K;) applied to a man: (S:) anything weak; and soft, yielding, flaccid, flabby, lax, or fragile: (O:) also the former, applied to a young camel,*

weak; or, as some say, small, that is [or may be] raised, or lifted: and, applied to a branch, soft, tender, or supple. (TA.)

خَرْعَة a subst. from اخْتَرَعَ الشَّيْءُ signifying ارتَجَلَهُ [i.e.; app. meaning A thing done, or produced, without premeditation; &c.; like بَدَعَة from ابتَدَعَهُ, a syn. of اخْتَرَعَهُ, q. v.]. (TA.)

خَرْعُ: see خَرْعٌ.

خَرْعٌ Any weak, bending plant, of whatever kind it be: (Aṣ, Ṣ:) any plant weak, or fragile, (قَصِيفٌ) and sappy, whether it be a tree or a herb: (TA:) a plant weak by reason of its softness, or tenderness, and sappiness. (Sgh.) [See also خَرْعٌ.] — Hence, as some say, (TA,) [The ricinus communis; common palma Christi; or castor-oil-plant;] a certain plant, (S, Mṣb, K,) well known, (S,) soft, tender, or pliant, (Mṣb,) not serving for pasturage, (K,) bearing a berry resembling sparrows' eggs, called التَّيْسِيمُ الهِنْدِيُّ; accord. to Ibn-Jezleh, the best thereof is that called البَحْرِيُّ; it has the property of loosening phlegm, and it is useful for counteracting the colic and palsy and the [disease in the face called] نَقْوَة, the dose extending to a مثقال. (TA.) The word is of the measure فَعُولٌ; (Mṣb;) and J says [in the Ṣ] that there is no other word of the same measure except عَنَوْدٌ, which is the name of a certain valley; but to this have been added ذُرُودٌ, the name of a certain mountain; and عَنَوْرٌ, the name of a certain valley, and not a mistranscription of عَنَوْدٌ; and جَدُولٌ, a dial. var. of عَنَوْدٌ.

(TA.) — [Hence also] امْرَأَةٌ خَرْوَعَةٌ A beautiful, and soft, or tender, woman: and [the pl.] خَرْوَعٌ, applied to women, signifies [the same, or merely] beautiful. (TA.) — And خَرْوَعٌ is likewise applied to youth, or youthfulness, and to life, meaning † Soft, or delicate. (TA.)

خَرْعٌ: see خَرْعٌ. — Anything that quickly breaks. (TA.) — Soft; applied to a lip (شَفَّة): (TA:) and pendulous; applied to the lip of a camel. (S, K.) — Applied to a woman, (S, Mṣb, K, TA,) Youthful, and soft, tender, or delicate: or beautiful: (TA:) or that walks with an affected bending of the body, and with softness, or delicacy: (Mṣb:) or that affects a bending of the body by reason of softness, or delicacy; (Aṣ, S, K;) as also خَرْيَعَةٌ and خَرْوَعٌ: (Ibn-'Abbād, K:) or † vicious; or immoral; or an adulteress; or a fornicatress; (S, K;) but this explanation is disallowed by Aṣ: (S:) or † that does not repel the hand of a feeler, or toucher; as though she were gentle, or mild, (تَنْخَرْعُ) to him; as also with ة: or hard, or † impudent, not caring for what is said or done, and inordinately brisk, lively, or sprightly: pl. خَرْوَعٌ and خَرْائِعٌ and خَرْعٌ. (TA.) Also † One who induces, or is an object of, suspicion; because such a person fears, and is therefore as though he were weak. (TA.) — Also, [as a subst.,] A branch; because of its softness, or tenderness, and its bending. (TA.)

خَرْاعَةٌ a dial. var. of خَلَاعَةٌ, which is syn. with

دَعَارَةٌ [i. e. Vice, or immorality; or vicious, or immoral, conduct; &c.]. (S.)

شَاةٌ مَخْرُوعَةٌ A sheep, or goat, having the mark termed خَرْعٌ [q. v.] in the ear. (K.)

خَرْعٌ

خَرْعٌ (K) and خَرْعَةٌ (TA) and خَرْعُوبٌ (K) and خَرْعُوبَةٌ (K) A branch, or twig, until a year old; or of a year's growth: or fresh, or juicy, and tall: (K, TA:) or (TA) soft, or tender, and of recent growth, (K, TA,) that has not yet become hard: (TA:) or † خَرْعُوبٌ [is an epithet, and] signifies a bending branch or twig. (S.) [Compare خَرْعٌ, and خَرْوَعٌ, and خَرْيَعٌ.] — Also, [i. e. all the words above,] (K,) or خَرْعَةٌ [only], (TA,) A young woman of goodly make, soft, or tender: (K:) or a young woman large in body, and of goodly make: or soft, or tender, and pliant: (TA:) or fair, tender, or pliant, fat, large in body, fleshy, with small, or delicate, bones: (K:) or fair: (TA:) or soft, or pliant, in the waist, and tall: (Aṣ, TA:) or large in the body, and fleshy: (TA:) or † خَرْعُوبَةٌ and خَرْعَةٌ signify a girl slender in the bones, (S, TA,) having much flesh, (TA,) and soft, or tender: (S, TA:) or a young woman of goodly stature, resembling a twig (خَرْعُوبَةٌ) of a year's growth. (Lth, TA.) And خَرْعٌ signifies A soft, or tender, body. (TA.) And A tall and fleshy man. (K.)

خَرْعَةٌ: see above, in three places.

خَرْعُوبٌ: see خَرْعٌ, in two places. — Also A tall and well-made camel: (S:) or a tall and large she-camel: and one having much milk. (K.)

خَرْعُوبَةٌ: see خَرْعٌ, in two places. — Also A piece of a gourd, and of a cucumber, and of ful; as in the L &c.: in the K written خَرْعُوبَةٌ. (TA.)

خَرْفٌ

1. خَرْفٌ (S, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. خَرْفٌ (Mṣb, K) and مَخْرَفٌ and خَرَفٌ and خَرَفٌ; (K;) and † اخْتَرَفٌ; (S, Mṣb, K;) He gathered, or plucked, fruit: (S, K:) or cut it off. (Mṣb.) Accord. to the M, خَرْفُ الشَّخْلِ signifies He cut off the fruit of the palm-trees: and accord. to AḤN, † اخْتَرَفٌ signifies the picking up the fruit of the palm-trees, whether unripe or ripe. (TA.) — خَرْفٌ فَلَانًا, (K,) aor. ʔ, inf. n. خَرْفٌ (TA,) He picked up, for such a one, dates (تَمَرًا), or fruit (فَرَسًا), accord. to different copies of the K: from Sh. (TA.) — خَرْفٌ مِنْ هَاهُنَا وَمِنْ هَاهُنَا, said of a lamb, means He depastures, and eats, from this place and from this. (Mṣb, TA.) — And خَرْفٌ, said of a man, (JK, TA,) aor. ʔ, (JK,) or ʔ, (TA,) He took of the طَرَفُ [app. meaning the choice part] of the fruits. (JK, TA.) — خَرْفٌ also signifies He remained, stayed, or abode, in the [season called] خَرْيَفٌ: (Ham p. 676:) and in like manner, † اخْرَفُوا they remained, stayed, or abode, in a place during their

خَرْيَفٌ. (TA.) You say, خَرَفُوا فِي حَائِطِهِمْ They remained, stayed, or abode, in their حَائِطٌ [or garden, or walled garden of palm-trees,] in the time of the gathering of the fruits. (TA, from a trad. of 'Omar.) — خَرْفْنَا We were rained upon by the rain called الخَرْيَفُ. (S, K.) And خَرْفَتِ الْأَرْضُ (S,) inf. n. خَرْفٌ (TA,) The land was rained upon by the rain so called. (S, TA.) And خَرْفَتِ الْبَهَائِمُ The beasts were rained upon by the rain so called: or had that upon which they might pasture produced for them by that rain. (TA.) — خَرْفٌ, aor. ʔ, He (a man, TA) was, or became, fond of, or addicted to, the eating of خَرْفَةٌ (K,) i. e. gathered, or plucked, fruit (S, K, TA) of the palm-tree. (TA.) — خَرْفٌ (S, L, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. خَرْفٌ; (S, Mṣb;) and خَرْفٌ, aor. ʔ; and خَرْفٌ, aor. ʔ; (K;) He (a man, S, Mṣb) doted; or was, or became, corrupted, rendered unsound, or disordered, in his intellect; (S, Mṣb, K;) in consequence of old age. (S, Mṣb.) [The first of these three verbs, in the present day, is used as meaning He doted; told stories such as are termed خَرْافَاتٌ, i. e. fictions, &c.; and talked nonsense: as also † خَرْفٌ.] — خَرْفَتُهُ أَخَارِيفٌ [app. Stories such as are termed أَخَارِيفٌ, i. e. خَرْافَاتٌ, or fictions, &c., caused him to dote, or talk nonsense]. (JK, TA.) [Mentioned in the former immediately after خَرْافَةٌ explained as meaning "a fiction that is deemed pretty." See also 4.)]

2. خَرْفَةٌ, inf. n. تَخْرِيفٌ, He attributed to him خَرْفٌ (K, TA,) i. e. [dotage; or] a corrupt, an unsound, or a disordered, state of intellect. (TA.) — See also 1, near the end of the paragraph.

3. خَرْافٌ (K,) inf. n. مَخَارَفَةٌ and خَرِافٌ (TA,) He bargained, or made an engagement, with him, for work, for the خَرْيَفُ [or autumn]; (K;) from الخَرْيَفُ, like الشَّهْرُ from الشَّهْرُ; (O, TA;) as also عَامِلُهُ مَخَارَفَةٌ (S, TA) and خَرِافًا: and so اسْتَأْجَرَهُ مَخَارَفَةً and خَرِافًا [He hired him, or took him as a hired man or a hireling, for the autumn]. (Lth, TA.)

4. اخْرَفٌ, said of the palm-tree, It attained, or nearly attained, the time for its fruit to be cut off. (JK, K.) — And, said of a people, or party, They entered upon the [season called] خَرْيَفٌ. (S, K.) See also 1. — اخْرَفَتْ, said of a ewe, or she-goat, She brought forth in the [season called] خَرْيَفٌ. (S, K.) — Said of a she-camel, She brought forth in the like of the time [of the year] in which she became pregnant (S, K) in the preceding year: so says El-Umawee: (S:) [or, so applied, it means the same as when said of a ewe or she-goat; for] the epithet applied to her in this case is † مَخْرَفٌ; (S, K;) but this is more correctly explained as signifying, applied to a she-camel and to a ewe or she-goat, that brings forth in the خَرْيَفُ. (TA.) — Also, said of ذُرَّةٌ [or millet], It became very tall. (JK, Ibn-'Abbād, K.) — اخْرَفَهُ نَخْلَةً He assigned to him a palm-tree of which he should cut, or gather, the fruit. (Lth, K.) — Also, (said of anxiety, JK, or of time,

or fortune, TA,) *It corrupted him, or disordered him; (K, TA;)* [app., in his intellect; or caused him to dote; as is indicated in the JK;] namely, an old man. (JK.)

8: see 1, first and second sentences.

خَرْفٌ *A corrupt, an unsound, or a disordered, state of the intellect; dotage.* (S. [See **خَرْفٌ**, of which it is the inf. n.]) = The [bad sort of] *dates called* **خَرْفٌ**. (K, TA.)

خَرْفٌ *Corrupted, unsound, or disordered, in his intellect, (S, Mgh, K,) in consequence of old age; doting: (S, Mgh;)* fem. with ة. (TA.)

خَرْفٌ *A time of going forth of camels, (Nh,) or of men, (O, K,) to the [herbage of the season called] خَرْفٌ: so in the saying of El-Járood, يَا رَسُولَ اللَّهِ قَدْ عَلِمْتُ مَا يَكْفِينَا مِنَ الظَّهْرِ ذُوْدُ نَابِي [O Apostle of God, verily thou knowest that a number such as is termed ذُوْد, of camels for riding or carriage, whereon we come in a time of going forth &c., is not sufficient for us]. (Nh, O, K.)*

خَرْفَةٌ *Gathered, or plucked, fruits; (S, Mgh, K;) and particularly of the palm-tree: (TA;) and خَرْفَةٌ signifies the same. (Mgh, K, TA. [See also خَرْفٌ.]) It is said in a trad., الثَّمَرُ خَرْفَةُ الصَّائِمِ [Dates are the gathered fruit of the fuster]; (S, TA;) because breaking the fast upon them is approved: and in another, التَّخْلَةُ خَرْفَةُ الصَّائِمِ, meaning The palm-tree is that of which the fruit is eaten by the fuster. (TA.) See also مَخْرَفٌ, last sentence.*

خَرْفِيٌّ *The جَلْبَان, (i. e. جَلْبَان, or جَلْبَان, &c., accord. to different copies of the K, [see art. جَلْب],) a well-known grain or seed, (AHn, K,) of the kind called قَطَانِي [i. e. pulse]: (AHn;) an arabicized word, from خَرْفِي, (AHn, K,) which is Persian; also called خَلَر. (AHn.)*

خَرْفِيٌّ and **خَرْفِيٌّ**: see what next follows.

خَرْفِيٌّ and **خَرْفِيٌّ**, (S, Mgh, K,) the latter a contraction of the former, (Mgh,) and **خَرْفِيٌّ**, (K,) *Of, or relating to, the season called خَرْفٌ; (S, Mgh, K;) and applied to the rain of that season; (JK;) rel. ns. from الخَرْفُ; (S, Mgh, K;) irregularly formed. (S, Mgh.)*—The first also signifies *The increase (تَبَاج) [of sheep and goats] in the end of the [season called] قَيْظٌ. (Abou-Naqr, TA voce صَفَرِيٌّ, q. v.)*

خَرْافٌ and **خَرْافٌ** *The time of the gathering, or plucking, of fruits: (Ks, K;) like خَصَادٌ and خَصَادٌ [&c.]. (TA.)*—Also inf. ns. of **خَرْفٌ** in the first of the senses explained above. (K.)

خَرْافٌ: see the next preceding paragraph: and see **مَخْرَفٌ**, last sentence.

خَرْوِيٌّ *A lamb; syn. حَبَل [q. v.]: (S, Mgh;) or the male young one of the sheep-kind: or such as has pastured, and become strong: (Lth, K;) younger than the جَذَع: (Lth, TA;) so called because it depastures from this place and this:*

(Mgh, TA: [see 1:]) fem. with ة. (K;) pl. (of pauc., TA) **أَخْرَفَةٌ** and (of mult., TA) **خَرْفَانٌ**. (Mgh, K, TA.) The latter pl. is sometimes used as meaning *Young and ignorant persons; like as كِبَاشٌ is used as meaning aged and learned persons. (TA.)* And hence the prov., **كَأَخْرَفٍ** *أَيْنَمَا أَتَا أَتَا عَلَى نَبْوٍ [Like the lamb: wherever he reclines, he reclines upon wool]: (JK, TA: but in the latter, اتكى:) applied to him who leads a soft and delicate life. (TA.)*—Also, (sometimes, S,) *A colt; the male offspring of a mare; when he has attained the age of six months, or seven months; (S, K;) a meaning assigned to it by As, in the "Book of the Horse;" but unknown to Abu-l-Ghouth: (S;) or, until a year old: (ISK, K;) it is said by some to be applied to a horse: in the L it is said that the خَرْوَف of horses is such as is brought forth in the [season called] خَرْفٌ: but Khálid Ibn-Jebelch says that it means such as pastures upon the [herbage of the season called] خَرْفٌ: and Suh thinks that it is an epithet applied to a horse, and any beast, as meaning that depastures the trees and herbage. (TA.)*

خَرْفِيٌّ *Fresh ripe dates, (K, TA,) or fruits [in general], (S, TA,) gathered, or plucked; (S, K, TA;) as also مَخْرَفٌ. (S, TA. See also مَخْرَفٌ, last sentence. [And see خَرْفَةٌ.])*—And hence, *Fresh milk; milk recently drawn from the udder. (Hr, TA.)*—Palm-trees (نَخْلٌ) whereof the quantity of the fruit that is upon them is computed by conjecture. (K. [See also خَرْافٌ, voce خَرْفَةٌ.])—[The autumn;] one of the divisions of the year, (S, Mgh,) the division (Mgh) [consisting of] three months between the end of the قَيْظ [or summer] and the beginning of the شِتَاء [or winter], (Lth, K,*) in which the fruits are gathered. (Lth, S, Mgh, Mgh, K.)—And hence, (Mgh, TA,) *A year: (Mgh, K, TA;) so in the saying, مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَهُ اللَّهُ مِنْ النَّارِ أَرْبَعِينَ خَرْفًا أَوْ سَبْعِينَ [Whoso fasteth a day in the way of God, God will remove him from the fire of Hell] to the distance of a journey of forty years, or seventy. (Mgh: and similar exs. are given in the TA, from three trads.: see also an ex. voce إِنْ.)*—Also *The rain of the season so called: (S, K;) or the rain, (JK,) or the first of the rain, (K,) in the beginning of the شِتَاء [or winter], (JK, K,) which comes at the time of the cutting off of the fruit of the palm-trees: then follows the وَسْبِي, at the coming in of the winter; then, the رَبِيع; then, the صَيْف; and then, the حَبِيع: so says As: El-Ghanawec says that the خَرْف is between the [auroral] rising of the شَعْرَى [or Sirins, which commenced, in central Arabia, about the epoch of the Flight, on the 13th of July, O.S.] and the [auroral] setting of the العَرْقُوتَان [or العَرْقَان, the 26th and 27th of the Mansions of the Moon, commencing, in the same region and period, on the 8th and 21st of Sept., O.S., and continuing thirteen days]: El-Ghowr and Rekeeyeh [? (imperfectly written)] and El-Hijáz are all rained upon by the خَرْف; but Nejd is not: AZ says, the first rain is the وَسْبِي; then*

follows the شَتَوِي; then, the دَنْبِي; then, the صَيْف; then, the حَبِيع; then, the خَرْف: and therefore the year is made to consist of six seasons: accord. to AHn, [who seems in this matter to differ from most others,] **الخَرْف** is not originally the name of the division of the year; but the name of the rain of the قَيْظ [or summer]; and then the season was named thereby. (TA.) [See also نَوْء.]—[Also *The herbage of the season so called, or of the rain so called; like as رَبِيعٌ signifies the "herbage of the season, or of the rain, so called."* So in the phrase used by Khálid Ibn-Jebelch (in explaining the word خَرْوَف, مَا خَرْفِ رَعَى الخَرْفِ] *Such as pastures upon the خَرْف*.]—Also, accord. to AA, (TA,) *A rivulet, streamlet, or small chunnel for irrigation. (JK, K, TA.)*

خَرْافَةٌ i. q. **خَرْفَةٌ**, q. v. (Mgh, K.)—Hence **خَرْافَاتٌ** meaning *Stories that are deemed pretty: similar to فَكَاةٌ from فَكَاةٌ: (Mgh:)* [or] **خَرْافَةٌ** was the name of a man, (S, Mgh, K,) of [the tribe of] 'Odhrab, (S, K,) whom the Jinn (or Genii) fascinated, (S, Mgh, K,) as the Arabs assert, (Mgh,) and carried off, (TA,) and who related what he had seen, (S, Mgh, K,) of them, when he returned, (Mgh,) and they pronounced him a liar, and said, (S, Mgh, K,) of a thing that was impossible, (Mgh,) **خَرْافَةٌ** [a story of Khuráfah]: (S, Mgh, K;) but it is related of the Prophet, that he said, **خَرْافَةٌ حَقٌّ**, (S, Mgh,) meaning *What Khuráfah relates [as heard] from the Jinn [is true]: (Mgh:)* the ر is without teshdced; and the article ال is not prefixed, because the word is determinate [by itself], unless one mean thereby **خَرْافَاتٌ** as signifying *fictional night-stories: (S:)* or **خَرْافَةٌ** signifies *a fictitious story that is deemed pretty: (Lth, K:)* [and **أَخْرَافٌ** app. signifies the same as **خَرْافَاتٌ**, as though its sing. were **أَخْرُوفَةٌ**, like as **أَسَاطِيرُ** and **أَحَادِيثُ**, which have similar meanings, are pls. of which the sings. are said to be **أُسْطُورَةٌ** and **أَحْدُوثَةٌ**:] see 1, last signification.

خَرْوَفَةٌ: see what next follows.

خَرْوَفَةٌ and **خَرْوَفَةٌ** *A palm-tree (نَخْلَةٌ) of which a man gathers, or plucks, the fruit for himself and his household; as also مَخْرَفٌ: (AHn:) or a palm-tree which one takes for the picking up of its fresh ripe dates: (Sh, O, K:) or the latter signifies a palm-tree of which the fruit is cut off; being of the measure فَعْوَةٌ in the sense of the measure مَفْعُونَةٌ: and the former is said to signify one that is set apart for its fruit that is [to be] gathered, or plucked: (TA:) or a selected palm-tree: (JK:) and its pl. is **خَرْافَاتٌ**: (JK, TA:) or **خَرْافَاتٌ** signifies *palm-trees whereof the quantity of the fruit that is upon them is computed by conjecture. (AZ, S, K. [See also خَرْفٌ.])* Also, the former, [A palm-tree set in the manner described in the following explanation:] *one's digging, for a palm-tree, in a water-course, or channel of a torrent, in which are pebbles, until reaching hard ground, and then filling up the hollow with sand, and setting the palm-tree therein. (O, K.)**

خَارِفٌ *A keeper, or watcher, of palm-trees:* (K:) pl. خَرَّافٌ. (TA.)

أَخَارِفٌ: see خُرَافَةٌ; and see 1, last signification.

مَخْرَفٌ *The place of the gathering, or plucking, or cutting off, of fruit.* (Msb.) *A place of abode of a people, or party, during their خَرِيف.* (TA.) [It is there added, "as though formed from أَخْرَفُوا, by the rejection of the augmentative letter:" but it is rather to be regarded as regularly formed, from خَرَفُوا: see 1.] — Also *A garden;* (Mgh, TA;) and so مَخْرَفَةٌ: (S, K:) or *a garden of palm-trees;* as also مَخْرَفٌ and مَخْرَفَةٌ: (TA:) *a single palm-tree:* or *a few palm-trees, up to ten;* more than these being termed بُسْتَانٌ or حَدِيقَةٌ: (El-Harbee, TA:) see also خَرِيفَةٌ: or *a small collection of palm-trees, six or seven, which a man purchases for the fruit that is [to be] gathered, or plucked:* or *any collection of palm-trees:* (L, TA:) or *a walled garden of palm-trees:* (IAth, TA:) or *palm-trees [absolutely]:* (Mgh:) and *an avenue between two rows of palm-trees, such that one may gather, or pluck, the fruit from whichever of them he will;* (K:) as also مَخْرَفَةٌ: (Sh, K:) and, (S, Mgh, K,) as also مَخْرَفَةٌ: (S, K,) *a road,* (S, Mgh, K,) *such as is conspicuous, clear, or open:* (K:) pl. مَخَارِفٌ. (Mgh, TA.) It is said in a trad., عَائِدُ الْمَرِيضِ عَلَى مَخَارِفِ الْجَنَّةِ حَتَّى يَرْجِعَ, i. e. *The visitor of the sick is as though he were in the gardens of Paradise until he returns:* or *upon the palm-trees of Paradise;* gathering, or plucking, their fruits: or *upon the roads of Paradise:* (Mgh, TA:) or, as some relate it, عَلَى مَخْرَفَةِ الْجَنَّةِ. (TA.) [See also another explanation, and other readings, in what follows.] And it is said in a trad. of 'Omar, تَرَكْتُمْ عَلَى مَخْرَفَةٍ النَّعِيمَ (S,) or تَرَكْتُمْ (TA,) i. e. [I have left you, or ye have been left,] upon a conspicuous road, like the road of the camels, (Aṣ, S, TA,) which they have trodden with their feet so that it has become plainly apparent. (Aṣ, TA.) — Also *Gathered, or plucked, fruit of palm-trees:* (Aṣ, A'Obeyd, IAm, K:) a correct meaning, though Ikt says that the proper word in this sense is only مَخْرُوفٌ: it is like مَشْرَبٌ and مَطْعَمٌ and مَرْكَبٌ as meaning مَشْرُوبٌ and مَرْكُوبٌ and طَعَامٌ مَأْكُولٌ and may signify *fresh ripe dates gathered or plucked:* (IAmb, TA:) pl. as above. (Aṣ, &c.) So in the former of the two trads. mentioned above accord. to Aṣ and A'Obeyd: (TA:) and this interpretation is corroborated by another reading, i. e., عَلَى الْجَنَّةِ مَخْرَفَةٌ: (Mgh:) another reading is, فِي الْجَنَّةِ خَرَّافٌ: [see خَرَّافٌ:] and another, لَهُ خَرَّافٌ: (TA.) — Also خَرِيفٌ, i. e. [The visitor of the sick shall have] gathered fruits in Paradise. (TA.)

مَخْرَفٌ: see the next preceding paragraph.

مَخْرَفٌ: see 4.

مَخْرَفٌ *The thing in which fruits are gathered;*

(S, Har p. 374;) called by the Arabs خَافَةٌ: (Har ib.) *a [basket of the kind called] مَكْتَلٌ, (Msb,) or زَنْبِيلٌ, of small size, in which the best fresh ripe dates are gathered:* (O, K:) pl. مَخَارِفٌ. (A, TA.) One says, خَرَجُوا إِلَى الْمَخَارِفِ بِالْمَخَارِفِ, i. e. *They went forth to the gardens with the baskets (زَبِيلٌ) [for gathering fruit].* (A, TA.) — And hence, †The basket (زَنْبِيلٌ) in which the importunate beggar puts his food. (Har ubi supra.)

مَخْرَفَةٌ: see مَخْرَفٌ, in six places.

مَخْرُوفٌ: see خَرِيفٌ. — Also *Rained upon by the rain called خَرِيف;* pl., applied to men, مَخْرُوفُونَ: (TA:) [so, too, applied to a beast:] and so, with ة, applied to land (أَرْضُ). (Aṣ, S.)

مَخَارِفٌ *Denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good, good fortune, or sustenance;* (K:) i. q. مَخَارِفٌ: (JK, TA;) as also مَخَارِفٌ. (TA.)

خرفج

Q. 1. خَرْجَةٌ, (L, K,) inf. n. خَرْجَةٌ, (TA,) *He took it plentifully, or largely.* (L, K.) — *He made it to be of the best kind; namely, food, or meat and drink.* (Er-Riyáshee.)

خَرْجٌ: see مَخْرَجٌ: — and خَرْجٌ.

خَرَّاجٌ and خَرَّاجٌ [app. خَرْجٌ and خَرْجٌ, but in the CK خَرْجٌ and خَرَّاجٌ,] and خَرَّاجٌ and خَرَّاجٌ *A plentiful and pleasant state of life.* (K.)

خَرْجٌ *Fat, as an epithet,* (L, K,) applied to a lamb; as also خَرَّاجٌ. (L.) — See also خَرْجٌ.

خَرْجَةٌ *Goodness of food, aliment, or nutriment, or of meat and drink, with plenty.* (TA.) — Also inf. n. of the verb above. (TA.)

خَرَّاجٌ: see خَرْجٌ: — and see also خَرْجٌ.

خَرْجٌ *A flourishing and fresh condition, or softness, or tenderness, of a plant, or of herbage.* (L.) — See also what next follows.

خَرْجٌ: see خَرْجٌ. — Also *Fresh, or juicy; flourishing and fresh, or soft, or tender;* (L, K;) applied to a plant, or to herbage; and so خَرَّاجٌ and خَرْجٌ and خَرْجٌ and خَرْجٌ. (L.)

[And خَرْجٌ seems to have a similar meaning.] The rájiz [El-Ajjúz (so in a copy of the S)] says,

جَارِيَةٌ شَبَابًا خَرْجًا

[app. meaning *A girl that had attained to flourishing, or soft, or tender, youthfulness.*] (S.)

خَرَّاجٌ: see خَرْجٌ: — and خَرْجٌ: — and خَرْجٌ: — and what here follows.

مَخْرَجٌ *Ample:* (K:) applied to anything. (TA.) It is said in a trad., كَرِهَ السَّرَاوِيلَ الْمُخْرَجَةَ, *He disliked, or disapproved of, ample trousers:*

(A'Obeyd:) or they say it means *trousers reaching down to the upper part of the foot.* (S.) And you say, عَيْشٌ مُخْرَجٌ *A plentiful life.* (S.) — Also *The best of food, or of meat and drink;* and so خَرْجٌ and خَرَّاجٌ. (Er-Riyáshee.)

خرق

1. خَرَقَ, (JK, S, Mgh, Msb, K,) aor. : (Mgh, Msb, K) and ², (K,) the former of which is the more chaste, (TA,) inf. n. خَرْقٌ, (S, Mgh, Msb, KL,) *He made a hole in it, perforated it, pierced it, or bored it;* (Msb, K, KL;) syn. جَاهَهُ [in this sense, as well as in another to be explained below], (K, [in the CK, erroneously, به, جَاهَهُ]) and ثَقَبَهُ: (TA:) and *he cut it [so as to make a hole or a slit in it]:* (Msb:) and *he rent it, or tore it.* (JK, K, KL.) You say, خَرَقَ الثَّوْبَ, (JK, S, Mgh, K,) aor. : [and ²], inf. n. as above, (Mgh,) *He [made a hole in, or] rent, or tore, the garment, or piece of cloth;* (JK, K;) and الخَقُّ [the boot]; and the like. (Mgh.) And خَرَقَ الصَّخْرَةَ *He made a hole in the rock;* syn. جَاهَهُ. (A in art. جَوِبُ.) [And خَرَقَ الْحَائِطَ *He made a hole in, or through, the wall:* see خَرْقٌ, below.] And خَرَقَهُ بِالْمِثْقَالِ *He made a hole in it or through it, perforated it, pierced it, or bored it, with a drill or the like;* syn. ثَقَبَهُ. (Msb in art. ثَقَبُ.) خَرَقَ السَّفِينَةَ [He made a hole in the ship], in the Kur xviii. 70, means that he did so by taking out, from the ship, with an axe, (Ksh, Bd, Jel,) a plank, (Jel,) or two planks. (Ksh, Bd.) — [Hence,] خَرَقَ الْأَرْضَ, (JK, S, Msb,) or الْخَارَةَ, (Mgh, K,*) *He traversed, crossed, or cut through by journeying,* (JK, S, Mgh, Msb, K,) *the earth, or land,* (JK, S, Msb,) or *the desert;* (Mgh, K;) syn. قَطَعَهَا: (JK, Mgh, K,*) or جَاهَهَا: (S, Msb;) *so as to reach the furthest part thereof.* (Mgh, TA.) [See also 8.] It is said in the Kur [xvii. 39], إِنَّكَ لَنْ تَخْرُقَ الْأَرْضَ, meaning, *For thou shalt not reach the extremities of the earth:* or, accord. to Az, *thou shalt not traverse the earth in length and breadth:* (TA:) or it means *thou shalt not bore through the earth,* (Jel, TA,) *so as to reach the end thereof:* (Jel:) or *thou shalt not make a hole in the earth by thy vehement treading:* (Ksh, Bd:) accord. to one reading, لَنْ تَخْرُقَ. (Ksh, TA.) — [And خَرَقَتِ الرِّيحُ *The wind passed along:* and †blew: for] the inf. n. خَرْقٌ signifies †the passing of the wind: and †the blowing thereof. (KL.) [See also 7 and 8.] — خَرَقَ الْكَذِبَ *He forged, or feigned, the lie;* as also خَرَقَهُ. (K, TA.) It is said in the Kur vi. 100, وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ, i. e. *And they have feigned Him to have, or falsely attributed to Him, sons and daughters.* (Ksh, Bd, Jel. [See also 2.]) And خَرَقَ [alone, the object being understood], (K,) inf. n. as above, (KL,) signifies *He lied; told a lie:* (K, KL, TA:) and خَرَقَ *he forged, or feigned, a lie.* (S, K, TA.) — خَرَقَتِ الشَّاةُ, aor. : ², inf. n. خَرْقٌ, *The sheep had in its ear a خَرْقٌ, i. e. a round hole or perforation.* (Msb.) — خَرَقَ فِي, aor. : ², (JK, K,) inf. n. خَرْقٌ, (JK,) or

خَرَقَ; (TK;) and خَرَقَ, inf. n. خُرُوق; (K;) *He remained in the house, or tent, not quitting it.* (JK,*K.) — And خَرِقَ, aor. ٢, inf. n. خَرِقَ, said of a gazelle, or young gazelle, (Msb, K, TA,) when hunted, (TA,) or when overtaken by the dog, (IAqr,) *It was frightened,* (Msb, K, TA, [in the CK, يَخْرَقُ أَنْ is erroneously put for أَنْ يَفْرَقُ,]) so as to be unable to go away, (Msb,) or so as to be unable to rise, (K, TA,) and clare to the ground: (IAqr, TA:) and in like manner said of a bird, (Msb, K,) *it became frightened,* (K,) or impatient, (TA,) so as to be unable to fly away. (K, TA.) — And hence, (Msb,) the same verb, (S, Msb, K,) with the same aor., (Msb, K,) and the same inf. n., (S, Msb, K,) said of a man, (Msb,) *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect, because of fear, or of shame:* (S, Msb, K:) or *he was confounded, perplexed, or amazed,* [for يَتَبَيَّبُ in the CK, I read يَنْبَيَّبُ, as in other copies of the K and in the TA,] *opening his eyes, and looking:* (K, TA:) and *he remained confounded, or perplexed, and unable to see his right course, by reason of anxiety, or of hardship, or distress.* (TA.)

وَقَعَ فَخَرَقَ [He fell down and clare to the ground], occurring in a trad., means *he fell down dead.* (TA.) — خَرَقَ, aor. ٢, (JK, S, Msb, K,) inf. n. خَرَقَ; (S, Msb, K,*) and خَرِقَ, aor. ٢, (JK, K,) [of which خَرَقَ, said in the S and Msb to be a simple subst., may be the inf. n., like as خُسْنُ is of خَسَنَ;] *He was rough, ungentle, clumsy, or awkward,* (S, Msb, K,) in doing, or making, a thing: (Msb:) and *he was unskilful in work, and in the management of affairs: and he was foolish; stupid; or unsound, or deficient, in intellect or understanding:* (K:) or *he was ignorant:* (JK:) or the latter verb signifies *he knew not his work with his hand, or his handicraft.* (Msb.) And خَرَقَ بِالشَّيْءِ *He was ignorant of the thing,* (K, TA,) and *did it not well.* (TA.)

2. خَرَقَهُ, (S, Msb,) inf. n. تَخْرِيقُ, (Msb, K,) is similar to خَرَقَهُ, but has an intensive signification; [*He made holes in it; perforated it, pierced it, or bored it, in several, or many, places: he cut it so as to make holes or slits in it:*] (Msb:) *he rent it, or tore it, much, or in several, or many, places:* (K, TA:) namely, a garment, (S, TA,) &c. (TA.) — And خَرَقَ, (TA,) inf. n. as above, (K,) †*He lied much.* (K, TA.) Abou-Jaafar and Núfi' read, [in the Kur vi. 100,] وَخَرَقُوا لَهُ †[And they have very falsely attributed to Him sons and daughters]. (TA. [See also 1.]])

4. اَخْرَقَهُ *He (a man, S) caused him to be confounded, or perplexed, so that he was unable to see his right course; or caused him to be bereft of his reason, or intellect.* (S, K.)

5. تَخَرَّقَ quasi-pass. of خَرَقَ; [thus signifying *It had holes made in it; became perforated, pierced, or bored, in several, or many, places: it became cut so as to have holes or slits made in it: it became rent, or torn, much, or in several, or many, places:*] (S,*K:) as also †انْخَرَقَ; (K;) [or rather the latter, as is indicated in the

S, is quasi-pass. of خَرَقَ, and thus signifies *it had a hole made in it; became perforated, pierced, or bored: it became cut so as to have a hole or slit made in it: it became rent, or torn:*] and †انْخَرُوقَ signifies the same [as the former or as the latter]: all said of a garment [&c.]: (S:) and †انْخَرَقَ signifies also *it became wide, or expanded.* (TA.) — [Hence,] تَخَرَّقَ فِي السَّخَاءِ †*He took a wide, or an ample, range, or was profuse, in liberality, bounty, or munificence; syn. تَوَسَّعَ.* (S, K, TA.) — See also 1, in the middle of the paragraph. — And see what next follows, in two places.

7: see 5, in two places. — انْخَرَقَتِ الرِّيحُ †*The wind blew [app. in any manner, (see مُنْخَرَقٌ,) or] irregularly; not in one uniform manner:* (TA:) [and †تَخَرَّقَتْ app. signifies the same: for you say,] بَلَدٌ وَاسِعٌ تَتَخَرَّقُ بِهِ الرِّيحُ †*A wide country in which the winds blow, or blow irregularly:* (El-Muärrij, TA:) and اَرْضٌ وَاسِعَةٌ تَتَخَرَّقُ فِيهَا الرِّيحُ [app. meaning, in like manner, †*A wide land in which the winds blow, &c.*] (S, K.)

8. اَخْتَرَقَ †*He, or it, passed through, or over, or across.* (Mgh, K,*TA.) [See also 1, in the former half of the paragraph.] †*He traversed, or crossed,* (Mgh, TA,) a desert, (Mgh,) or a land, (TA,) not following a road. (Mgh, TA.) [†*He travelled a road: see an ex. voce ثَغْرَةٌ.*] †*He made a mosque,* (Mgh, TA,) and a house, (TA,) to be his way, or thoroughfare. (Mgh, TA.) Hence, اَخْتَرَقَ الْحَجَرَ †*He entered into the midst of the حجر [q. v.], without going around the حَاطِر.* (Mgh.) And اَخْتَرَقَ الْخَيْلُ †*The horses, or horsemen, pass through the midst of the intervening spaces of the towns, or villages, and the land.* (TA.) And اَخْتَرَقَتِ الْقَوْمَ †*I stepped into the midst of the people, or party.* (TA.) And تَخَرَّقَ الرِّيحُ †*The wind passes, or blows, through the trees.* (JK.) اَخْتَرَقَ الرِّيحَ signifies †*The passing [or blowing] of the winds.* (S.) [See also 1, in the middle of the paragraph; and see 7.] — اَخْتَرَقَ الْكَذِبَ: see 1, in the middle of the paragraph.

12: see 5.

خَرَقَ, originally an inf. n., of 1: (S, Mgh, Msb, TA:) *A hole, or perforation,* (Mgh, Msb, KL,) in a garment, (S, TA,) and in a wall, (Msb, TA,) &c.: (Msb:) and a round hole, or perforation, in the ear of a sheep: (S, Msb:) pl. خُرُوق. (S, Mgh, Msb.) Hence the saying, اِتَّسَعَ الْخَرَقُ عَلَى الرَّاقِعِ [The hole was, or became, wide to the patcher]. (TA.) — And *A part that has a hole made in it, or that is rent, or torn, of, or from, a thing.* (TA.) — Also *A desert; and so †مَخْرَقٌ: (K:) or the former, a desert far extending,* (JK, TA,) whether level or not level: and †the latter, a wide desert in which the winds [blow, or] blow irregularly: (TA:) and the former, (El-Muärrij, K,) as also †خَرَقًا; (K,) signifies likewise *a wide land, (K,) or a wide*

country, (El-Muärrij,) in which the winds [blow, or] blow irregularly: (El-Muärrij, K: [see 7:]) Ish says, the space between El-Basrah and Hafr Abee-Moosà is a خَرَقَ, and that between En-Nibáj and Darceyeh is a خَرَقَ: (TA:) pl. خُرُوق. (K.) You say also خَرَقًا †خَرَقًا †*A far-extending desert.* (TA.) And اَرْضًا اُخْرَقَ †خَرَقًا and خُرُوقًا [We have traversed, in journeying to you, a wide land, or a wide land in which the winds blow, &c.]. (TA.) — Also *A certain plant, resembling the قُطَّ [q. v.],* (JK, Ibn-'Abbád, K,) having leaves. (JK, Ibn-'Abbád.)

خَرَقَ a subst. from خَرَقَ, (S, Msb,) [or perhaps inf. n. of خَرَقَ as syn. with خَرَقَ, (see 1, last two sentences,)] and †خَرَقَ, (TA,) *Roughness, ungentleness, clumsiness, or awkwardness; contr. of رَفَقَ; (JK, S,*Mgh, Msb,*K, TA;) in doing, or making, a thing: (Msb:) unskilfulness in work, and in the management of affairs: foolishness; stupidity; or unsoundness, or deficiency, in intellect or understanding; as also †خَرَقَةً: (K:) and ignorance.* (TA.) [Hence,] نَوْمَةُ الْخَرَقِ *The sleep of [the time of morning called] the خَرَقِ.* (Har p. 223. [See also خُمْتُ and خُلْتُ.]) — The first of these words is also pl. of اُخْرَقَ and of [its fem.] خَرَقَةً. (K.) — Also *The she-camel's vulva.* (JK.)

خَرِقَ and †خَرِقَ †*Liberal, bountiful, munificent, or generous; (S, K;) as also †مُخْرَقٌ: (IAqr, K:) or †the second signifies very liberal or bountiful &c.: (K: [so in a later part of the art.]) or this and the first signify one who takes a wide, or an ample, range, or is profuse, in liberality or bounty &c.: (TA:) or a youth, or young man, (JK,) excellent, or elegant, in mind, manners, address, speech, person, and the like; or clever, or ingenious; with liberality, bounty, munificence, or generosity, (Lth, JK, K,) and courage: (Lth, JK:) and a goodly youth or young man, [for الْفَتَى in the CK, I read الْفَتَى, as in other copies of the K,] of generous disposition: (K:) the pl. (of خَرِقَ, TA) is اُخْرَاقُ [a pl. of pauc.] (K) and خَرَقَاتُ, or خَرَقَاتُ, (accord. to different copies of the K, [both anomalous, and perhaps it is خَرَقَاتُ, agreeably with analogy,]) and خُرُوقَ; (K;) and the pl. of †خَرِقَ is خَرِقُونَ; no broken pl. of it having been heard. (T, TA.) One says also, اُخْرَقَ الْكَفُّ بِالْأَوَالِ †[He has a liberal hand, largely beneficent]. (TA.) And اُخْرَقَ الْكَفُّ بِالْأَوَالِ †*He is liberal, bountiful, munificent, or generous.* (TA. [But see below.]) — خَرَقَ is also applied to a spear, meaning †*Highly esteemed or prized; excellent; or rare.* (TA.)*

خَرَقَ: see اُخْرَقَ.

خَرَقَ [part. n. of خَرَقَ, q. v.:] *A young gazelle weak in the legs, (K, TA,) cleaving to the ground, and not rising: (TA:) a gazelle, or young gazelle, (K, TA,) when hunted, (TA,) frightened, so as to be unable to rise: (K, TA:) and in like manner a bird (K, TA) frightened, (K,) or*

impatient, (TA,) so as to be unable to fly away: (K, TA:) fem. with ة. (K.) — And [hence,] A man (Msb) confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, by reason of fear, or of shame: (S, Msb, K:) or confounded, perplexed, or amazed, opening his eyes, and looking. (K, TA.) See also أَخْرَقَ. — Also Ashes: because they remain [cleaving to the ground] while the people thereof go away. (K.)

خَرَقَ : }
خَرَقَةٌ : } see خَرَقَ

خَرَقَةٌ A piece, (S, Msb, K,) or piece torn off, (TA,) of a garment, or of cloth; [a rag;] pl. خَرَقٌ. (S, Msb, TA.) — [A ragged, patched, garment: and particularly one worn by a devotee; also called مُرَقَّعة, q. v.: but this is probably post-classical. Hence, أَصْحَابُ الْخَرَقِ The devotees.] — † A portion of a swarm of locusts, (K, TA,) less than a رَجُل; as also خَرَقَةٌ. (TA.)

خَرَقُ: see the next paragraph: — and see also خَرَقَ.

خَرِقَ A womb rent by the foetus, and that consequently does not conceive (K, TA) afterwards; (TA;) [of the measure فَعِيل in the sense of the measure مَفْعُول;] as also مُتَخَرِّقَةٌ. (K.) — And A she-camel whose womb has been rent. (JK.) Applied to a well (بئر), it signifies التي جُتِلَتْ عَنْ الْمَاءِ: (JK, Ibn-'Abbād, K:) [in the CK جُتِلَتْ: neither of these readings affords an admissible meaning: the right reading I believe to be جُتِلَتْ; and the meaning, Of which the side, or lateral part, is broken, from the water upwards:] pl. خَرَائِقُ (JK, Ibn-'Abbād, K, TA) and خَرَقٌ, (Ibn-'Abbād, K, TA, [the latter erroneously written in the CK خَرَوَقُ,]) like سَفَائِنُ and سَفُنُ. (TA.) — A channel of water that is not deep, and not without trees. (JK, Ibn-'Abbād, K.) — The place of expauling of a valley, where it ends. (JK, K.) — A low, or depressed, tract of land, containing herbage: pl. خَرَقٌ. (S, K.) One says, مَرَرْتُ بِخَرِيقٍ مِنَ الْأَرْضِ [I passed by a low tract of land, containing herbage, between two plain tracts containing small pebbles and without herbage]. (Fr, S.) — Hard ground. (A, TA.) — † A violent wind; (A, TA;) as also رِيحٌ خَرَقَةٌ: (S, K:) the latter signifies † a wind that blows violently: or, that does not continue to blow in the same direction: (TA:) or the former signifies † a cold wind that blows violently; (S, K;) as also خَرِيقٌ: (K:) [it is an epithet; for] one says خَرِيقٌ, which is anomalous, as by rule one should say خَرِيقَةٌ: (S:) it is [also] one of the names for † a cold wind that blows violently; (JK, T, TA;) as though it perforated, or rent; the agent [رِيحٌ] being unused: (T, TA:) and (as some say, TA) it signifies also † a gentle, soft, wind; thus bearing two contr. meanings: or that returns, and [then] continues its course: (K:) or, as in the Bk. I.

L, does not continue its course: (TA:) or that blows long. (K.)

خَرَقَ A certain bird, (JK, IDrd, K,) smaller than the قَنْبَر [or lark], (JK,) that cleaves to the ground: (IDrd:) or a kind of sparrow: (K:) so says AHāt, in the "Book of Birds:" (TA:) pl. خَرَارِقُ. (JK, IDrd, K.)

خَرِيقٌ: see خَرَقَ, in three places.

خَارِقٌ [act. part. n. of خَرَقَ]. — [And hence,] خَارِقٌ سَيْفٌ A sharp, or cutting, sword: pl. خَرَقٌ. (TA.) — [Hence also,] أَمْرٌ خَارِقٌ لِلْعَادَةِ † [An event breaking through, or infringing, the usual course of nature]. (KT, in a definition of مُعْجَزَةٌ, q. v.) — [In the present day, خَارِقٌ signifies also † Profound, or penetrating, in learning or science.]

أَخْرَقَ and [its fem.] خَرَقَا have for their pl. خَرَقٌ. (K.) — The fem., applied to a ewe, signifies Having her ear perforated (S, Mgh, Msb, K) with a round hole. (S, Msb.) And, applied to an ear, Perforated, or bored. (TA.) — And the masc, applied to a camel, That puts his مَسْر [or toe] upon the ground before [the sole of] his خَف [or foot]: the doing of which is a result of generous quality. (JK, Ibn-'Abbād, K.) And the fem., applied to a she-camel, That does not retread (لَا تَتَعَادُ, in the L تتعبد), [with her hind feet] the places of her [fore] feet (JK, L, K) upon the ground: mentioned by Ibn-'Abbād and Z. (TA.) — Applied to a man, (Mgh, Msb,) Ilough, ungentle, clumsy, or awkward, (JK, S, Msb,) in doing, or making, a thing: (Msb:) wushilful in work [and in the management of affairs (see خَرَقَ);] as also خَرِقٌ and خَرَقٌ: (K:) or foolish; stupid; or unsound, or deficient, in intellect or understanding: (Mgh, K:) ignorant: (TA:) not knowing his work with his hand, or his handicraft: (Msb:) fem. as above. (JK, S, Mgh, Msb, &c.) It is said in a prov., (JK, S,) لَا تَعْدَمُ الْخَرَقَةُ عِلَّةً [The stupid woman is not in want of an excuse]: (JK, S, K:) used in forbidding excuses: (K:) i. e., excuses are many: the stupid woman is skilled in making them: how then must be the clever? (S, K:) applied to every one who excuses himself being able. (K in art. عل.) — خَرَقَةٌ applied to a desert, and to a land: see خَرَقَ, in three places. — And applied to a wind: see خَرِيقٌ. — Hence, رَحْلَةٌ خَرَقَةٌ † A hard journey. (Har p. 177.)

مَخْرَقٌ حَوْضٌ: see خَرَقَ, in two places. — مَخْرَقٌ عَقْرٌ A stone that is at the عَقْر [or hinder part] of a watering-trough, for the purpose of their [standing upon it, and] drawing forth the water from it, [i. e. the trough,] when they will. (K.)

مَخْرِقٌ, though unheard by us, is the sing. of مَخَارِقُ signifying The orifices of the body; such as the mouth and the nose and the ears and the anus and the like. (Mgh.)

مُخْرَقٌ [pass. part. n. of 4; Confounded, &c.: and hence,] silent. (JK: but there written without the vowel of the ر.)

غَيْرُ مُخْرَقٍ, applied to a road, means [That does not cause one to be confounded, or perplexed, and unable to see his right course; or] in which one is not confounded, or perplexed, so as to be unable to see his right course. (IAar in TA: but the latter word is there written without the vowel of the ر.)

مَخْرَاقٌ A kerchief twisted for the purpose of beating therewith: (JK, S:) a genuine Arabic word: (S:) or a thing made of twisted rags, with which boys play: (TA:) or a twisted kerchief, or an inflated [skin such as is termed] زَق, or the like, with which boys play, beating one another therewith: so called because it rends (يَخْرِقُ) the air when they make use of it: (Ham p. 702:) pl. مَخَارِيقُ. (S, TA.) 'Amr Ibn-Kulthoom says,

* كَأَنَّ سُيُوفَنَا مِنَّا وَمِنْهُمْ *
* مَخَارِيقُ بَأْيَدِي لَا عَيْنَا *
*

[As though our swords, ours and theirs, were herchiefs twisted for beating therewith, in the hands of players]: (S:) or مَخَارِيقُ in this verse [written with tenween by poetic license] is the pl. of مَخْرَاقٌ signifying a wooden sword with which boys play: the poet means, we cared not for the smiting with the swords, like as the players care not for the smiting with the مَخَارِيقُ. (EM p. 198.) [See also another ex., in a verse cited voce خَرِيجٌ.] 'Alee is related, in a trad., to have said that the lightning is the مَخَارِيقُ of the angels; (S, TA;) meaning thereby the instruments with which the angels chide and drive the clouds. (TA.) — Also A garment, or piece of cloth. (JK. [But this I find not elsewhere.]) — And † A sword [in the ordinary sense of the word]: so in the A and O and L: in the K, التَّيْدُ is erroneously put for التَّيْفُ. (TA.) — † A man goodly in body, or person, whether tall or not tall. (JK, K.) — † One who falls not into a case without escaping, or extricating himself, therefrom. (Sh, TA.) — † One who exercises art in the management of affairs. (K.) — † A wild bull: (As, K:) so called because he traverses far-extending districts: (As, TA:) or because the dogs pursue him and he escapes from them: said in the A to be called المَفَارِةُ. (TA.) — † A man who engages in wars, or fights, and is active therein. (S, K.) — See also خَرِقَ.

مَخْرُوقٌ † One who is denied good, or prosperity; into whose hand wealth falls not. (K, TA.) And مَخْرُوقُ الْكَفِّ † A man who gains not, or gets not, anything. (JK.) See also خَرِقَ.

مُخَرَّرٌ One who goes round about camels, [meaning who has them within the compass of his rule and care,] (JK, K, TA,) and urges them against their will, (TA,) and is active, and exercises art in his management [of them]: (JK, K, TA:) mentioned by Sgh on the authority of Ibn-'Abbād. (TA.)

مُخْتَرِقٌ † A passage, or place of passing. (S.) [See خَوْقَةٌ, in two places.] — [Hence,] بَلَدٌ مُخْتَرِقٌ † A country, or district, wide to

traverse; lit., *far extending in respect of the place of passing*. (TA.) — **مُخْرَقُ الرِّيحِ** † *A place in which the winds blow*: (K:) and **الرِّيحُ مُخْرَقٌ** † *a place in which the wind blows [in any manner, or irregularly: see 7].* (S.)

مُخْرَقٌ: see the last paragraph in this art.: and see also **خَرِقٌ**: — and **خَرِقٌ**.

مُخْرَقٌ: see **مُخْرَقٌ**.

مُخْرَقٌ [Having a hole made in it, &c.: see its verb]. **رَجُلٌ مُخْرَقُ السَّرْبَالِ** *A man having his clothing rent, or torn, (JK, K,) by long travel; as also السَّرْبَالُ مُخْرَقٌ*. (K.) — Also † *Quick, or swift*. (Ham p. 42.)

خرم

1. **خَرَمَهُ**, aor. ʔ, inf. n. **خَرَمَ**, *He perforated, or pierced, it; namely, a thing.* (Msb.) [And so **خَرَمَهُ**. (Mgh in art. **خَرَمَ**.)] — And *He cut it, or cut it off.* (Msb.) You say, **مَا خَرَمْتُ مِنْهُ شَيْئًا**, *I did not diminish, and did not cut off, from it, or him, anything.* (S.) And **مَا خَرَمَ مِنَ الْحَدِيثِ** *He did not diminish [from the narrative, or tradition, a letter, or a word].* (TA.) And **خَرَمَ فُلَانًا**, (K,) aor. and inf. n. as above, (TA,) *He slit the partition between the nostrils of such a one:* (K:) or **خَرَمَ** signifies the mutilating (قَطَعَ) of the nose: (JK:) or mutilation (قَطَعَ) in the partition between the nostrils and in the **نَاسِرَتَانِ** [or two alæ]; or in the extremity of the **أُرْبَةِ** [or lobule of the nose]; not amounting to what is termed **جَدْعٌ**; (Lth, TA;) and the epithet is **أُخْرَمٌ**, fem. **خَرَمَةٌ**: (Lth, JK, TA:) and the like in the lip; or in the upper part of the **فُوقُ** [app. meaning the front edge of the lobe, which at its termination above forms a crena,] of the ear: (Lth, TA: [see **أُخْرَمٌ**, as relating to the ear:]) accord. to Sh, it is both in the nose and in the ear; but in the nose, it is the mutilation (قَطَعَ) of the fore part of the nostril of a man, and the **أُرْبَةِ** [or lobule of the nose], after the mutilation of the upper part of this, so as to reach the interior of the nose; and the epithet applied to the man is **أُخْرَمٌ**. (TA.) And **خَرَمَهُ**, inf. n. as above, also signifies *He hit, or hurt, his* **خَوْرَمَةٌ** [q. v.]. (TA.) You say also, **خَرَمَ الْخُرْزَةَ**, (K, TA, in the CK [erroneously] **الْخُرْزَةَ**), aor. as above, (K,) and so the inf. n.; (TA;) and **خَرَمَهَا**, (K,) inf. n. **تَخْرِيمٌ**; (TA;) *He cracked, or tore without separating, the suture, or seam, of a skin; syn. فَصَمَهَا: (K, TA, in the CK **فَصَمَهَا**;) **خَرَمْتُ الْخُرْزَ**, aor. and inf. n. as above, i. q. **أَتَيْتُهُ** [meaning *I spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one*]. (S.) [And **خَرَمَهُ سَبَلٌ** app. *A torrent cut into it, or trenched it; namely, the ground, or the side of a mountain: see **خَرَمَ**.*] And **خَرَمَتْهُ خَوَارِمٌ** [lit. *Cutting-off events cut him off*]; meaning *he died: like as one says, شَعْبَتُهُ شَعُوبٌ*. (TA.)*

[See also 8.] — **خَرَمَ الْقُرْطَاسَ** *He hit the target with his arrow without perforating it.* (TA.) — **مَا خَرَمَ عَنِ الطَّرِيقِ** *He (a guide) did not turn aside from the way.* (JK, S.) — **خَرَمَ**, (S, K,) aor. ʔ, (K,) inf. n. **خَرَمَ**, (S,) said of a man, (S, K,) *He had the partition between his nostrils cut, or mutilated: or the extremity of his nose, but not to the extent denoted by the term **جَدْعٌ**: the epithet applied to the man in this case is **أُخْرَمٌ**: (S:) or he had the partition between his nostrils slit; i. e. **وَتَرْتَهُ** † **تَخَرَّمْتُ**. (K.) — **خَرَمَ**, aor. ʔ, *He cared not for what he did nor for what was said to him.* (K.)*

2: see 1. — [Hence,] **ضَرَعَ فِيهِ تَخْرِيمٌ** *An udder in which are incisions [or crackings of the skin]; and so **تَشْرِيمٌ**.* (TA.)

5. **تَخَرَّمْتُ وَتَرْتَهُ**: see 1, last sentence but one. **تَخَرَّمْتُ الْخُرْزَةَ** (K, TA, in the CK [erroneously] **الْخُرْزَةَ**), *The suture, or seam, of a skin cracked, or became torn without separating; quasi-pass. of **خَرَمَهَا** [q. v.].* (K, TA.) **أُخْرَمٌ** [in like manner] signifies *It became slit; said of the bore of the ear.* (S.) And you say also, **تَخَرَّمُ الزُّنْدُ** [The wooden instrument for producing fire cracked, or split]. (TA.) Hence the phrase, **أَرَاكَ يَتَخَرَّمُ زَنْدَكَ**, mentioned by IAqr, meaning † *I see thee to have no good in thee: for when the زند cracks, or splits, (إِذَا تَخَرَّمُ), one cannot produce fire by means of it, and there is no good in it.* (TA.) [Hence likewise,] **تَخَرَّمُ زَنْدُهُ** means also † *His anger became appeased: [or,] accord. to the S, **تَخَرَّمُ زَنْدُهُ** has this meaning: and accord. to the A, **تَخَرَّمُ أَتْفُهُ** has the same meaning.* (TA.) Accord. to IAqr, (TA,) **جَاءَنَا فُلَانٌ يَتَخَرَّمُ**, (TA,) *Accord. to IAqr, (TA,) **جَاءَنَا فُلَانٌ يَتَخَرَّمُ** means † Such a one came to us doing to us that which was wrongful, or injurious, and foolish, or stupid.* (K, TA.) — See also 8, in two places. — **تَخَرَّمُ** also signifies *He followed, or adopted, the religion of the **خَرَمِيَّةُ**.* (S, K, TA: in the CK, the **مُخَرَمِيَّةُ**.)

7. **انْخَرَمَ** *It became cut, or cut off.* (Msb.) See also 5. Said of a writing, or book, it means *It became deficient; part of it went.* (TA.) And said of a generation, *It went away; came to an end.* (TA.) See also **أُخْرَمَ**.

8. **اخْتَرَمَهُمُ الدَّهْرُ** *Time, or fortune, cut them off; and extirpated them; as also **تَخَرَّمَهُمُ**: (S:) or destroyed them by its calamities.* (Msb.) And **تَخَرَّمَهُمُ الْمَيِّتَةُ** and **اخْتَرَمَهُمُ الْمَيِّتَةُ** *Death, or the decree of death, cut them off; and extirpated them.* (K.) And **اخْتَرَمَتُهُ الْمَيِّتَةُ** *Death, or the decree of death, [cut him off, or] took him away,* (JK, K, TA,) **مِنْ بَيْنِ أَصْحَابِهِ** [from amidst his companions. (TA. [A phrase similar to **خَرَمَتْهُ خَوَارِمٌ**: see 1.] And **أُخْتَرِمَ عَنَّا** (JK, K) [He was cut off from us by death;] he was taken away [from us by death]; (JK;) he died, (K, TA,) and went away [from us]. (TA.) Accord. to some, **اخْتَرَمَ** [as an inf. n. of **اخْتَرَمَ**] signifies *The dying suddenly.* (Har p. 123.)

خَرَمٌ *A prominence, or projecting part, of a mountain:* (JK, S, K:) pl. **خُرُومٌ**. (JK.) And *A bed trenched by a torrent (سَبَلٌ **خَرَمَ** سَبَلٌ) [see 1]: (JK:) so some say: (TA:) or a road in a [tract of high ground such as is termed] **قَفٌّ**; or on the summit of a mountain. (JK, TA.) [See also **مُخَرَّمٌ**.]*

خَرَمٌ *The place of the bore, or perforation, of a thing.* (Msb.) *The eye of a needle.* (TA.) — See also **مُخَرَّمٌ**.

خَرَمَةٌ *The place of perforation of the ear: (S:) or the place of slitting, of the nose, in the partition between the nostrils [and in either of the alæ, as appears from what here follows].* (K.) It is said in a trad., **فِي الْخَرَمَاتِ الثَّلَاثِ**, *by the **الْخَرَمَاتِ** being app. meant of] the two alæ and the partition between the nostrils [the blood-wit, or fine for homicide, shall be paid].* (TA.)

خَرَمَانٌ *A lie, or falsehood.* (S, K.) One says, **جَاءَ فُلَانٌ بِالْخَرَمَانِ** (S, TA) i. e. [Such a one uttered] that which was a lie. (TA.)

خَرِيمٌ *One who cares not for what he does nor for what is said to him.* (K.)

الْخَرَمِيَّةُ *The sect who held the doctrine of the transmigration of the soul, and allowed general license: (S, K, TA:) they were in the time of El-Moqtaṣim: their sheykh, Bábak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria.* (TA.)

خَرَامٌ [a pl. of which the sing. is not mentioned,] *Young men (TA) such as follow the licentious ways of the **خَرَمِيَّةُ** [so I render **مُتَخَرِّمُونَ**] in acts of disobedience.* (K, TA.) [See what next follows.]

خَارِمٌ [act. part. n. of **خَرَمَ**: fem. with ة; and pl. of the latter **خَوَارِمٌ**.] One says, **خَرَمَتْهُ خَوَارِمٌ** [explained above]: see 1. (TA.) — *Corrupting; acting corruptly; doing evil, or mischief.* (K.) [See **خَرَامٌ**, which is probably a pl. thereof.] — *Neglecting; or leaving undone [what ought to be done].* (K.) — *Cold, as an epithet.* (K.) — *A cold wind: (K:) so accord. to A'Obeyd: but accord. to Kr, [خَارِمٌ], with زَاي.* (TA.)

خَوْرَمٌ: see what next follows.

خَوْرَمَةٌ *The end, or tip, of the nose (JK, S) of a man: (S:) or the fore part of the nose: or the part between the nostrils.* (K.) — Also, (JK, K,) as being likened thereto, (TA,) † *A rock in which are holes; (JK, K;) n. un. of **خَوْرَمٌ**: (K:) [or] the latter has this signification. (S. [But this seems to be a mistake.]*

أُخْرَمٌ [Having the nose mutilated in any of the manners explained in the first paragraph of this art.]: fem. **خَرَمَةٌ**: see 1, in three places. — And *Having the ear perforated, when it is not slit:*

(§:) or having the ear slit after it has been pierced: (§ and Mgh* and TA in art. **خرب**;) and **مُخَرَّمٌ**, likewise, signifies having the ear slit; as also **أُخْرِبُ** and **مُخْرِبٌ**. (TA in that art.) And the fem., applied to a she-goat, *Having her ear slit crosswise*. (K. [See also **خُذْمَةٌ**].) Also, the fem., applied to an ear, *Slit, or perforated, or mutilated*. (K,* TA.) — Also *A pool of water left by a torrent*; because one part thereof passes away (**يَنْخَرِمُ**) to another: pl. **خُرْمٌ**. (TA.) — And the fem. also signifies *Any hill, or rising ground, sloping down into a [hollow such as is termed] وَهْدَةٌ*; (K;) and so the masc.: (TA:) or any [hill such as is termed] **أَكْمَةٌ** having a side whereby it cannot be ascended. (K.) — **أُخْرِمُ** **الْكُتِفِ** *The extremity of the spine of the scapula*: (§:) or a notch, or small hollowed place, [app. the glenoid cavity,] at the extremity of the spine of the scapula, (JK, T, TA,) next the socket: (T, TA:) pl. **أُخْرِمَاتُ**: (JK, T, TA:) or **أُخْرِمَا**, **أُخْرِمَا فِي الْكُتِفَيْنِ**, in the K miswritten **الْكُتِفَيْنِ**, next the upper arms: (K,* TA:) or the two extremities, or edges, of the lower portion of the two scapulae, which surround, or border, the **كُفْرَةٌ** [app. here meaning the thick part next to the inferior angle] of the scapula: and **الْأُخْرِمُ** *the end of the spine [of the scapula]*. (K,* TA. [In the K is here added, accord. to different copies, **حَيْثُ يَنْخَدِعُ**, as in the TA; or **حَيْثُ يَنْخَدِمُ**, as in the CK; or **حَيْثُ يَنْخَدِرُ**: the right reading seems to be **حَيْثُ يَنْخَرِمُ**, where it forms a kind of cleft; app. meaning where it forms the glenoid cavity. In the CK, for **مَنْقَطِعُ الْعَيْنِ**, is erroneously put **مَنْقَطِعُ الْعَيْنِ**; and **و** is erroneously prefixed to the former noun.]) — **الْأُخْرِمَانِ** *Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth*. (K.) — **أُخْرِمُ الرَّأْيَ** *A man weak in judgment*. (JK, TA.)

مُخَرَّمٌ *The end of a prominence, or projecting part, of a mountain*: pl. **مُخَارِمٌ**: (§:) or **مُخَرَّمٌ** signifies the prominence, or projecting part, of a mountain: [like **مُخَرَّمٌ**:] and **مُخَرَّمٌ سَيْلٌ**, *the extremity of a torrent*: (K: [accord. to the TK, of a sword; for **مُخَرَّمُ السَيْفِ** is there put in the place of **مُخَرَّمُ السَيْلِ**:]) pl. as above: (TA:) and **مُخَرَّمٌ أَكْمَةٌ** and **مُخَرَّمٌ أَكْمَةٌ** signify *the place where a hill such as is termed أَكْمَةٌ ends*. (K.) Also *A [road such as is termed] ثَنِيَّةٌ, between two mountains*: (TA:) [or the pl.] **مُخَارِمٌ** signifies the mouths of [mountain-roads such as are termed] **فِجَاجٌ**: (§:) or roads in rugged tracts: (Skr, K:) or roads in mountains, and in sands. (IAth, TA.) [Hence,] **يَمِينُ ذَاتِ مَخَارِمٍ** *An oath in which are ways of evasion*. (§, TA.) And **لَا خَيْرَ فِي يَمِينٍ لَا مَخَارِمَ لَهَا** *There is no good in an oath that has not ways of evasion*: from **مُخَرَّمٌ** signifying “a ثَنِيَّةٌ between two mountains.” (TA.) And **هَذِهِ يَمِينٌ قَدْ طَلَعَتْ فِي الْمَخَارِمِ** [This is an oath that has come forth in expressions that admit of ways of evasion]: said

of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) — [The pl.] **الْمَخَارِمُ** [or **مَخَارِمُ اللَّيْلِ**] also signifies *The first portions of the night*. (K.) It occurs in an instance in which some read **الْمَخَارِمُ** [pl. of **مُخَرَّمٌ**, q. v.]. (TA.)

نَهَى أَنْ يُخَرَّمَ: see **أُخْرِمُ**. It is said in a trad., **نَهَى أَنْ يُضْحَى بِالْمُخَرَّمَةِ الْأَذِنِ** *He forbade the sacrificing as an أضحية [q. v.] the animal having the ear cut, or cut off, or mutilated: or having many perforations, and slits, in its ear*. (TA.)

مُخَرِّمَاتُ: see **خَرَمَةٌ**.

مُخَرِّمُونَ: see **خَرَامٌ**.

خرب

خُرُوبٌ and **خُرُوبٌ**: see **خُرُوبٌ**, in art. **خرب**.

خُرَابَاتَانِ: see **خُرَابَاتَانِ**, in art. **خرب**.

خرو

خُرَّةُ الْفَأْسِ, as in the Tekmileh, on the authority of Fr; in the K and accord. to Sgh, **خُرَّةُ الْفَأْسِ**, which is a mistake; (TA;) **خُرَّتُ** [q. v. in art. **خرت**] of the **فَأْسِ**: pl. **خُرَاتُ**; (Fr, Sgh, K, TA;) like as **ثُبَّةٌ** has for its pl. **ثُبَاتٌ**. (TA.)

الْخُرَاتَانِ *Two stars*, (K,) mentioned [and described] in art. **خرت**, (TA,) each of which is [said to be] called **خُرَّةٌ**: (K:) accord. to ISd, only the dual form of the word is known; and the radical **ت** and the augmentative **ت** [by which latter is meant **ة**] are in the dual alike: (TA:) but Kr and others say that it is dual of **خُرَّةٌ**, and belongs to this art. (TA in art. **خرت**.)

خُرَّةٌ: see the first paragraph in this art.

خنز

خَنْزٌ *A certain kind of cloth*, (§, A, K,) well known, (K, TA,) woven of wool and silh: (TA:) and also a kind of cloth entirely of silh; and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from **خَنْزَرٌ** (K, TA,) accord. to some: (TA:) or it is the name of a certain beast [thought by Golius to be the beaver]: and afterwards applied to the cloth made of its fur: (Mgh, Mghb:) pl. **خَنْزُورٌ**. (§, A, Mghb, K.) [Golius seems to derive it from the Persian **قَز**, meaning raw silk; and assigns to it also the meaning of a coarser kind of spun silk.] **خَنْزُورٌ وَنَزُورٌ** signifies *Good cloths, or stuffs, or garments*. (A in art. **بز**.)

خَنْزُورٌ *The male of the أَرْبُ [or hare]*: (§, A, Mghb, K:) or the offspring of the **أَرْبِ**: (TA:) pl. [of pauc.] **أَخْرَزَةٌ** (K) and [of mult.] **خَرْزَانٌ**. (S, Mghb, K.) Hence the saying, **مُسَّ مَسِّ الْخَنْزُورِ**

[The feel of him, or it, is like the feel of the male, or young, hare]. (A, TA.)

خَنْزَارٌ *A seller of خَنْزَرٌ*. (TA.)

أَرْضٌ مَخْرَزَةٌ *A land containing*, (K,* TA,) or *abounding with*, (TA,) **خَرْزَانٌ**, pl. of **خَرْزٌ**. (K, TA.)

خز

1. **خَزَرَتِ الْعَيْنُ**, aor. **خَزَرَ**, (Mghb,) inf. n. **خَزَرٌ**, (§, A, Mgh, Mghb, K,) *The eye was, or became, narrow and small*: (§, A, Mgh, Mghb, K:) or it *contracted its sight, naturally*: (K:) or **خَزَرَ**, aor. **خَزَرَ**, (K,) inf. n. as above, (§, K,) signifies *he (a man) was as though he looked from the outer angle of the eye*: (§, A:*) or *he looked as though on one side*: or *he opened and closed his eyes*; (K;) or, *his eye*: (M:) or *he had a distortion (حَوَلٌ) of one of his eyes*: (K:) [or he had eyes looking towards his nose; or, looking sideways; (see **أُخْزِرَ**); or, looking towards their outer angles; (see **خُزْرَةٌ**); see also 2, and 6, and Q. Q. 1.] — **خَزَرَهُ**, aor. **خَزَرَ**, (TA,) inf. n. **خَزَرٌ**, (K,) *He looked at him from the outer angle of the eye*; (K,* TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.) A poet says,

لَا تَخْزُرِ الْقَوْمَ شُزْرًا عَنْ مُعَارَضَةٍ

[Look not thou at the people from the outer angle of the eye, askew, sideways]. (TA.) — **خَزَرَ** [as an intrans. v.] *He affected, or pretended, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast; syn. تَدَاهَى. (IAqr, K. [See also 2.]) — Also *He fled*. (K.)*

2. **خَزَرَ**, (TA,) inf. n. **تَخْزِيرٌ**, (K,) *He made narrow*. (K, TA.) You say, **خَزَرَ عَيْنِي** *He (an old man) narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light: when a young man does so, يَتَدَاهَى بِذَلِكَ [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAqr. [See also **خَزَرَ**: and see 6.]*

6. **تَخَازَرَ** *He looked from the outer angle of his eye*. (TA. [See also Q. Q. 1.]) — *He pretended, or made a show of, what is termed خَزَرٌ*: [see 1.] (TA, and Har p. 62.) — *He contracted his eyelids, to sharpen the sight*: (§, Mghb, K:) a verb similar to **تَجَاهَلَ** and **تَعَامَى**. (§. [See also 2.])

Q. Q. 1. **خَنْزَرٌ** *He looked from the outer angles of his eyes: from the subst. خَنْزِيرٌ, because the animal so called is أَخْزَرٌ*. (A. [See also 6.]) — Also *He acted like the swine*. (TA in art. **خنزير**.)

خَزَرَ [commonly known only as inf. n. of **خَزَرَ** or **خَزَرَتِ الْعَيْنُ**]: see **خَزِيرٌ**.

أُخْزِرَ: see **أُخْزِرَ**.

خُزْرَةٌ: see **خُزْرَةٌ**.

خَزْرَة *A turning of the pupil towards the outer angle of the eye.* (TA. [See 1.])

خَزْرَة (ISk, S, K) and **خَزْرَة** (K) *A pain in the back: (K:) a pain in a vertebra of the back: (S:) a pain in the slender part of the back, in [the vertebra called] فِقْرَة القَطَن: (TA:) the pl. of the former is خَزْرَات. (S, TA.)*

خَزِير and **خَزِيرَة** *A kind of food like عَصِيدَة with flesh-meat; (K:) made of flesh-meat (S, TA) that has remained throughout a night, (TA,) cut into small pieces, and put into a cooking-pot with abundance of water, (S, TA,) and with salt; (TA;) and when it is thoroughly cooked, some flour is sprinkled upon it, (S, TA,) and it is stirred about with it, and seasoned with any seasoning that the maker pleases to add: (TA:) when there is no flesh-meat, it is called عَصِيدَة: (S, K, TA:) or a broth made with the water in which bran has been soaked, (Mgh, K, TA,) which water is strained, and then cooked: (Mgh, TA:) this is what is called by the Persians سَبُوسَا: (Mgh:) [see also خَزِيرَة:] or خَزِيرَة is flour thrown upon water or upon milk, and cooked, and then eaten with dates, or supped: it is also called سَخِينَة and سَخُونَة and نَفِيْثَة and حَذْرَقَة: حَزِيرَة is thinner: (AHeyth, on the authority of an Arab of the desert:) and a soup made of grease or gravy (K) and flour; (TA;) as also خَزَر: (K:) but no one except the author of the K mentions this last form: in the other lexicons, soup of grease or gravy is said only to be called خَزِير and خَزِيرَة. (TA.)*

خَزِيرَة: see the next preceding paragraph.

خَاوِر *A man possessing much cunning; i. e. intelligence, or sagacity; or intelligence with a mixture of craft and forecast.* (AA, K.)

خَنْزِير [The swine; the hog; the pig:] a certain foul animal, (Mgh,) well known; (K;) said to be forbidden [to be eaten] by every prophet: (Mgh:) [fem. with ة:] pl. خَنْزَائِر: (S, Mgh, K:) not, as some say, خَزَر: [though this is an epithet applicable to swine:] (TA:) accord. to some, it is of the measure فَعْلِيل; because ن is not [generally] added as a second letter: but accord. to others, of the measure فَنَعِيل; because ن is sometimes added as a second letter, and because it is held to be derived from خَزَر, since all خَنْزَائِر are خَزَر; as it is said in the A, كُلُّ خَنْزِيرٍ أَخْزَر. (TA.) — **خَنْزَائِر** also signifies *A well-known disease; (S:) [scrofula; or glandular swellings in the neck;] ulcers, (K,) or hard ulcers, (S,) which arise in the neck: (S, K:) or ganglions, or hard or nodous lumps beneath the skin, in the neck, and in soft parts, such as the armpits; but most frequently in the neck.* (Mgh.)

خَوْزَرِي: see what next follows, in two places.

خَوْزَرِي and **خَوْزَرِي** *A certain mode of walking, with a looseness of the joints, (S, A, K,) as though the limbs were dislocated; (A;) as also خَبَزَلِي and خَوْزَلِي: (S in art. خزل, and TA:) or a limping, or halting, manner of walking: or*

an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side. (TA.) You say, هُوَ يَمْشِي الْخَوْزَرِي and هُوَ يَمْشِي الْخَوْزَرِي He walks with a looseness of the joints, &c. (A.)

خَيْزُرَان, (S, K, &c.) vulgarly pronounced **خَيْزِرَان**, (TA,) [a coll. gen. n., The kind of cane called rattan; so in the present day;] *a kind of Indian tree, which consists of roots extending upon the ground; as also خَيْزُور: (K:) or [a kind of tree] not growing in the country of the Arabs, but only in that of the Greeks; whence the saying of En-Nābighah El-Jaḍdey,*

بِلَادُهُمْ بِلَادُ الْخَيْزُرَانِ

[Their lands are the lands of the hhey-zurān]: it is a kind of plant with pliable and smooth twigs: (ISd:) or a kind of tree, (S,) the roots of the قَنَا [by which are app. meant the canes of which spear-shafts are made]: (S, Mgh:) pl. خَيْازُر. (S.) — *Reed, or reeds; cane, or canes.* (S, K.) — And hence, *Musical reeds or pipes.* (TA.) — *Spears: (IAqr, K:) because of their pliability: (TA:) [or because commonly made of canes:] pl. as above. (TA.) — Any pliable twig or rod; (Mbr, K:) any piece of wood that is pliable. (AHeyth.) [Often applied in the present day to the osier; as well as to the rattan: n. un. with ة.] — The rod which kings hold in their hands, and with which they amuse themselves (يَتَعَبَثُونَ) and make signs. (Ham p. 710.) — The pole with which a ship, or boat, is pushed or propelled, (Mbr, K,) when pliable, or bending; as also خَيْزَارَة. (Mbr, TA.) — Also, (AO, Mgh, K,) and with ة, (S, TA,) The سَكَّان (S, Mgh, K) of a ship, (K,) i. e. its كَوْنَل [meaning the rudder]: (TA:) or, accord. to 'Amr Ibn-Bahr, the لِجَام [lit. the bridle and bit, app. meaning the tiller] of a ship, by means of which the سَكَّان, which is the ذَنْب, is directed. (TA: [but instead of التى بها يقوم السكّان وهو في الذنب, I read الذى به يقوم السكّان وهو الذنب.] En-Nābighah says, describing the Euphrates in the time of its increase, or fullness,*

يَظَلُّ مِنَ خَوْفِهِ الْمَلَأَحَ مُعْتَصِمًا

بِالْخَيْزُرَانَةِ بَعْدَ الْإِثْنِ وَالسَّجْدِ

[By reason of his fear, the sailor becomes in a state of cleaving, or laying fast hold, upon the خَيْزُرَانَة, (which may here mean the pole above mentioned, or the rudder, or the tiller,) after fatigue and distress]. (S, TA.) In a trad. it is said that the devil, when he had been commanded by Noah to go forth from the ark, mounted upon the خَيْزُرَان of the ark, i. e. its سَكَّان. (TA.)

خَيْزُور: } see the last paragraph above.
خَيْزَارَة: }

أَخْزَر *A man having narrow and small eyes: (S, A, Mgh, K:) or having eyes of which the sight is contracted, naturally: (K:) or who looks from the outer angle of his eye: (A:) or who is as though he so looked: (S:) or who looks as though on one side: or who opens and closes*

his eyes; (K;) or, his eye: (M:) or who has a distortion (حَوَل) of one of his eyes: (K:) or whose eyes look towards his nose: (TA:) [or whose eyes look towards their outer angles: (see خَزْرَة:)] and أَخْزَرُ الْعَيْنِ one who looks askew, or sideways; as also خَزَرُ الْعَيْنِ, an epithet applied to an enemy: (TA:) the fem. of أَخْزَر is خَزْرَاء: (A, Mgh:) and the pl. is خَزَر. (K.) You say also عَيْنٌ خَزَر [meaning Eyes that are narrow and small: &c.]. (TA.)

خزعل

خَزَعْبِل *Stories that are held to be clever, ingenious, or elegant, (IDrd, K,) and at which one laughs. (IDrd.)*

خَزَعْبِل i. q. **بَاطِل** [app. as a subst., meaning *A false, or vain, saying or deed or affair or thing*]; as also **خَزَعْبِل**: (K:) or, accord. to El-Jarmee, (S, TA,) the latter, (S,) or each, (TA,) *false, or rain, sayings or deeds or affairs or things.* (S, TA.)

خَزَعْبِلَة or **خَزَعْبِلَة** (accord. to different copies of the K) *A wonderful thing. (IAqr, K.) And [the pls.] خَزَعْبِلَات and خَزَعْبِلَات False, or rain, stories. (Har p. 16.)*

خَزَعْبِل: see **خَزَعْبِل**.

خَزَعْبِلَة *A laughable thing; a thing that makes people laugh. (S, K.) One says, هَات بَعْضَ خَزَعْبِلَاتِكَ [Give me some of thy laughable things or stories]. (S.)*

خزف

خَزَف *Pottery; jars; or earthen vessels; syn. خَزَف; (Lth, S, K; [and so in the present day;]) and anything made of clay, and baked, so that it becomes فَخَّار: (IDrd, K:) or clay made into vessels, before it is baked; i. q. صَلْصَال: when baked, it is called فَخَّار. (Mgh.) [See an ex. in a verse cited voce إِنْ, p. 107.]*

خَزَفِي [Of, or relating to, pottery, or jars, &c.;] rel. n. of **خَزَف**. (TA.) — See also what follows.

خَزَفِي and **خَزَفِي** *A seller [or maker] of خَزَف [or pottery, jars, &c.]. (TA.)*

خزق

1. **خَزَقَ**, aor. َ, (S, Mgh, K,) inf. n. **خَزَق** and **خَزَوْق**, (TA,) *It (an arrow) hit the target; (S, K;) or the object at which it was shot; (ISd, TA;) as also خَزَقَ [q. v.]: (TA:) or transpierced, or passed through, or its extremity passed through, (Mgh, TA,) making the blood to flow: (TA:) [and app. also it stuck fast therein: (see خَزَقَ, below:)] or خَزَقَ الْقُرْطَاسَ it (an arrow) transpierced, or passed through, the target; or pierced it so that its extremity passed through. (Mgh.) — **خَزَقَهُ**, aor. َ, (Mgh, K,) inf. n. **خَزَق**, (S, Mgh,) *He pierced him [with a spear or the like]. (S, Mgh, K.) And He pierced him slightly with a spear. (TA.) And It (an arrow) hit him.**

(JK.) And *خَزَقْتَهُم بِالنَّبِيلِ* I hit them with the arrows. (S.) [Whence,] *خَزَقَهُ بَعِينَهُ* ; He looked sharply at him; and cast his eye at him, or smote him with his eye: (Lh, TA:) or he wounded him with his eye. (Ibn-'Abbād, Z, TA.) — Also He stuck it (i. e. anything sharp) into the ground (Lth, JK, TA) &c. (Lth, TA.)

7. *انخزق* He became pierced [with a spear or the like]. (K.) — It (anything/sharp, JK) became stuck into the ground [&c.]. (JK, TA.) — Also, or *اختزق*, (accord. to different copies of the K, the latter in the CK,) It (a sword) became drawn from its scabbard. (K, TA.)

8: see what next precedes.

خَزَقَ inf. n. of 1. (S,* Mgh, TA.) — [I also find in the TA, *الخزق ما يثبت والخزق ما ينفذ*, as though meaning that *خَزَقَ* signifies A thing that becomes fixed or fast: and also a thing that transpierces, or passes through: but these may be loose explanations, intended to mean that *خَزَقَ* is said of that which becomes fixed or fast (as an arrow in the body pierced by it), and also of that which transpierces, or passes through: see *خَسَقَ*, of which the inf. n., *خَسَقَ*, is said to be used in these two senses.]

خَزَوَقَ A she-camel that pierces the ground with her toes, (K, TA,) making marks upon it: (TA:) or that furrows the ground with her toe turned up, as she goes. (K, TA.) [See also *خَسَوَقَ*.]

خَازِقَ, applied to an arrow, *Hit*ting, or that hits, the target; (S, Mgh, K;) and (Mgh, TA) transpiercing, or passing through, or that transpierces or passes through, or piercing, or that pierces, so that its extremity passes through, (Mgh, Mgh, K,) the target [or the object shot at]; (Mgh;) as also *خَازِقَ*: (TA:) pl. *خَوَازِقَ*. (Mgh.) And [hence, used as a subst.,] A spear-head: (JK, S, K;) and the iron head or blade of an arrow &c. (TA.) One says, *هُوَ أَمْضَى مِنْ خَازِقِ* [He is more penetrating than a spear-head]: (S:) and *أَنْفَذَ مِنْ خَازِقِ*, which means the same; (JK, Meyd;) or more penetrating than a transpiercing arrow: (TA:) the latter is a prov.; (Meyd, TA;) applied to him who is penetrating in affairs. (Meyd.) And *إِنَّهُ لَخَازِقٌ وَرَقَةٍ* [lit. Verily he is a piercer, or transpiercer, of a leaf]; meaning *لَا يَطْمَعُ فِيهِ* [i. e. + he is a person whom one may not hope to overcome]: (IAqr, K:) or + he is bold and skilful. (K.)

[*خَازَوَقَ* A stake for impaling a man: but this I believe to be post-classical: pl. *خَوَازِقَ*.]

مَخَزَقَ A small stick, (JK, K,) with a pointed end, (JK,) or having at its end a sharp nail, (K,) that is with the seller of full-grown unripe dates for date-stones [which are used as food for camels]: (JK, K:) he has many *مَخَازِقَ* [pl. of *مَخَزَقَ*]; and a boy comes to him with date-stones, which he takes from him on the condition that he shall strike with the *مَخَزَقَ* a certain number of times and have as many of the dates as become thus transfixed for him, whether many or few, but nothing if he miss. (K.)

مَخَزَقَ A dart, or javelin. (TA.)

مُخَزَقَ Chase, or game; i. e. an object of the chase or the like. (JK, TA.)

خزل

1. *خَزَلَهُ*, (Mgh, K,) aor. *خَزَلَ*, (Mgh,) or *خَزَلْ*, (K,) inf. n. *خَزَلٌ*, (Mgh,) He cut it off. (Mgh, K.) [See also 8.] — *خَزَلَهُ عَنْ حَاجَتِهِ*, aor. *خَزَلَ*, + He impeded, hindered, prevented, or withheld, him from attaining the object of his want. (K,* TA.) = *خَزَلَ*, aor. *خَزَلَ*, (JK, K,) inf. n. *خَزَلٌ*, (JK,) He had a fracture in his back. (JK, K.) — Also, (TK,) inf. n. as above; (K;) and *خَزَلَ* and *انخزل*; He walked in a heavy, or sluggish, manner: (K:) or, as in the 'Eyn, with a looseness of the joints. (TA.)

5: see 1. — [Hence,] *تَخَزَلُ السَّحَابُ* The clouds appeared as though they were retreating, by reason of the heaviness, or sluggishness, of their motion. (M, K,* TA.)

7. *انخزل* It became cut off. (S, Mgh.) — [Hence,] *انخزل في كلامه* + He became cut short, or stopped, in his speech. (IDrd, K.) — *انخزل عن جوابي* He cared not for my answer, or reply. (M, K.) — See also 1.

8. *اختزل* He cut it off for himself. (S,* Mgh, K,*.) One says, *اختزل المال* He cut off for himself the property. (TA.) And *اختزل عن القوم* He cut him off from the people, or party. (S.) — And hence, *اختزلت الوديعة* + I was unfaithful in respect of the trust, or deposit; even if meaning I refused to restore it: because the doing so is a cutting off, for one's self, of the property of the owner. (Mgh.) — Accord. to Sb and the K, *الاختزال* is also *syn. with الحذف* [The cutting off a thing; or cutting it so as to lessen it at its extremity; &c.]: but ISd says, I know not this on the authority of any other than Sb. (TA.) = *الاختزال* also signifies The being alone (K, TA) in opinion; with none to share therein. (TA.) = And *اختزل*, He (a man) became lame; or walked lamely. (TA.)

خَزَلَ: } see what next follows.
خَزَلَهُ: }

خَزَلَهُ, (JK, K,) or, as in the M, *خَزَلَهُ* and *خَزَلَ*, (TA,) A fracture in the back. (JK, M, K.)

خَزَلَهُ One who impedes, hinders, prevents, or withholds, another from that which he desires to do. (Az, K,* TA.)

خَزَلٌ: see *خَوَزَلَى*.

خَوَزَلَى i. q. *إِعْيَا* [Fatigue: or a fatiguing]. (TA.)

خَوَزَلَى and *خَوَزَلَى* A certain mode of walking, with a looseness of the joints; like *خَوَزَلَى* and *خَوَزَلَى*: (S:) or a heavy, or sluggish, manner of walking; as also *خَوَزَلَى*: (K:) the dual of *خَوَزَلَى* [to which that of *خَوَزَلَى* is similar] is *خَوَزَلَانِ*. (IAmb, TA in art. قهقر.) Accord. to

the T, one says, *هُوَ يَمْشِي الْخَوَزَلَى* and *الْخَوَزَلَى*, meaning He walks with an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side: or as though thorns pricked his feet. (TA.)

خَوَزَلَى: see what next precedes, in two places.

أَخْزَلَ Having a fracture in his back; as also *مَخْزُولٌ*: (O, K:) or having a fracture in the middle of his back; as also *الظَّهْرُ مَخْزُولٌ*. (Lth, TA.) — And A camel whose hump has entirely gone away: (K:) so says Lth; but Az thinks that this may be a mistranscription for *أَجْزَلَ*; or *ج* and *خ* may be interchangeable in this case. (TA.) — Also *Lame*. (AA, TA.)

مَخْزُولٌ: see what next precedes, in two places.

خزم

1. *خَزَمَهُ*, aor. *خَزَمَ*, (Mgh, K,) inf. n. *خَزَمٌ*, (JK, TA,) He pierced it, or perforated it; (JK, Mgh, K;) namely, a thing of any kind: for instance, the nose of a camel, for the [ring called] *خَزَامَةٌ* [to which the rein is attached]: and the letter of a *Kāḍee* to another *Kāḍee*; for such a letter is pierced for the *سَكَاةَ* [or strip of paper with which it is bound], and is then sealed [upon this strip]; and when this is done, the letter is said to be *مَخْزُومٌ*. (Mgh.) You say, *خَزَمَ الْبَعِيرَ*, aor. as above, (Mgh, Mgh,) and so the inf. n., (Mgh,) He pierced the nose of the camel (Mgh, Mgh) for the *خَزَامَةِ*: (Mgh:) or *خَزَمَ الْبَعِيرَ* (S, K) *بِالْخَزَامَةِ* (S,) aor. and inf. n. as above, (TA,) he put the *خَزَامَةِ* in the side of the nostril, (K,) or in the partition between the nostrils, (S,) [but the former is the more common practice,] of the camel; (S, K;) as also *خَزَمَهُ*; (K;) [or] this signifies the doing so much, or often. (TA.) [Hence,] *خَزَمَ أَنْفَهُ* + He brought him under, or into, subjection; rendered him submissive, tractable, or manageable. (TA.) And *خَزَمْتُ الْجَرَادَ فِي الْعُودِ* I spitted the locusts in a series upon the [shever, or] piece of stick or wood. (S.) And *خَزَمَ شَرَاكَ نَعْلَهُ* He pierced and tied the [thong called] *شَرَاكَ* [q. v.] of his sandal [app. so as to attach to it the two branches (عُضْدَا) of the strap that encompasses the heel]. (TA.) [See also *خَزَامَةٌ*.] — [Also He cut it. for] *الْخَزَمُ* is *syn. with* *الْقَطْعُ*. (Ham p. 166. [It is there also said to be *syn. with* *الشَّد*; i. e. *الشَّد*; but this is app. a mistake for *الشَّد*, a meaning assigned to it in the JK, agreeably with the K.])

2: see 1.

3. *خَازِمَهُ*, (S,) or *خَازِمَهُ الطَّرِيقَ*, (K,) inf. n. *مَخَازِمَةٌ* (S in art. خصر) [and *خَزَامَ*], He (a man, S) took a different way from his (another's) until they both met in one place: (S, K:) the doing so is also termed *مَخَاصِرَةٌ*: (S in art. خصر, and TA:) it is as though it were a rivalling, or imitating, in travelling. (TA.) Ibn-Fesweh says,

- * إِذَا هُوَ نَحَاةً عَنِ الْقَصْدِ خَازِمَتْ
 * بِهِ الْجَوْرَ حَتَّى تَسْتَقِيمَ فُحَى الْغَدِ
 i. e. When he turns her, meaning his she-camel, from the right way, she pursues with him a way different from the wrong, so that she overcomes him, and takes the right way, in the early day-time of the morrow. (TA.) خَازِمَةٌ also signifies The act of rivalling, or imitating. (JK, TA.) And one says, لَقِيتُهُ خَازِمًا (JK, TA) and مُخَازِمَةً (JK,) meaning I met him face to face: (TA:) or suddenly, or unexpectedly, and face to face. (JK.)

5. تَخَزَمَ الشَّوْكُ فِي رِجْلِهِ The thorns pierced his foot, or leg, and entered into it. (K, TA.)

6. تَخَازَمَ الْجَيْشَانِ The two armies rivalled, or imitated, each other; or opposed each other; syn. تَعَارَضَا. (TA.)

خَزَمٌ A certain kind of tree, (JK, T, S, Mgh, K,) of the bark of which ropes are made: (S, Mgh:) it is like the دُومَر [or Theban palm]; (K;) having branches with small dates, which become black when ripe, bitter, astringent, or disagreeable and choking; not eaten by men; but the crons are greedy of them, and come to them time after time: so says AHn.: (TA:) n. un. with ة. (S, Mgh.) — See also خَزُومَةٌ.

خَزَمَ: see خَزَامِي.

خَزَمٌ [a pl. of which the sing. is not mentioned] Servers of skins or hides or boots and the like; syn. خَزَارُونَ. (TA.)

خَزَمَةٌ n. un. of خَزَمَ, explained above. (S, Mgh.) — Also The leaves (خُوص) of the مَقْل [or Theban palm]; (JK, K;) of which are made women's أَحْفَاش [i. e. receptacles for their perfumes and other similar things, pl. of جَفَش]. (TA.)

مَخْزُومٌ: see إِبِلٌ خَزَمِي.

خِزَامَةٌ: see خِزَامَةٌ, in two places.

خَزُومَةٌ: see خَزُومَةٌ.

خِزَامَةٌ A ring of [goat's] hair, which is put [in the side of the nostril (see 1) or] in the partition between the nostrils of the camel, (S, Mgh, TA,) and to which is tied the rein; (S, TA;) as also خِزَامٌ: (TA, and Har p. 73:) or a بَرَّة in the nose of a she-camel: (JK:) or, accord. to the K, a بَرَّة which is put in the side of the nostril of the camel: but Lth says that when it is of brass it is termed بَرَّة; and when of [goat's] hair, خِزَامَةٌ: (TA:) pl. خِزَائِمٌ (JK, Mgh, TA) and خِزَامَاتٌ (Mgh.) [Hence,] أَعْطَى الْقُرْآنَ خِزَائِمَهُ from a trad. of Abu-d-Dardà, in which it is said, مَرْهُمُ أَنْ يَعْطُوا الْقُرْآنَ خِزَائِمَهُمْ Command ye them that they submit themselves to the judgment, or decision, of the Kur-ân; خِزَائِمُ being herc pl. of خِزَامَةٌ: (IAth, TA:) or أَعْطُوا الْقُرْآنَ خِزَائِمَهُ † Render ye to the Kur-ân its due. (JK.) [In the present day, خِزَامٌ, vulgarly pronounced

خِزَامٌ, is applied to A woman's nose-ring, of gold or other metal.] — The خِزَامَةُ of the sandal is A slender thong which is pierced and tied between [the two thongs called] the شِرَاكَانِ [app. herc meaning the عَصَدَانِ of the شِرَاك: see 1]. (K, TA.)

خِزَامِي A certain plant, (JK, K, TA,) called also خِزَمٌ, (JK,) of sweet odour: (TA:) or i. q. خَيْرِي الْبَرِّ [q. v.]; (S, Mgh, K;) accord. to El-Farábee: one of the plants of the desert: said by Az to be a certain herb of sweet odour, having a flower like that of the violet: (Mgh:) [accord. to the book entitled بَسْعُ الْعَلِيبِ جَهْلُهُ, as stated by Golius, a certain wild herb, having a long stalk, small leaves, red flower, and very sweet odour:] its flower is the sweetest of flowers in odour; the fumigation therewith dispels every fetid odour; the use thereof as a suppository in the vagina promotes pregnancy; and the taking it internally restores to a right state the liver and the spleen, and the brain affected with cold: (K:) [in the present day, applied to the common lavender; lavandula spica:] n. un. خِزَامَةٌ. (TA.)

خَزُومَةٌ i. q. بَقَرَةٌ [app. as meaning both A bull and a cow], (JK, S, K,) in the dial. of Hudheyl; (S;) or such as is advanced in age, and short: (M, K:) pl. خَزُومٌ, [or rather this is a coll. gen. n.,] and [the pl. is] خِزَائِمٌ (JK, K) and خَزُومَاتٌ (S) and [quasi-pl. n.] خِزَمٌ. (TA.)

خَزَامٌ A maher of ropes of the bark of the tree called خَزَم. (JK, S, TA.) [Accord. to the K, A seller of the kind of tree called خَزَم: but this is a mistake, app. caused by an omission in the K.]

خَازِمٌ A cold wind; as though it pierced through the extremities: so says Kr: A'Obeid says خَاوِمٌ: accord. to the K, both signify the same. (TA.)

مُخَزَمٌ; and its fem., with ة: see what follows, in four places.

مَخْزُومٌ Anything pierced or perforated: (S, Mgh:) applied in this sense, (JK,) or as meaning pierced and tied, (TA, [see 1,]) to the [thong, of a sandal, called] شِرَاك; (JK, TA;) or, thus applied, it means cut. (Ham p. 166.) See also 1, first sentence, for its meaning as applied to a letter. — Any animal having the nose pierced. (Mgh.) And إِبِلٌ خَزَمِي means Camels having rings such as are termed خِزَائِمُ (pl. of خِزَامَةٌ) in their nostrils; (IAth, K, TA;) as also مُخَزَمَةٌ. (IAth, TA.) All birds, also, are said to be مُخَزُومَةٌ, (S, K,) and مُخَزَمَةٌ; (K;) because perforated in the partition between the nostrils: (S, K;) and particularly the ostrich is said to be مُخَزُومٌ (S, K*) and مُخَزَمٌ. (JK, K, TA.) One says, مَا هُمْ إِلَّا كَالْأَنْعَامِ الْمُخَزَمَةِ, meaning † They are none others than stupid, or foolish, persons. (TA.) [But كَالْأَنْعَامِ is app., herc, a mistranscription for كَالْأَنْعَامِ; for the ostrich is proverbial for stupidity: one says أَخْبَثُ مِنْ نَعَامَةٍ "More stupid than an ostrich:" because, as Meyd says, when an

ostrich happens to see the eggs of another ostrich, it will sit upon them, and forget its own eggs.]]

خزن

1. خَزَنَهُ, (JK, S, Mgh, K,) aor. ʔ, (JK, Mgh,) inf. n. خَزَنَ, (Mgh,) He repositied it, stored it, or put it, (S, Mgh,) laid it up, kept it, preserved it, or guarded it, (JK, K,) in a خِزَانَةٍ, (JK, S,) or in a مَخْزَنٍ [or مَخْزِن]; (Mgh;) namely, a thing, (JK, Mgh,) or property; (S, K;) as also اخْتَزَنَهُ, (S, K,) and استَخَزَنَهُ: or † the second of these signifies he did so for himself. (TA.) — And [hence] the first (S, Mgh) and † the second, (S,) † He concealed it; namely, a secret. (S, Mgh.) — And خَزَنَ عَنْهُ عَطَاةٌ † He withheld from him his gift. (TA.) — خَزَنَ, (JK, S, Mgh, K,) formed by transposition from خَزَنَ, (S, Mgh,) aor. ʔ, inf. n. خَزَنَ; (Mgh;) and خَزَنَ; and خَزَنَ, [aor. ʔ,] inf. n. خَزَنَ and خَزُونُ; (K;) said of flesh-meat, (JK, S, Mgh, K,) It became altered [for the worse] (JK, Mgh, K) in odour, (Mgh,) or stinking: (S, TA:) or, accord. to Z, خَزَنَ, said of flesh-meat, means it became stinking in consequence of its being laid up, or stored: and Er-Rághib says that خَزَنَ, in relation to flesh-meat, means the laying up, or storing: and hence is metonymically used as meaning its becoming stinking. (TA.) Tarafah says,

- * ثُمَّ لَا يَخْزَنُ بَيْنَنَا لَحْمُهَا
 * إِنَّمَا يَخْزَنُ لَحْمُ الْمُدْخَرِ

[Then the flesh thereof will not become stinking among us: only the flesh-meat of him who lays it up becomes stinking]. (S, TA.)

4. اخْزَنَ He became rich, or in a state of competence or sufficiency, after poverty. (K.)

8: see 1, in three places. — اخْزَنَ طَرِيقًا He took the nearest road, or way. (K, TA.)

10: see 1.

خَزَنَةٌ: see خَزِينَةٌ: — and see also خِزَانَةٌ.

خَزِينٌ A thing repositied, stored, or put, [laid up, kept, preserved, or guarded,] in a مَخْزَنٍ [or خِزَانَةٍ or خِزَانَةٍ]. (Mgh.) — Flesh-meat altered [for the worse in odour]; (K;) stinking. (TA.)

خِزَانَةٌ A small chamber within a large chamber: (TA in art. خَدَع) [a closet; also called in the present day خَزَنَةٌ: and a cupboard:] a place in which things are repositied, stored, laid up, kept, preserved, or guarded; a repository; [a magazine; a store-room;] (JK, Mgh, K, TA;) and so مَخْزِنٌ, (S, K,) with fet-h to the ʔ, (S,) like مَقْعَدٌ, (K,) or مَخْزِنٌ, like مَجْلِسٌ, [which is irreg., as the aor. of خَزَنَ is يَخْزَنُ:] (Mgh:) the former should not be pronounced with fet-h [i. e. خِزَانَةٌ], (K,) as the vulgar are given to pronounce it: (TA:) the pl. of the former is مَخَائِنٌ; (S, Mgh;) and that of مَخْزِنٍ is مَخَائِنٌ. (Mgh, TA.) [Hence, خِزَانَةُ كُتُبٍ A library; and a bookcase. And خِزَانَةُ سِلَاحٍ An armoury.] — And † The heart; (K, TA;) because the

secret is concealed in it. (TA.) See an ex. voce **خَارِنٌ**. — Also The occupation, (JK, TA,) and act, (K, TA,) of the **خَارِن**. (JK, K, TA.)

خَزِينَةٌ and **خَزَنَةٌ** Wealth, or property, reposed, stored, laid up, kept, preserved, or guarded. (TA.) [In the present day, both signify also A treasury. The pl. of the former is **خَزَائِنٌ**.] — [Hence,] **خَزَائِنُ اللَّهِ** [in the Kur. vi. 50 and xi. 33, accord. to some,] means †The hidden things that are known of God: (TA:) or †the events decreed by God: (Bd in vi. 50:) or †the treasures of the means of subsistence that are supplied by God. (Bd and Jcl* ibid.)

خَزَانٌ One who stores up wheat, or food: of the dial. of Egypt. (TA.) — See also **خَارِنٌ**. — Also, as a subst, like **جَبَانٌ**, (AHn,) Ripe dates becoming black in the interior by reason of some bane: (AHn, K:) n. un. with ة. (AHn.)

خَارِنٌ [One who reposes, stores, lays up, keeps, preserves, or guards, property, &c.; a treasurer]: (K, TA:) pl. **خَارِنُونَ** and **خَزَنَةٌ**. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The keepers, or guardians, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] **مَا أَتَتْهُ بِخَارِنِينَ** in the Kur [xv. 22, accord. to some], means †Ye are not bearing it in mind with thankfulness. (TA.) — †The tongue; as also **خَزَانٌ**. (K, TA.) Hence the saying of Luqmán to his son, **كَانَ خَارِنُكَ حَفِيظًا** **وَحَزَانُكَ أَمِينَةً رَشِدَتْ فِي أَمْرِكَ دُنْيَاكَ وَآخِرَتِكَ** i. e. †[When] thy tongue [is such as keeps the secret confided to thee], and thy heart [is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come]. (TA.)

مَخَارِنُ الطَّرِيقِ — **خَزَانَةٌ** and **مَخْرَنٌ**: see **خَزَانَةٌ**. — **مَخَارِنُ** The nearest roads, or ways. (K,* TA. [In the CK, **مَخَارِنُ** is erroneously put for **مَخَارِصُ**].)

خَزَو

1. **خَزَاهُ** (S, K,) aor. **يَخْزُوهُ** (S,) inf. n. **خَزَوٌ** (S, K,) He ruled, or governed, him; and subdued him. (S, K.) And **خَزَا الدَّابَّةَ** He broke, or trained, the beast. (K.) — Also He withheld, or restrained, him from [indulging] his natural desire. (K.) And **خَزَا النَّفْسَ** inf. n. as above, He withheld, or restrained, the soul from its purpose, or intention. (JK.) One says, **أَخْزَى فِي طَاعَةِ اللَّهِ نَفْسَكَ** Withhold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God. (TA.) — And He slit his tongue [to prevent his sucking]; namely, a young camel's. (K.) — He possessed him, or it. (K.) — He treated him, or regarded him, with enmity, or hostility. (K.) — And **خَزَوُ** (JK, TA) and **خَزَايَةٌ** (JK) signify The act of piercing, or thrusting, (JK, TA,) with spears. (JK.)

خَزَى

1. **خَزَى** aor. **يَخْزِي** inf. n. **خَزْيٌ** (S, Mgh,*

Msb, K, &c.) and **خَزَى** (Sb, K) and **خَزِيَّةٌ** and **مُخْزَاةٌ**, (MA, [or these two are simple substs.,]) He was, or became, base, abased, abject, vile, despicable, or ignominious: (S, Mgh, Msb:) or, accord. to ISk, he fell into trial, or affliction: (S:) or he fell into trial, or affliction, (K, TA,) and evil, (TA,) and a thing that exposed him to disgrace, and thereby became base, abused, abject, vile, despicable, or ignominious; as also **خَزَوِيٌّ**, (K, TA,) like **ارْعَوِيٌّ**: (TA:) or **خَزَى** signifies disgrace, or ignominy: so in the Kur v. 37 [&c.]: (Sh, TA:) or its primary signification is a state of abasement, rileness, or ignominy: of which one is ashamed: so accord. to Er-Rághib and Bd and the Ksh: (MF, TA:) or the manifesting foul actions or qualities, for the manifesting of which one deserves punishment: (El-Harálce, TA:) or **خَزَى** signifies he became disgraced, and was confounded, or perplexed, by reason of disgrace. (TA.) — And **خَزِيٌّ**, (S, Msb, K,) aor. as above, (S, Mgh,) inf. n. **خَزَايَةٌ** (S, Mgh, Msb, K) and **خَزَى**, (K,) He was, or became, moved, or affected, with shame; (S, Mgh, Msb, K;) [as also **استخزى**: see the part. n. of this latter below:] or **خَزَايَةٌ** signifies the being moved, or affected, with much, or intense, shame. (JK.) — **خَزَانِي فَخْرِيَّتَهُ**: see the next paragraph. — **خَزَايَةٌ**: see art. **خَزَو**.

3. **خَزَانِي**, inf. n. **مُخْزَاةٌ**, He vied, or contended, with me in mutual abusing; or rendering base, abject, vile, despicable, or ignominious. (TK.) You say, **خَزَانِي فَخْرِيَّتَهُ**, (Ks, JK, S, K,) aor. of the latter **أَخْزَاهُ**, (Ks, JK, S,) [inf. n. app. **خَزَى**,] I vied, or contended, with him (JK, TK) in mutual abusing, &c., (TK,) and I surpassed, or overcame, him: [therein]: (JK:) [or it may signify, in abasement, &c.; for] the meaning [of the latter verb with its pronoun] is **كُنْتُ أَشَدَّ خَزَايَةً مِنْهُ**. (K: in the CK, **خَزَايَا**: but in a MS copy of the K, **خَزَايَا**.)

4. **أَخْزَاهُ** He (God) abused him; or rendered him base, abject, vile, despicable, or ignominious: or may He abuse him; &c.: (S, Msb:) or He disgraced him, or put him to shame: or may He disgrace him, &c. (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, **وَلَا تُخْزُونِ فِي ضَيْفِي** (TA) And disgrace ye not me in respect of my guests: (Bd, Jel, TA:) or make not me ashamed &c. (Bd.) One says also, of him who has done or said that which is approved, **مَا لَهُ أَخْزَاهُ اللَّهُ** [What aileth him? May God abase him, or disgrace him!]; and so without **مَا لَهُ** (K:) it is like **مَا لَهُ قَاتَلَهُ اللَّهُ**, said of a man whose action pleases: (S in art. **نَفَر**:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also **مُخْزٍ**, below. — Also He made him to be ashamed for himself (Ham pp. 114 and 397, and TA) in respect of him, for his shortcoming. (TA.) [See the citation from the Kur above.] — He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him. (TA.) — And He aided him in, and made him to keep to, a **مُخْزَاةٌ** [i. e. a thing

that was a cause of shame, or of abasement or disgrace]. (TA.)

9. **أَخْزَوِيٌّ**: see 1.

10: see 1.

خَزِرٌ [part. n. of **خَزَى**] Base, abased, abject, vile, despicable, or ignominious. (MA.) [See also **خَزِيَانٌ** and **مُخْزِيٌّ**.]

خَزِيَّةٌ A habit, a quality, a practice, or an action, (JK,) or a crime, a sin, or an offence, or act of disobedience, (TA,) of which one is, or should be, ashamed: (JK, TA: [and **مُخْزَاةٌ**, which is coupled therewith in the JK, app. as syn. with it, properly signifies a thing, or an action, &c., that is a cause of shame, or of abasement or disgrace; being a noun of the class of **مُجَنَّةٌ** and **مُجَنَّةٌ**; originally **مُخْزِيَّةٌ**: see 4, last sentence:]) and **مُخْزِيَّةٌ**, of the form of an act. part. n., from **أَخْزَى**, signifies [the same; or] a bad, an evil, or a foul, habit, quality, practice, or action: the pl. of this last is **مُخْزِيَّاتٌ**, and of the same [and of **مُخْزَاةٌ** also] **مُخْزَاةٌ**. (Msb.) Or the first signifies A habit, a practice, or an action, in which one becomes base, despicable, or ignominious. (Mgh.) — Also A trial, or an affliction, (K, TA,) into which one is made to fall; (TA;) and so **خَزِيَّةٌ**. (K.)

خَزِيَّةٌ: see what next precedes.

خَزِيَانٌ Moved, or affected, with shame; (S, Msb, K, and Ham p. 36;) as also **مُسْتَحْزٍ**: (Har p. 482:) or, with much shame, (Lth, JK, TA,) on account of a bad, or foul, deed that he has done: (Lth, TA:) or it may signify [like **خَزِرٌ**] base, abased, abject, vile, despicable, or ignominious: (Ham ubi suprâ:) fem. **خَزِيَا** (Lth, JK, S, K) and **خَزِيَانَةٌ**, which is irreg.: (TA:) pl. **خَزَايَا**. (Lth, JK, S, K.)

مُخْزِيٌّ Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him. (TA.) [See also **خَزِرٌ** and **خَزِيَانٌ**.]

كَلَامٌ مُخْزٍ Speech, or language, that is approved, so that one says of its author, **أَخْزَاهُ اللَّهُ**. (TA.) They relate that El-Farezdaq gave utterance to an excellent verse, and said, **هَذَا بَيْتٌ مُخْزِيٌّ**, i. e. [This is a verse such as that,] when it is recited, people will say, [or rather, such as will make it to be said of me,] **مَا أَخْزَى اللَّهُ قَاتِلَهُ مَا أَشْعَرَهُ** [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!]. (TA. [See 4.]) [Hence,] **قَصِيدَةٌ مُخْزِيَّةٌ** [An ode] that is extremely good. (TA.)

مُخْزَاةٌ, said in the MA to be an inf. n. of **خَزَى**: see **خَزِيَّةٌ**.

خَزِيَّةٌ: see **مُخْزِيَّةٌ**.

خَزِيَانٌ: see **مُسْتَحْزٍ**.

خَس

1. **خَسَّ** (Msb, TA,) sec. pers. **خَسِبَتْ**, (Fr, S,

A, Mṣb, K.) aor. **يَخْسُ**; (A, Mṣb, TA;) and **خَسَّ**, sec. pers. **خَسَّتْ**, aor. **يَخْسُ**; (Mṣb, TA;) inf. n. **خَسَّة** (Fr, S, A, K) and **خَسَاة** (Fr, S, A, Mṣb, K) and **خُسُوس**, (TA,) *He (a man) was, or became, low or ignoble, base, vile, mean or sordid, weak*; (Fr, S, A, K;) [or, more commonly,] *contemptible*: (Fr, S, A, K;) and it (a thing) *was, or became, base, vile, or mean*; (TA;) or *contemptible, paltry, or inconsiderable*; (Mṣb, TA;) and *bad, corrupt, abominable, or disapproved*. (TA.) — **حَظُّهُ**, **قَوْلُهُ**, and **رَأْيُهُ**, and **خَسَّ فَعْلُهُ**; [*His action, and his saying, and his opinion, and his fortune, was, or became, low or ignoble, &c.*] (A.) — **خَسَّ**, aor. **يَخْسُ**, *It was, or became, light of weight, not equal to what corresponded with it.* (Mṣb.) — **خَسَّ**, aor. **يَخْسُ**; (Mṣb;) and **خَسَّ**, (ISk, S, Mṣb, K,) inf. n. **خَسَان**; (ISk, S;) *He did what was low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*: (ISk, S, Mṣb, K;) or **خَسَّ** the latter signifies *he did something low or ignoble, &c., in actions.* (TA.) — **خَسَّ نَصِيْبُهُ**, (S, A, Mgh, K,) aor. **يَخْسُ**; (S, TA;) and **خَسَّ**; (Mgh;) *He made his lot, portion, or share, to be low or ignoble, base, vile, mean*; [or, more commonly,] *contemptible*: (S, A, Mgh, K;) and **خَسَّ الحَظُّ**, and **خَسَّ**, *He made his lot, portion, or share, little, and incomplete.* (TA.) — Also **خَسَّ حَظُّهُ**, [and **خَسَّ**], *He made his fortune to be low or ignoble, &c.; or contemptible*; differing from the signification immediately preceding, being said to be tropical. (A.) The Arabs say of a man without any good fortune in the present life, **خَسَّ** **اللهُ حَظُّهُ** [*God made his fortune mean, or contemptible*]; as also **أَخَسَّ**. (AM, TA.)

4. **أَخَسَّ**: see **خَسَّ**, in two places. — **أَخَسَّ**: see **خَسَّ نَصِيْبُهُ** and what follows it, in four places. — Also *He found him to be low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*. (S, K.)

6. **تَخَاثَوْهُ** *They did it by turns: or they hastened together, or vied in hastening, to do it.* (Sgh, K.)

10. **اسْتَحْسَنَ** *He reckoned, accounted, or esteemed, him low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*. (S, K.) — **اسْتَحْسَنَ حَظُّهُ** [*He accounted his fortune low or ignoble, &c.*]. (A.)

خَسَّ [*Lettuce; lactuca*]; a certain plant, (S, Mṣb, K,) of the kind called **بَقْل**, (S, K,) well known, (Mṣb, K,) of the description termed **أَحْرَار**, [i. e., that are eaten without being cooked, or that are slender and succulent, or slender and soft,] with broad leaves: it increases the blood: the wild hind has the property of the black poppy: the best is the garden-kind, [*lactuca sativa*], which is succulent, yellow, and broad [in the leaf]: it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is

injurious to the venereal faculty: (TA:) n. un. with ة. (Mṣb.)

خَسِيْس: see **خَسَان**.

هَذِهِ الْأُمُورُ خَسَانٌ بَيْنَهُمْ *These things, or affairs, are done by them by turns.* (JF, K.)

خَسِيْس, applied to a man, and to a lot or portion or share, (S, A, K,) or a thing, (Mṣb, TA,) *Low or ignoble, base, vile, mean or sordid, weak*; (S, A, K;) [or, more commonly,] *contemptible*; (A, Mṣb, K;) as also **مُسْتَحْسَنٌ** and **مُسْتَحْسَنٌ**; (K;) and, applied to a thing, also, *paltry, or inconsiderable*; and so **خَسَانٌ** and **مُسْتَحْسَنٌ**; *bad, corrupt, abominable, or disapproved*: (TA:) fem. with ة: (Mgh, Mṣb:) pl. masc. **أَخْسَاءُ** and **أَخْسَاءُ** (Mṣb, TA) and **أَخْسَاءُ**; (A;) pl. fem. **خَسَائِيْس**. (Mgh, Mṣb.) — **حَظُّ خَسِيْسٍ**, and **مُسْتَحْسَنٌ**, *A low, or mean, fortune, that is not held in any estimation.* (A.) — **خَسِيْسٌ** is also applied to *A disbeliever, an unbeliever, or infidel.* (TA.)

خَسِيْسَةٌ fem. of **خَسِيْس**. (Mgh, Mṣb.) — You say also, **رَفَعَ اللهُ خَسِيْسَةَ فُلَانٍ** *God raised the condition of such a one after it had been low*: (Az, TA:) or **رَفَعْتُ مِنْ خَسِيْسَتِهِ** *I did to him a deed whereby he became raised to a high condition.* (S, K.) — The teeth of a she-camel within the period of the shedding of the central incisors: you say, **جَاوَزَتِ النَّافَةَ خَسِيْسَتَهَا** [*The she-camel passed beyond the period of her shedding*]: this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (S, K.)

خَسَاءٌ The state of him, or it, that is **خَسِيْسٌ** [i. e. low or ignoble, &c.]. (TA.) — A foul, or an ugly, woman. (TA.) [See also **مُسْتَحْسَنٌ**.]

أَخْسٌ [*More, and most, خَسِيْس*, i. e., low or ignoble, &c.]. You say, **مَا رَأَيْتُ أَخْسَ مِنْهُ** [*I have not seen any more low or ignoble, or, more commonly, contemptible, than he, or it*]. (A.)

مُسْتَحْسَنٌ A man made, or rendered, low or ignoble, &c., and weak. (TA.) — See also **خَسِيْس**, in two places.

مُسْتَحْسَنٌ and **مُسْتَحْسَنٌ**: see **خَسِيْس**. — Also, both words, A foul, or an ugly, face: fem. with ة. (K, TA.) [See also **خَسَاءٌ**.]

خَسَا

1. **خَسَا** (S, K,) aor. **خَسَا**, (K,) inf. n. **خَسَا** (S, K) and **خَسُو**, (K,) *He drove away a dog*: (S, K:) *he chid him.* (Lth.) — It is also intrans., (S,) and signifies *He (a dog) went away, to a distance*; (S, K;) [being driven away, or hidden]; as also **خَسِيْقٌ**, (K,) and **انْخَسَا**. (S, K.) — [*Hence*,] tropically, said to a man, **اخْشَا إِلَيْكَ**, meaning

Go thou away: or go thou away from me. (TA.) **اخْشَوْا فِيهَا وَلَا تَكَلِّمُونِ** in the Kur [xxiii. 110], is expressive of removal to a distance with anger; [meaning *Go ye away into it, (i. e. the fire of Hell,) and speak not unto Me.*] (Zj.) — [And hence, *He was, or became, vile and despised and hated*: so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. **خَسِيْقٌ**, q. v.] — Also, inf. n. **خَسَا** and **خَسُو** [as above], said of the sight, (AZ, S, K,) *It was, or became, dazzled, or confused*, (AZ, S, TA,) and dim. (K, TA.)

3. **خَسَاوُوا**, (K,) inf. n. **مُخَسَاةٌ**, (S,) *They threw stones, one at another*; (S, K;) as also **تَخَاوُوا**, (K,) or **تَخَاوُوا بِالْحِجَارَةِ**. (S.) And **كَانَتْ بَيْنَهُمْ مُخَسَاةٌ** [*There was between them a contending in throwing, or throwing of stones*]. (S, TA.) [See also art. **خَسِيْس**.] — And **هُوَ يَخْسَانُ** means *He contends in a game of hazard*. (IB, TA in art. **خَسُو**.)

6: sec 3.

7: sec 1.

خَسِيْقٌ Bad wool. (O, K.)

خَسِيْقٌ, applied to a dog, and to a swine, (K,) and to a devil, (TA,) *Driven away, repelled, and not suffered to come near to men.* (K, TA.) — And [hence,] *Contemptible, despicable, vile, or abject.* (TA.) — Applied to the sight, *Dazzled, or confused*, (S, TA,) and dim. (TA.) So in the words of the Kur [lxvii. 4], **يَنْقَلِبُ إِلَيْكَ الْبَصَرُ**, **خَسِيْقٌ** [*The sight will recoil to thee dazzled, or confused, or dim*]: (S, TA:) or the meaning here is *contemptible: or withdrawing far away: or it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ*, [meaning *repelled far away*], like **عَيْشَةٌ رَاضِيَةٌ**, in the Kur [lxix. 21 and ci. 5], for **مَرْضِيَّةٌ**. (TA.)

خَسَر

1. **خَسَرَ**, (S, A, Mṣb, K, &c.) aor. **خَسَرَ**; (K;) and **خَسَرَ**, aor. **خَسَرَ**; (K;) but the latter is an unusual form [except in the sense of **أَخْسَرَ**]; (B, TA;) inf. n. **خَسْرَانٌ** (S, A, Mṣb, K) and **خَسْرٌ** (S, Mṣb, K) and **خَسَارَةٌ** (Mṣb, K) [which are the only forms assigned in the TA to the verb when used with reference to traffic] and **خَسَرٌ** and **خَسَرٌ** and **خَسَارٌ**; (K;) *He lost, or suffered loss or diminution: or he was deceived, cheated, beguiled, or circumvented*: (K:) **فِي الْبَيْعِ** in selling; (S;) or **فِي بَيْعِهِ** in his selling; (A;) or **فِي تِجَارَتِهِ** in his traffic: (Mṣb, K: [see also 4:]) the former is the original signification: (TA:) *he suffered diminution of his capital; he lost part thereof*: (B, TA:) and *he lost his capital altogether*. (Bd in iv. 118; &c.) **خَسْرَانٌ** is also attributed to an action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) **خَسَرَتْ تِجَارَتُهُ** [*His traffic was losing; or an occasion of loss*]; (A, B;) opposed

to رُبِحَتْ. (A.) It is also used in relation to personal acquisitions; such as health, and safety, and intellect, and faith, and the recompense or reward of obedience [to God], which God has declared [Kur xxii. 11 and xxxix. 17] to be manifest خُسرَان, (B,) since there is none like it. (Bd.) For instance, you say, خَسِرَ عَقْلُهُ, and مَالُهُ, *He lost his intellect, and his property.* (IAqr.) [In a phrase of this kind, the noun which immediately follows the verb may be considered as put in the accus. case on account of the rejection of a prep., namely في: for] it is said that خَسِرَ is never used otherwise than intransitively: though this has been contradicted, on the ground of the following phrase in the Kur [xxii. 11], خَسِرَ الدُّنْيَا وَالْآخِرَةَ [*He hath lost, or he loseth, the things of the present life and of the latter life*]; and the like; as الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ [*Who shall have lost themselves, or their own souls, and their families, or their wives*; Kur xxxix. 17 and xlii. 44]; (MF, TA;) i. e., themselves, or their own souls, by their having erred, and their families by their having caused them to err, or by being separated from them for ever; (Bd;) or by being themselves made to remain for ever in Hell, and by their not gaining access to the حُور prepared in Paradise [as wives] for the believers: (Jel:) or the meaning is, accord. to Fr, *who shall be deceived of their own souls, &c.*: or, accord. to others, *who shall have destroyed their own souls, &c.* (TA.) — Also [*He experienced, or saw, that he was a loser; or*] *his having lost became manifest to him*: so in the Kur xl. [78 and] last verse. (TA.) — Also (with all the forms of the inf. n. above mentioned, K,) *He erred; went astray; deviated from, or lost, or missed, the right way: or he became lost; he perished; or he died*: syn. ضَلَّ, (K,) and هَلَكَ. (Msb.) = خَسِرَ, (A 'Obeyd, IAqr, Zj, S, A, &c.,) nor: (Zj, Msb) and ٢, (Bd in lv. 8,) inf. n. خَسِرَ (Msb, K) and خَسِرَان; (K;) and خَسِرَ, (A 'Obeyd, Zj, S, A, Msb,) inf. n. and خَسِرَ, (A 'Obeyd, Zj, S, A, Msb, K;) namely, the weight, and the measure; (Zj, TA;) and the thing weighed; (TA;) and the balance, (A 'Obeyd, IAqr, Zj, A, Msb,) by diminishing the weight. (Msb.) The second of these forms is more common, in this sense, than the first (Zj, TA) [and than the third]. For وَلَا تُخْسِرُوا الْآيَاتِ, in the Kur lv. 8, there are three other readings; namely تَخْسِرُوا and تَخْسِرُوا and تَخْسِرُوا; in the last of which, the prep. فِي is omitted after the verb. (Bd.) — [And *He, or it, made him to lose, or suffer loss; to err, or go astray; to become lost, or to perish.*]

2. خَسِرَ, (A, K,) inf. n. تَخْسِيرَ, (S, K,) i. q. خَسِرَ, q. v.: (A:) [and particularly] *He, or it, destroyed him; caused him to perish.* (S, K.) You say, خَسِرَ نَوْبُهُ عَلَيْهِ, *The evilness of his conduct caused him to perish.* (A.) — *He put him away, or far away; removed, alienated, or estranged, him;* (IAqr, Msb;) *from good, or prosperity.* (IAqr.) — *He attributed, or imputed, to him خسرَان* [i. e. *loss; or error, or deviation from the right way*]: like كَذَّبَهُ mean-

Bk. I.

ing "he attributed, or imputed, to him lying," &c. (Msb.)

4. خَسِرَ, q. v. خَسِرَ, which see in three places: (A 'Obeyd, Zj, S, A, Msb:) [and particularly] *He made him to lose, or suffer loss, in his traffic; contr. of أَرْبَحَهُ.* (A.) = And خَسِرَ *He fell into loss; (A;) he met with loss in his traffic.* (TA. [See also 1.]

خَسِرَ an inf. n. of خَسِرَ. (S, Msb, K.) In the Kur ciii. 2, accord. to some, it means *Punishment for sin.* (TA.)

مَخْسِرَ: see خَسِرَ.

خَسِرَان a. inf. n. of خَسِرَ. (S, A, Msb, K.) [For particular usages thereof, see 1. As a simple subst., it generally signifies *Loss, or the state of suffering loss or diminution: the state of being deceived or cheated: error, or deviation from the right way*: (see also خَسِرَ:) or the *state of becoming lost, of perishing, or of dying.*] — It is also an inf. n. of خَسِرَ. (K.)

خُسْرَوِي: see what next follows.

خُسْرَوَانِي, (A, K,) or خُسْرَوَانِي, (TA, [but the former is the better known,]) *A certain kind of garment or cloth*: (A, K;) so called in relation to Klusrow Shāh, one of the [kings of Persia called] أَكْسِرَ [pl. of كَسِرَ or كَسَرَى]; as also خُسْرَوِي. (A, TA.) — And *A certain wine or beverage.* (K.)

خَسِرَ and خَسِرَ, [both inf. ns. of خَسِرَ, q. v.,] (S,) and خَسِرَ, (S, M, K, in some copies of the K written خَسِرَ, with ن, TA,) *Error; or deviation from the right way*: [like خَسِرَان:] (S;) and *perdition; or death*; (S, K;) as also خَسِرَ, (S, and K in art. خَسِرَ,) which last [is of a pl. form, but] has no sing. (S.) — And all the foregoing words, including خَسِرَ, *Baseness, ignobleness, ungenerousness, or meanness*; (K;) the last, in poetry, shortened to خَسِرَ: (TA:) and خَسِرَ, (K,) and, as some say, خَسِرَ, (TA,) *perfidy, unfaithfulness, or treachery.* (K, TA.)

خَسِرَ: see خَسِرَ.

خَسِرَ: see خَسِرَ.

خَسِرَ *Losing, or suffering loss, in his traffic.* (Lth.) And [hence,] تَجَارَةُ خَسِرَ [*Losing traffic; traffic which is an occasion of loss*]; opposed to رَابِحَةٌ. (A.) And صَفَقَةٌ خَسِرَةٌ + *A bargain that does not bring gain* [but on the contrary occasions loss]. (TA.) And كَرَّةٌ خَسِرَةٌ + *An unprofitable charge or assault.* (K.) — *One who has lost his property, and his intellect.* (IAqr.) — *Erring; going astray; deviating from, or losing, or missing, the right way: or becoming lost; perishing; or dying*: syn. ضَالَّ. (K:) and so خَسِرَ (TA) and خَسِرَ, (K, TA, but the last written in the CK خَسِرَ) or خَسِرَ, for it is said to occur [as an epithet] only in the following saying, in which خَسِرَ is said to be put for خَسِرَ to assimilate it to preceding words: بِغِيهِ الْبَرَى وَحَمَى غَيْبَرَى وَشَرَّ مَا يَرَى فَإِنَّهُ غَيْبَرَى [In

his mouth be dust, and may the fever of Kheyber befall him, and evil be that which he shall see, for he is one who goeth astray: but in the TA, in art. وَرَى, is another reading; for الْبَرَى بِغِيهِ, substituting بِهِ الْوَرَى, meaning a certain disease].

(TA.) [Hence,] أَحمَقُ خَسِرَ دَابِرُ دَامِرُ [*Foolish, or stupid, erring, and utterly perishing*]. (T in art. بَت. [See بَات: and see also دَامِر:]). — Also *One who makes the measure, and the balance, defective, or deficient, when he gives, and demands excess when he receives.* (AA.)

خَسِرَ: see the next paragraph.

خَسِرَ and خَسِرَ A man in a place [or condition] of خَسِرَان [or loss, &c.]: (K in the present art. and in art. خَسِرَ:) pl. خَسِرَان. (K in art. خَسِرَ.) — And [the pl.] الْخَسِرَان, in several copies of the K, in other copies of the K خَسِرَان, but correctly الْخَسِرَان, (TA,) *The weak of mankind; (K, TA;) and the small, or little, of them; (TA;) as also الْخَسِيرَان, in the former sense, (K and TA in art. خَسِرَ,) and in the latter sense also: (TA in that art.:) and أَهْلُ الْخِيَانَةِ; (K and TA in this art.; and K in art. خَسِرَ, accord. to several copies;) i. e. *The people of perfidy, unfaithfulness, or treachery; and of baseness, ignobleness, ungenerousness, or meanness*: (TA in the present art.:) or *اهل الجبانة*; because of their weakness; (TA in art. خَسِرَ;) [as though meaning *the people of cowardice* (الْجَبَانَةِ): or it may mean *the people of the burial-ground* (الْجَبَانَةِ); for, accord. to AHāt, الْخَسِيرَان signifies *those who conduct [to the burial-ground] the corpses or the bier with the corpse; perhaps from خَسِرَ meaning "small, or little, and weak men."* (TA.)*

خَسِرَ, (K in art. خَسِرَ, [in the CK, erroneously, خَسِرَ,]) or خَسِرَ, (Ibn-'Oṣfoor, AHēi, and K in the present art.,) *Base, ignoble, ungenerous, or mean*: (K:) and *perfidious, unfaithful, or treacherous.* (TA in explanation of the latter.) — Also (the former accord. to the K in art. خَسِرَ, and the latter likewise accord. to the TA in the present art.,) *A calamity, or misfortune*: (K, TA:) pl. [of the latter] in this sense خَسِيرَان, like خَسِيرَان. (IAqr, TA.)

خَسِرَ: see خَسِرَ.

خَسِرَ: see خَسِرَ, in two places: — and see also خَسِرَ. — Also *One who will not accept an invitation to partake of food, lest he should be required to make a requital*: so in a trad. of 'Omar. (TA.)

خَسِرَ: see خَسِرَ.

خَسِرَ: see خَسِرَ.

خَسِرَ: see خَسِرَ: — and see also خَسِرَ.

خَسِرَ a word [of a pl. form] having no sing.: (S:) see خَسِرَ, in three places. — [Also pl. of خَسِرَ, q. v.] — See also خَسِرَ, in two places. — Also *The urine of the mountain-goats upon the herbage and the trees [or shrubs]*: (K in this

art. and in art. خسر: in which sense, also, it has no singular. (TA in the present art.)

أَخْسَرُ sing. of أَخْسَرُونَ, which occurs in the Kur [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, S,) and signifies *The greatest losers; those who suffer, or shall suffer, the greatest loss.* (Bd.)

مَخْسَرَةٌ *An occasion, or a cause, of loss; or of error, or going astray; or of being lost, of perishing, or of dying: a word of the same class as مَبْخَلَةٌ and مَجْنِبَةٌ &c.: pl. مَخْسَرَاتٌ. Hence the saying, [مَخْسَرَاتُ الْمَسَاخِرِ] Occasions, or causes, of mockery, or derision, or ridicule, are occasions, or causes, of loss, &c.]. (A.)*

خف

1. خَفَّ, aor. َ, (JK, S, Mṣb, K,) inf. n. خَفٌّ, (JK,) or خُفٌّ, (S, K,) or both; (Mṣb;) [and انْخَفَّ;] *It (a place) sank, (JK, Mṣb,) or went away, into the ground, or earth, (S, Mṣb, K,) with what was upon it. (JK.) You say, انْخَفَّتْ الْأَرْضُ, [and خَفَّتْ,] The ground sank [into the earth] with what was upon it. (TA.) And انْخَفَّتْ بِهِ الْأَرْضُ, (JK,) or انْخَفَّ بِهِ الْأَرْضُ, (TA,) and انْخَفَّ بِهِ الْأَرْضُ, (S, Mṣb in art. سَوَخَ,) *The ground sank with him, or it: (JK:) or the ground, or earth, [swallowed up him, or it; or] took and enclosed him, or it. (TA.) And انْخَفَّتْ الْبُيُوتُ, [The well [sank and collapsed; or] went away into the earth with its casing of stones and wood. (Mgh.) And خَفَّ فِي الْأَرْضِ, [He, or it, sank into the ground, or earth, and became swallowed up, or enclosed, or concealed, therein]. (S.) It is said in the Kur [xxviii. 82], accord. to one reading, نَخَفْنَا بِهَا, [We had been swallowed up by the earth]: (S:) accord. to another reading, (ihat of 'Abd-Allah, S, i. e. Ibn-Mes'ood, TA,) لَا نَخَفْنَا بِهَا, (S, K,) in the pass. form; (K:) [meaning the same;] like as one says, خَفَّتْ عَيْنُ الْمَاءِ, (S.) You say also, خَفَّتْ عَيْنُ الْمَاءِ, *The spring of water sank, or went away, into the earth. (Mṣb, K.) And انْخَفَّتْ الْعَيْنُ, [The eye sank, or became depressed, in the head; syn. غَارَتْ; (Mṣb in art. غَوْرَ); and so خَفَّتْ, inf. n. خُفٌّ; for] خُفُّ الْعَيْنِ signifies The eye's going away into the head: (S:) or انْخَفَّتْ signifies its black, or part surrounded by the white, disappeared in the head: (Mgh:) or this last, (K,) as quasi-pass. of the trans. v. خَفَّ, (TA,) † it (the eye) became blind; as also † انْخَفَّتْ; (K, TA;) and [in like manner] † خَفَّتْ † it (the eye) lost its light [or sight]. (Mṣb.) — [Hence, app.,] خَفَّ الْقَمَرُ, inf. n. خُفٌّ; (S, Mṣb, K;) and خَفَّ; (TA:) † The moon [suffered eclipse, or became eclipsed, or] lost its light, or part of its light; (Mṣb;) i. q. خَفَّ; (S, * Mṣb, * K:) and خَفَّتِ الشَّمْسُ and خَفَّتْ both signify the same [i. e. the sun suffered eclipse, &c.]: (Mgh:) or one says خَفَّتْ of the sun, and خَفَّ of the moon, (Th, S, Mṣb,***

K,) accord. to the more approved usage: (Th, S, Mṣb:) or, in the common conventional language, الْكُفُوفُ is the partial loss of the light of the sun, and الْخُسُوفُ is the total loss of the light thereof: (AHāt, Mṣb:) or الْخُسُوفُ is the partial loss of the light of the sun, and الْكُفُوفُ is the total loss thereof, (K, TA,) accord. to AHāt: (TA:) الْخُسُوفُ often occurs in the trads., as said of the sun; though the term commonly known in the classical language is الْكُفُوفُ [in this case]: and it is said in a trad., إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ, [Verily the sun and the moon suffer not eclipse for the death of any one or for his life]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem. (IAth.) — Also, inf. n. خَفَّ, † It (a thing) became defective or deficient; suffered loss or diminution. (K.) — † It (the body) became lean, or emaciated. (TA.) And خَفَّتْ, said of camels and of sheep or goats, † They became lean, or emaciated. (TA. [This meaning is there indicated, but not clearly expressed. See خَفَّةٌ. Accord. to the KL, the inf. n. خَفَّ signifies The being vile, abject, or contemptible: and also the being lean, or emaciated: and hence Golius, on that authority, has rendered the verb as meaning vilis et macer fuit.]) — Also † It (the colour, or complexion, of a person) became altered, or altered for the worse. (TA.) — And † It (a thing, K, as, for instance, a roof, TA) became pierced with a hole, or rent; (K, TA;) as also † انْخَفَّ. (TA.) — And, خَفَّتْ, said of a she-camel, † She, after yielding abundant milk, soon stopped [its flow] in winter. (K, TA.) — And, said of a well, It was, or became, such as is termed خَيْفٌ [q. v.]. (TA.) — And خَفَّ, said of a man, † He recovered from a disease. (IDrd, K, TA.) — خَفَّ, (JK, Mṣb, TA,) aor. َ, (Kur xvi. 47, &c.) inf. n. خَفٌّ, He (God) made a place, (JK, Mṣb,) or the ground, (TA,) to sink, (JK, Mṣb, TA,) or go away, into the earth, (Mṣb,) with what was upon it. (JK, TA.) And خَفَّ بِهِ الْأَرْضُ, (S, K,) inf. n. خَفٌّ, (S,) He (God) made him, or it, to disappear in the earth, or ground: (S, K:) [or made the earth, or ground, to sink with, and swallow up, him, or it:] whence, in the Kur [xxviii. 81], فَخَفَّنَا بِهِ وَبَدَارَهُ الْأَرْضُ, [And we made the ground to sink with, and swallow up, him and his mansion]. (S.) And خَفَّتْ عَيْنُ الْمَاءِ I made the spring of water to sink, or go away, into the earth. (Mṣb.) — خَفَّ, (K, TA,) aor. َ, inf. n. خَفٌّ, (TA,) † He put out, or blinded, the eye of such a one, (K, * TA,) so that the black, or part surrounded by the white, disappeared in the head. (TA.) — خَفَّ الشَّيْءُ, (K,) aor. and inf. n. as above, (TA,) † He made a hole in, or rent, the thing. (K, TA.) — And † He cut, or cut off, the thing. (K.) — خَفَّ الْبُيُوتُ, (K,) inf. n. as above, (TA,) † He dug the well in stones, so that it yielded an abundant and unceasing flow of water: (K, TA:) or he dug the well by piercing through its mountain [or rock] to the water beneath so that it would never become exhausted: or he dug the well so as to reach an unceasing, or a

copious, source of water. (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbās respecting the poets, أَمَرُ الْقَيْسِ تَابَعَهُمْ خَفَّ لَهُمْ, عَيْنُ الشَّعْرِ, i. e. † [Imra-el-Kays is he who has the precedence of them:] he has made the source of poetry to well forth abundantly to them. (TA.) — خَفَّ النَّاقَةُ, inf. n. as above, † He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA.) — خَفَّ also signifies The confining a beast without fodder: (K, TA:) or making a beast to pass the night without fodder: (Ham p. 290:) and (hence, TA) † the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also خَفَّ: (JK:) and (hence, Ham) † the lowering, humbling, or abasing, another: (Ham, * K, TA:) whence, نُمْتُه الْخَفَّ, (Ham,) or سَامَهُ خَفًّا, &c.: [explained below: see خَفَّ:] (TA:) and the verb of خَفَّ in these three senses is خَفَّ. (T, K.)

4. أَخَفَّتِ الْعَيْنُ: see 1. اخف, said of a well-sinker, † He found his well to be such as is termed خَيْفٌ [q. v.]: (JK:) or he produced an abundant flow of water. (TA.)

7: see 1, in nine places.

خَفَّ [an inf. n. of 1: and hence several of the significations here following.] *Deep places in the ground* (عُمُوقُ ظَاهِرِ الْأَرْضِ; in the CK عُمُوقُ مَاءِ; as also خَفَّ. (K, TA.) — The place whence the water of a well issues. (AZ, S, K.) In the following saying of Sa'ideh El-Hudhalec,

* أَلَا يَا فَتَى مَا عَبْدٌ شَمْسٍ بِمِثْلِهِ *
* يَبُلُّ عَلَى الْعَادِي وَتَوْبَى الْمَخَافِ *

the last word is pl. of خَفَّ [app. as signifying *A source of water*], after the manner of مِثَابَةٌ and مَلَامِح: (TA:) the meaning is, [Truly, O young man, what is 'Abd-Shems? i. e.] how great a person is 'Abd-Shems! by the like of him the enemy is overcome [and the sources of water become difficult of access]. (M in art. بَل.) — A cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, [as North-western Africa is called by the Arabs,] from [the quarter of] the right of the Kiblah [to one who is on the north-east of Mekkeh, towards El-'Irāq]: (Lth, K:) or it signifies, (JK, TA,) [and] so خَفَّ and خَيْفٌ, (K,) a cloud, or collection of clouds, that has risen and appeared from the direction of the right of the Kiblah [as explained above]. (TA.) — † Deficiency, or imperfection; a fault; or a low, or base, quality; (S, K, TA;) as also خَسِيفَةٌ. (TA.) One says, رَضِيَ فُلَانٌ بِالْخَفِّ, † Such a one was content with deficiency, or imperfection; &c. (S, TA.) — † Leanness, or emaciation; (TA;) as also خَسِيفَةٌ. (JK.) — [See also 1, last sentence. — Hence,] بَاتَ الْقَوْمُ عَلَى الْخَفِّ, † The party passed the night in a state of hunger, not having anything wherewith to feed themselves: (TA:) and بَاتَ فُلَانٌ الْخَفِّ, † Such a one passed

the night hungry: (S, K, TA:) and شَرَبْنَا عَلَى الخُفْ We drank without eating. (IAgr, IDrd, K, TA.) A poet says,

* بَتْنَا عَلَى الْخُفِّ لَا رِثْلَ نَقَاتٍ بِهِ *
* حَتَّى جَعَلْنَا جِبَالَ الرَّحْلِ نُضَلَا *

[We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddle to serve as young camels]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rummeh, cited voce الَّيْ, p. 78.] — [Hence, also,] خُفًّا and سَامَهُ خُفًّا (S, K,) and سَامَهُ الْخُفِّ (S, Mgh, K:); He brought upon him abasement, or ignominy: (S, Mgh, K:); or he required, or constrained, him to do an affair of difficulty; and to become in a state of abasement, or ignominy. (S, TA.) [See also two similar phrases voce خُطَّة.] — [And hence,] خُفٌّ signifies also †Wrong, wrongdoing, injustice, injuriousness, or tyranny. (TA.) [And خُفًّا, or الْخُفِّ, sometimes means †He brought upon him wrong, &c.] — See also the next paragraph.

خُفٌّ: [see 1, last sentence: and] see خُفٌّ, in two places. — دَعِ الْأَمْرَ بِخُفٍّ means †Leave thou the thing, or affair, as it is. (Sgh, K.) — The [fruit called] جُوز, which is eaten; [i. e. the walnut, or walnuts;] (AA, AHn, K;) of the dial. of the people of Esh-Shihir; (AA;) as also خُفٌّ: (AA, K:) accord. to ISd, the former is the correct word: (TA:) n. un. with ة. (JK.)

خُفٌّ: see خُفٌّ.

خُفَّة [app. A leanness, or an emaciation: see 1, and see also خُفٌّ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) — Also sing. of أَخَافِيفُ (JK,) which signifies Soft tracts of land: (S, K, TA:) or level lands: (JK:) and one says also أَخَافِيفُ [and thus the word is written in the CK]. (Fr, TA.) One says, وَقَعُوا فِي أَخَافِيفٍ مِنَ الْأَرْضِ They became in soft tracts of land. (S.) [See also أَخَافِيفُ, in art. خُشْف.]

خُفٌّ: see the next paragraph.

خُفِيفٌ †A spring, or source, (عَيْنٌ, [shown in the TA to have this meaning here,]) sinking, or going away [into the earth]; as also خُفِيفٌ; (K, TA;) in like manner without ة. (TA.) — †A well (بُئْرٌ) dug in stones, so that it yields an abundant and unceasing flow of water; (S, K;) as also خُفِيفَةٌ and خُفُوفٌ and مَخْشُوفَةٌ; (K;) or, as some say, خُفِيفٌ only: (TA:) or this signifies a well pierced through its mountain [or rock] to the water beneath so that it never becomes exhausted; (JK, TA;) as also مَخْشُوفَةٌ (JK:) or a well dug so as to reach an unceasing, or a copious, source of water: (TA:) pl. [of pauc.] أَخْشِيفَةٌ (JK, K) and [of mult.] خُفُفٌ (S, K.)

— †A she-camel that yields abundant milk, but soon stops [its flow] in winter. (K, TA.) [And] with ة, †A she-camel that yields abundant milk. (JK.) — See also خُفِيفَةٌ. — عَيْنٌ خُفِيفَةٌ (Mgh, K, TA) and خُفِيفَةٌ (JK, Mgh) †An eye put out, or blinded; (JK, K, TA;) of which the black, or part surrounded by the white, has disappeared in the head. (JK, Mgh, TA.) — الْخُفِيفَانِ, thus correctly written, as in the L, and so in the Nawādir of Abou-Amr Esh-Sheybānee, and in the Tedhkireh of Abou-Alee El-Hejeree, who asserts that the ن is the ن of the dual, and in one dial. with damm, [so that the word is written الْخُفِيفَانِ and الْخُفِيفَانِ,] and on whose authority is mentioned the saying هُمَا خُلَيْلَانِ, with damm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K خُفِيفَانِ, [in the CK الْخُفِيفَانِ,] with fet-h to the م, and [الْخُفِيفَانِ,] with damm to that letter, (TA,) Bad dates: (O, K:) so in the Nawādir and Tedhkireh above mentioned: (TA:) or a palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad. (O, K.)

خُفِيفَةٌ [as an epithet, fem. of خُفِيفٌ, q. v.:] as a subst.: see خُفٌّ, in two places.

خُفِيفٌ, and its fem., with ة: see خُفِيفٌ, in two places. — Also †Lean, or emaciated. (S, K.) — †A body altered, or altered for the worse. (A, TA.) †A man (JK) altered, or altered for the worse, in colour, or complexion, (JK, Ibn-'Abbād, K,) and in aspect. (JK.) — †Hungry. (AHeyth, TA.) — †A boy light, or active, (K, TA,) and brisk, lively, or sprightly; as also خُفِيفٌ. (TA.) — †A man convalescent; or recovering from disease; syn. نَاقِيَةٌ: (AA, K: [see 1:]) pl. خُفُفٌ. (K.)

خُفِيفٌ and الْخُفِيفَانِ: see خُفِيفٌ.

أَخَافِيفٌ and أَخَافِيفٌ: see خُفَّة, in three places.

الْمُخْشِفُ The lion. (TS, K.)

مَخْشُوفَةٌ, applied to a well: see خُفِيفٌ, in two places.

الْمَخَافِيفُ: see خُفٌّ.

خسق

1. خَسَقَ, aor. -, (Mgh, K,) inf. n. خَسَقٌ and خُسُوقٌ (Mgh, TA,) It (an arrow) hit the target: (K:) or passed through the object at which it was shot; or penetrated into its inside, and its extremity went forth from the other side, the rest remaining therein: (IKtt, Mgh:) or stuck fast therein: (IF, Mgh:) or خَسَقَ الْهَدَفَ (Mgh, TA) it hit the object at which it was shot, and passed through, or its extremity passed through; like خَزَقَ: (TA:) or passed through, or pierced so that its extremity passed through, not with vehemence. (Mgh.) And رَمَى فَخَسَقَ He shot, or cast, and clave the skin. (Az, TA.) IF says that it is not a primitive; that the م is substituted for ج; and that the word is altered because of the alteration of the meaning. (TA.)

خُسُوقٌ, applied to a she-camel, i. e. خَزُوقٌ; (K;) or Evil in disposition; that pierces the ground with her toes, as she goes; (JK, TA;) furrowing the ground with her toe turned up. (TA.)

خَازِقٌ i. q. خَازِقٌ [q. v.]. (S.)

خو

2. خُصِي, (so in some copies of the K, and in the TA,) in [some of] the copies of the K تَخْصِي, but the former is the right, (TA,) inf. n. تَخْصِيَةٌ, He played with walnuts at the game of odd or even; (K, TA;) as also †اخْصَى: and †خَاصَاهُ, (inf. n. مَخْصَاةٌ, TA,) He played with him at that game: (K:) or you say, هُوَ يُخْصِي وَيَزْكِي He plays, and says, "Is it even or odd?" (TA.)

3 and 4: see above.

6. تَخَا They (two men) played together at the game of odd or even. (JK, TA.)

خَا (JK, K, TA in art. رَكَو) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA in that art.;) [but each has ال prefixed to it in the K;] accord. to Fr, some make it quasi-coordinate to قَتَى [i. e. with tenween, and masc.]; some, to زَفَر [app. meaning the proper name زَفَر, i. e. without tenween, and masc.]; and some, to سَكَّرَى [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK;) An odd number: (Lth, Fr, K, TA:) and زَا signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says, يُخَاصِي, meaning يُقَامِرُ [he contends in a game of hazard]; but it is pronounced without ة to assimilate it to زَا: (TA:) the pl. is أَخَاسِي (K, TA,) accord. to the M, مَخَاسِي, like مَسَاوِي, (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous. (K.) One says, خَا أَوْ زَا, [so in my copies of the S, with tenween,] i. e. Odd or even? (S:) [or خَا أَوْ زَا, as shown above:] and some say, خَا زَا, like عَشْرَ زَا. (IB, TA.) And it is said in a trad., مَا أَدْرِي كَمْ حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَا أَمْ زَا قَرَدًا أَمْ زَوْجًا meaning I know not how many times my father told me, from the Apostle of God, God bless and save him; whether an odd or an even number: or, perhaps, once or twice. (TA.)

خسى

6. التَّخَاسِي The throwing of pebbles, one at another. (K.) You say, تَخَاسَتُ قَوَائِمُ الدَّابَّةِ بِالْحَصَا The legs of the beast threw the pebbles, one at another. (TA.) [See also 3 in art. خَا.]

خَسِي The like of a [garment of the kind called]

جَبَا, or of a [tent such as is called] جَبَا, woven of wool. (JK, K.)

خش

1. خَشَّ فِيهِ (S, K,) aor. ٢, (JM,) [vulgarly, and irregularly, ٢,] inf. n. خَشَّ (TA,) *He* (a man) *entered into it*; (S, K;) namely, a thing; (S;) as also ١ خَشَّ (K, A, TA;) and ١ خَشَّشَ (TA,) inf. n. خَشَّشَ (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, TA:) or ١ خَشَّشَ (IDrd,) and ١ خَشَّشَ (IDrd, K,) *he entered into it*, (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) *so as to become hidden, or concealed*: (IDrd, K:) and خَشَّ *he* (a man) *went, or went away, or advanced, [into a thing,] and penetrated*. (TA.) = Hence, (TA,) خَشَّ البَعِيرُ (S, K,) aor. ٢, [agreeably with general rule in this case,] inf. n. خَشَّ (S,) *He put into the camel's nose the thing termed خَشَّش*; (S, K;) as also ١ خَشَّشَ (Zj, K.) — And hence the saying in a trad., ١ خَشَّشُوا بَيْنَ يَدَيْهِ, meaning, † *Introduce ye, or insert ye, in your speech the words There is no deity but God*. (TA.) And ١ خَشَّشَ likewise signifies *He introduced, or inserted, him or it*. (TA.) — Also خَشَّه, aor. and inf. n. as above, *He pierced him, or stabbed him*. (TA.)

4: see خَشَّ البَعِيرُ.

7: see خَشَّ فِيهِ.

8. خَشَّشَ مِنْ الْأَرْضِ *He ate of the خَشَّش of the earth*. (TA.)

R. Q. 1. خَشَّشَ: see خَشَّ فِيهِ, in two places. = خَشَّشَ: see 1, last signification but one. = Also *He caused it to make a sound such as is described below, voce خَشَّشَ*. (S, TA.) See an ex. in the next paragraph.

R. Q. 2. تَخَشَّشَ: see خَشَّ فِيهِ. = Also *It made a sound (S, K) such as is described below, voce خَشَّشَ*. (S.) 'Alkameli Ibn-'Abadeli says,

* تَخَشَّشَ أَهْدَانُ الْحَدِيدِ عَلَيْهِمْ *
* كَمَا خَشَّشَتْ يَبَسَ الْحَصَادِ جَنُوبَ *

[The short coats of mail of iron rustled upon them, like as when a south wind has caused to rustle the dry reaped corn]. (S.)

مَخَشَّوْشُ: see خَشَّ.

خَشَّاشُ: see خَشَّاشُ; for the former, in three places.

خَشَّاشُ The wooden thing that is inserted in the bone of the nose of the camel, (S, A, K,) to which the nose-rein is tied, in order that he may be quickly submissive: (TA:) the بَرَّة is of brass, (S, TA,) or of silver; (TA;) and the خَزَامَةُ is of hair: (S:) or the thing that is put in the nose; and the بَرَّة is the thing that is put in the flesh: (Lh:) or what is in the bone, when it is wood, or

a stick; and the عَرَان is what is in the flesh, above the nose: (Aq:) a wooden thing, or stick, that is put in the bone of the nose of the camel: (Msb:) n. un. with ة: (S, Msb:) pl. أُخَشَّاشُ. (A, Msb.) [Hence the saying,] جَعَلَ الْخَشَّاشُ فِي خَشَّاشِ أَتَيْهِ وَقَادَهُ إِلَى الطَّاعَةِ بِغَنِيهِ [He put the stick in his nose, and drew him to obedience by his violence]. (A, TA.) [And hence, also,] it signifies غَضَبَ (IAar, K,) as used in the saying, خَشَّاشُ حَرَّكَ خَشَّاشَهُ, [lit, He put in motion his خَشَّاش: meaning, † he roused, or excited, his anger; or] he made him angry. (IAar.) = الْخَشَّاشُ, and ١ الْخَشَّاشُ (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and ١ الْخَشَّاشُ (K,) or خَشَّاشُ الْأَرْضِ (A 'Obeyd, Msb,) and خَشَّاشُ الْأَرْضِ (Msb,) The creeping things of the earth: n. un. with ة, which is syn. with الْحَشَرَةُ and الْهَامَّةُ: (Msb:) the حَشَرَاتُ (A 'Obeyd, S, K) of the earth, (A 'Obeyd, K,) and its هَوَامٌّ, and [other] creeping things, (A 'Obeyd,) such as sparrows and the like: (A 'Obeyd, K:*) or خَشَّاشُ الْأَرْضِ, and الطَّيْرُ, signify the small ones of beasts or creeping things [of the earth], and of birds: (A:) IAar is related to have said that it is ١ خَشَّاشُ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for مَنْ خَشَّاشَ الْأَرْضِ, one relation substitutes ١ خَشَّاشَهَا, which has the same meaning: and some say that it is ١ خَشَّاشُ, a contracted dim. of خَشَّاش; or ١ خَشَّاشُ, without contraction: (TA:) and ١ خَشَّاشُ signifies the bad [meaning ignoble] kinds of birds; this being with fet-h only: (Aq:) or birds that do not prey: (IAar, TA voce خَشَّاشُ, with kesr, also signifies the serpent of the mountain; which does not suffer one to survive; and the أَتَيْهِ is the serpent of the plain; (El-Fak'asee, K;) which likewise does not suffer one to survive: (K:) or a great and abominable serpent: or a serpent like the ثُعْبَانُ, but smaller: or a small, tawny serpent, smaller than the أَرْقَمُ: (TA:) or a white serpent, which seldom hurts, between the حَقَاتِ and the أَرْقَمُ: (Aboo-Kheyreh:) or such as is light, or active, and small in the head, of serpents: explained also as signifying the serpent, without restriction: (TA:) and, (K,) or as some say, (TA,) such as has no power of defence, [مَا لَا دِفَاعَ لَهُ], as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, مَا لَا دِمَاقَ لَهُ, such as has no brains, which is doubtless a mistake,] of beasts or creeping things of the earth, and of birds, (K,) such as the ostrich, and the [bustard called] حَبَارَى, and the كَرَوَانُ [or stone-curler], and [the bird called] مَلَاعِبُ ظِلَّةٍ, and the [harmless kinds of] serpent: (TA:) or what is small in the head, and slender, of beasts or creeping things: and the kite; and [the bird called] مَلَاعِبُ ظِلَّةٍ (Aboo-Muslim:) the pl. is

خَشَّاشُ [app. خَشَّاشُ, originally خَشَّاشُ, unless a mistake for أُخَشَّاشُ, originally أُخَشَّاشُ]. (TA.)

خَشَّاشُ, and خَشَّاشُ, and خَشَّاشُ: see خَشَّاشُ.

خَشَّاشُ The bone which is protuberant behind the ear, (S, Msb, K,) and which is thin, and bare of hair: (TA:) originally خَشَّاشُ (S, Msb, K,) of the measure فَعْلَاةُ; (S;) [but masc., and perfectly decl., as being quasi-coordinate to قُرْطَاسُ, whereas the original is fem., and imperfectly decl.; (see قُوبَاةُ;)] like قُوبَاةُ, which is originally قُوبَاةُ; (S, Msb;) and these two words are the only instances of their kind: (ISK, Msb:) dual خَشَّاشَانِ (S, K.)

خَشَّاشُ The [clashing, clattering, chinking, jingling, rattling, or rustling,] sound of arms, or weapons, (S, A, K,) and the like; (S;) as also خَشَّاشُ, but this latter is a dial. var. of weak authority: (TA:) and of any dry or hard thing rubbing against another such thing: (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed ١ خَشَّاشُ: (TA:) and the [rustling] sound of a new garment or piece of cloth, when it is put in motion; as also نَشَّاشُ: (IAar:) and [a confused sound] such as is heard to proceed from the inside of an animal on its being hit by an arrow: (JK in art. خَشَفَ:) and a motion having a sound like the sound of arms, or weapons; (TA;) or an audible motion. (Mgh in art. خَشَفَ.)

خَشَّاشُ A company: (ISd, TA:) or a numerous company of men: (Az, TA:) or a company (S, K) in, (K,) or having upon them, (S,) arms, or weapons, and coats of mail. (S, K.) = See also خَشَّاشُ. = Also A certain plant, (S, Msb,) well known; (S, Msb, K;) [namely, the poppy;] which is of several species; (K;) i. e., four; (TA:) ١ بُتَانِي, [or garden-poppy,] (K,) which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy; (TA;) and ١ مَنُورُ, (K,) which is the wild Egyptian; (TA;) and ١ مَقْرَنُ, [app. the horned poppy,] (K,) the produce of which has an elongated extremity like the horn of the bull; (TA;) and ١ زَبْدِي, [app. the spatting poppy,] (K,) which is known by the name of بَلَسِ [a word which I have not been able to find elsewhere]: (TA:) every one of these is soporiferous, and produces torpidness, and cools: (K:) used as a suppository, it produces sleep: and the integument [of the capsule] has a stronger power of producing sleep than the seeds: (TA:) [or rather the seeds have no narcotic power:] from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation: (K:) it is wonderful also that its solid part confines, and its juice relaxes: and when the root, or lower part, is taken with water, [and boiled] so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour: so says the author of the Minháj: (TA:) the n. un. is with

ة: (Msb:) and the pl. is خَشَاشٌ [app. a mistake for خَشَاشِش]. (TA.) [See also أَقْيُون.]

خَشَاشٌ: see خَشَاشٌ.

مَخْشُوشٌ A camel having a خَشَاش put in his nose; as also خَشٌ. (Ibn-'Abbād, K.)

خش

1. خَشَبٌ, (S, K,) aor. ى, (K,) inf. n. خَشَبٌ, (TA.) He mixed a thing (S, K) with (ب) another thing. (S.) — And He picked out, chose out, or selected, a thing: the verb thus having two contr. significations. (K, TA.) — Also, (S, K,) aor. and inf. n. as above, (S,) He polished a sword, (S, K,) by laying on it a broad and smooth spear-head and rubbing it therewith: so accord. to El-Ahmar, who relates that an Arab of the desert said to him, I said to a sword-polisher, "Hast thou finished my sword?" and he answered, نَعَمْ إِلَّا أَنِّي لَمْ أُخَشِبْهُ [Yes, except that I have not polished it]. (S.) And [or, as in the TA, "or"] He sharpened it. (K, TA.) — And He forged a sword: (K:) or fashioned it with the file, without polishing it: (TA:) or he made it imperfectly, not thoroughly, or not well: (A:) thus, again, the verb has two contr. significations: (K:) also he thus made an arrow: (A:) or he shaped out a bow, (AHn, K,) and an arrow, (TA,) [in a rough manner, or] by the first operation, (AHn, K, TA,) without perfecting it, or making it smooth, or even. (TA.) You say of a sword, before it has been filed, مَا أَحْسَنَ مَا خَشِبَ [How well has it been forged!]: and in like manner one says of an arrow, when it has been filed, before the سَفَن [with which it is smoothed] has been applied to it. (Skr, on a verse of Sakhr, cited below, voce خَشِبَةٌ.) — [Hence,] خَشِبَ الشَّعْرُ (ISK, S, A, K,) aor. and inf. n. as above, (A,) He said, spoke, or uttered, the poetry (ISK, S, A, K) as it came, (ISK, S,) [unpolished, and unstudied,] without affecting nicety, or refinement, therein, (ISK, S, A, K,) and without study, or labour: (A, K:) Jerceer did thus, and Farezdaq trimmed his verses; but the verses of Jerceer thus produced are better than the trimmed verses of Farezdaq: (A, TA:) and خَشِبَ signifies the same. (A, K.) You say also, هُمْ يَخْشِبُونَ الْكَلَامَ وَالْعَمَلَ [They say, speak, or utter, words, and do work, without affecting nicety, or refinement, and without study, or labour]: (A:) or imperfectly, or not thoroughly; inelegantly, or not well. (TA.) And اتَّخَذَ السَّيْفُ خَشَبًا: see 8.

5. تَخَشَّبَ الإِبِلُ: see 8. — The camels ate thick branches: (K:) or ate dry herbage. (S.) And تَخَشَّبَ عِيدَانُ الشَّجَرِ They take with the mouth, and eat, the branches of the trees. (TA.)

8. اتَّخَذَهُ خَشَبًا signifies خَشِبَ: He took the sword without choosing the best by taking it from this place or that; (L, TA:) as also خَشِبَهُ. (TA.) — See also 1, near the end.

12. اخشوش He [a man or a camel (see خَشِبَ)] was, or became, tall, and gross, rude, or

coarse, with bones uncovered by flesh, and hard, or hardy. (K.) He (an ostrich) was, or became, rough, or coarse. (S.) — † He (a man) became hard, or hardy, and rough, or coarse, in his religion, clothing, food, and in all respects. (TA.) † He employed himself in work, and in walking barefoot, in order that his body might become thick, gross, or coarse. (S, TA.) And اخشوش † He endured with patience a life of hardship, or difficulty: or he subjected himself to a life of hardship, or difficulty, in order to render himself the more able to bear it. (K, TA.) † اخشوش is thus used in a trad. of 'Omar: (S, TA:) or, as some relate it, the word is [اجشوشوا] with ج; or, accord. to some, اخشوشوا, with خ and ن. (TA.)

رَجُلٌ قَشِبٌ خَشِبٌ A man in whom is no good: (S, K:) or with whom is no good: (TA:) [in some copies of the K, قَشِبٌ وَخَشِبٌ; but this, as is said in the TA, is incorrect:] خَشِبٌ being an imitative sequent to قَشِبٌ. (S, TA.)

خَشَبٌ [Wood, such as is used in carpentry and the like; timber;] thick wood: (A, K:) [a coll. gen. n.:] n. un. خَشْبَةٌ [signifying a piece of wood or timber]: (Msb:) the pl. of the latter, (S, Msb,*) or of the former, (K,) is خَشَبٌ, (S, K, [i. e., accord. to the K, the pl. is the same as the sing., but properly speaking, as said above, this is a coll. gen. n.,]) and خَشِبٌ and خَشَبٌ (S, Msb, K) and خَشْبَانٌ, (S, K,) [which last is agreeable with analogy as pl. of خَشِبٌ,] or خَشْبَانٌ is pl. of خَشِبٌ, and خَشِبٌ is pl. of خَشْبَةٌ. (JK.) The hypocrites are described in a trad. as خَشِبٌ بِاللَّيْلِ Like timbers, or pieces of wood, in the night; [clamorous in the day;] meaning that they pass the night in sleep, without prayer. (TA.) — مَالٌ خَشِبٌ † Cattle that are lean, or emaciated, syn. هَزَلَى, (K,) in consequence of their feeding upon dry herbage. (TA.) [And it seems that خَشِبٌ signifies the same: for I find in the TA, and in a copy of the A which I believe to have been used by the author of the TA, mentioned as tropical, مَالٌ خَشِبٌ وَحَطَبٌ جَزَلٌ, app. meaning that مَالٌ خَشِبٌ and حَطَبٌ signify جَزَلٌ; but جَزَلٌ, I think, is here evidently a misdescription for هَزَلَى; as حَطَبٌ is explained in the S and K as signifying "very lean or meagre."]

أَخْشَبٌ Rough, or coarse; as also خَشِبٌ: (K:) the former applied in this sense to a male ostrich: (S:) and both signify anything gross, or big, and rough, or coarse; (A'Obeyd, S;) as also خَشِبٌ: (TA:) and the first, (K,) applied to a man and to a camel, (TA,) tall, and gross, rude, or coarse, with bones uncovered by flesh, and hard, or hardy, and strong; (K, TA;) as also خَشِبٌ and خَشِبِي: (K:) or these three signify, or signify also, dry, or rigid, or tough: (Kr, ISd:) and خَشِبٌ, a man hard, or hardy, strong, and vigorous, in body: (A, TA:) and the same, (JK,) or خَشِبِي, (TA,) a man whose bones are uncovered by flesh, and whose sinews are apparent; (JK, TA;) hard, or hardy, and

strong: (JK:) and the last, a gross, big, or coarse, camel: (S, TA:) a camel gross, coarse, or rude, in mahe, and ugly: (TA:) and a horse thick, or big, in the bones. (Ham p. 207.) See also خَشِبٌ. And see أَخْشَبٌ, in two places. — Also † Life in which one is not dainty, nice, or scrupulous. (K.)

خَشْبَةٌ The first filing of a sword, before the polishing. (TA.)

خَشْبَانٌ: } see أَخْشَبٌ.
خَشَابٌ: }

خَشَابٌ, from the Persian آبِ خُوش [The beverage properly called in Arabic] نَبِيدٌ. (TA.)

مَخْشُوبٌ and خَشِبٌ Mixed. (TA.) — And the former, (K,) or both, (TA,) Picked out, chosen, or selected: (K, TA:) both words thus having two contr. significations. (TA.) — Also the former (S, K) and latter, (K,) A sword polished: (S, K:*) this is [said to be] the prevailing signification: (TA:) or both signify a sharpened sword. (JK, TA.) — And the former, (As, S, K,) or both, (JK, A,) A sword of which the forging is commenced; thus [again] having two contr. significations: (S:) or forged, (K,* TA,) or fashioned with the file, but not yet polished: (As, TA:) or newly made: (TA:) or imperfectly, not thoroughly, or not well, wrought; (JK, A;) and thus both words applied to an arrow: (A:) or the former, (S, K,) or both, (TA,) applied to an arrow, (S, K,) and to a bow, (K,) shaped out (S, K) [in a rough manner,] by the first operation, (S, TA,) not yet perfected, or made smooth, or even: (TA:) pl. of the former (accord. to the TA as applied to a bow [but I see no reason for this restriction]) خَشْبَانٌ and خَشَابَانٌ. (K.) خَشَابٌ and مَخْشُوبٌ [Rough hewn, not yet trimmed,] is a prov., mentioned by Meyd and Z. (MF, TA.) — [Hence,] شَعْرٌ خَشِبٌ and شَعْرٌ مَخْشُوبٌ [Poetry said, spoken, or uttered, as it has come to the speaker, [unpolished, and unstudied,] without his affecting nicety, or refinement, therein, and without study, or labour. (A,* TA.) And جَاءَهُ خَشِبٌ [He said, or uttered, that which came to him, as it came, unpolished, and unstudied]. (A, TA.) — See also خَشِبٌ voce خَشِبٌ, in three places. — It also signifies Bad, corrupt, or vile. (K.)

خَشِيَّةٌ The natural quality [of the metal] of a sword, (Skr on the verse here following, S, TA,) before the making thereof is completed: (Skr:) or its blade, or iron: (A:) or its edge: or its polish. (JK.) Sakhr says,

وَصَارَ أَخْلَصَتْ خَشِيَّتَهُ
أَبْيَضَ مَوِّ فِي مَتْنِهِ رُبْدٌ

And a sharp sword of which the natural quality [of the metal] before the completion of the making thereof has been refined, [white, or a sword,] thin in the two edges or sides, having [in its broad side] diversified marks. (Skr.)

خَشِبِي: see خَشِبٌ.

خَشَابٌ: see what next follows.

خَشَابَة [a coll. gen. n., of which the n. un. is خَشَابٌ, Sellers of خَشَب [i. e. wood, or timber]. (TA.) — Fighters with staves. — Accord. to El-Hejeree, خَشَابَة [so in the TA, without any syll. sign.] signifies *A slender [implement of the kind called] مطروق* [i. e. مطروق, q. v.,] which the polisher, when he has finished the polishing of a sword, passes over it, in consequence of which the scabbard does not alter its state. (TA.)

خَاشِبٌ: see مُخْتَشِبٌ.

أَخْشَبٌ: see خَشِبٌ. Also *A great mountain*: (A:) or a rugged, or rough, and great mountain; (S, K;) and so جَبَلٌ خَشِبٌ: or such as is not to be ascended: (TA:) an elevated place, rugged, with rough stones: (JK:) a tract of the kind termed قَفٌّ, rugged and stony: (TA:) pl. أَخْشَابٌ, (A, TA,) because the quality of a subst. is predominant in it: and the fem. خَشْبَةٌ is also sometimes used in the same sense; or as syn. with غَيْضَةٌ [i. e. a thicket, &c.]; but the former meaning is better known: and this [likewise] is thought to be rather a subst. than an epithet, because of the pl., mentioned above: (TA:) and خَشْبَانٌ [also seems to be a pl. of أَخْشَبٌ, or of خَشِبٌ; for it is said that it] signifies rugged, or rough, mountains, neither great nor small: (K:) and rugged ground. (TA in art. ذَنْبٌ.) خَشْبَةٌ also signifies *Hard land or ground*; (K,* TA;) land, or ground, in which are stones and pebbles and earth or clay. (IAMb, TA.) And أَرْضٌ خَشِبٌ (K, TA) *Hard land or ground, like خَشْبَةٌ*, (TA,) that flows with the least rain. (K, TA.) And أَكْثَمَةُ خَشْبَةٍ (S, TA) *A hill of which the stones are scattered, but near together.* (TA.) And جَبْهَةٌ خَشْبَةٌ *A displeasing forehead*; as also خَشْبَةٌ: (TA:) or a displeasing, rigid forehead; (JK, S, K,*) not even. (JK.) And أَخْشَبُ الْجَبْهَةِ *A man having a displeasing and rigid forehead.* (TA.)

بَيْتٌ مُخْشَبٌ [so in the present day, but written in the TA without any syll. sign.] *A house having خَشِب* [i. e. wood, or timber, employed in its construction]. (TA.)

مُخْشَبٌ: see خَشِبٌ, in four places. — It is applied to a horse, by El-Aqshà; (S, TA;) meaning *Of mixed pedigree*: (A'Obeid, TA:) or not broken; not well trained; from what next follows; and thus used only by El-Aqshà. (IKh, TA.) — جَفْنَةٌ مُخْشَبَةٌ *A wooden bowl imperfectly made.* (IKh, TA.) — طَعَامٌ مُخْشَبٌ [Food imperfectly prepared; i. e.], if flesh-meat, not thoroughly cooked; and if not flesh-meat, (but grain, TA,) without any seasoning, or condiment, to render it pleasant, or savoury. (K,* TA.)

مُخْتَشِبٌ *One who eats what he can*; as also خَاشِبٌ. (JK.)

خَشِرَ

1. خَشَرَهُ, aor. -, (S, K,) inf. n. خَشَرٌ, (S,) *He picked it*, (Lh, S, K,) namely, a collection of goods, or commodities, (Lh,) removing from it

what was bad. (Lh, S, K.) — And خَشَرَ, aor. (and inf. n., TA) as above, *He left upon the table refuse of food*: thus the verb bears two contr. significations. (K.) — Also خَشَرَهُ *He rendered it (a thing) bad, or vile.* (TA.)

خُشَارٌ (K) and خُشَارَةٌ (S, A, K) *The bad part or parts [or the refuse] (Lh, S, K) of goods, or commodities, (Lh,) or of anything. (S, K.) And the latter, The worst kind, syn. شِئْسَ, of 'ates. (A.) — What contains no نَبْ [or heart], of barley. (A, K.) — And the latter, The refuse of food remaining upon a table; that in which is no good. (S, A, K,*) — Also the latter, (S, A, K,) and the former, (K,) and خُشَارٌ, (IAqr,) *The refuse, or lowest or basest or meanest sort, of mankind, or of people; (IAqr, S, A, K;) as also خَاشِرٌ, accord. to the K, but correctly خُشَارَةٌ, as related by AA from IAqr. (TA.) El-Hofei-ah says,**

* وَبَاعَ بَنِيهِ بَعْضُهُمْ بِخُشَارَةٍ

* وَبَعَثَ لِدَيْبَانَ الْعَلَاءَ بِمَالِكٍ

[And some of them have sold their sons for the refuse of mankind; but] thou hast purchased eminence for Dhubyán with Málík: in the S we find بِمَالِكَا [with thy property]: but it is correctly as above: Málík was a son of 'Oyeyneh Ibn-Hiján: the Benoo-'Ámir slew him: wherefore 'Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El-Hofei-ah refers in the verse above. (IB, TA.)

خُشَارَةٌ: }
خُشَارٌ: } see the paragraph next preceding.
خَاشِرٌ: }
خُشَارَةٌ: }

خَشَع

1. خَشَعَهُ, aor. -, inf. n. خُشِعَ, *He was, or became, lowly, humble, or submissive*; (S, Mgb, K;) as also اخْشَعَ (S, K) and تَخَشَعَ; (Abu-l-Fet-h, Ham pp. 24 and 127;) خُشِعَ being syn. with خُضِعَ: (S, Mgb, K;) or خُشِعَ is nearly the same as خُضِعَ: (Lth, K;) or the former is mostly used as meaning *in the voice*; and the latter, in the necks: (Mgb:) or the latter is in the body; and the former is in the voice and in the eyes: (K:) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Mgb in art. اخْضَعَ]. (TA.) You say, خَشَعَتِ الْأَصْوَاتُ *The voices were [or shall be (as in the Kur xx. 107)] still and low*: (Mgb:) or low: or, as some say, still. (TA.) And خَشَعَ بَصَرُهُ *He lowered his eye.* (S.) And اخْشَعَ and تَخَشَعَ *He cast his eye towards the ground, and lowered his voice.* (TA.) Lth says that you say, خُشِعَ فَلَانٌ, but not اخْشَعَ بَصَرُهُ. (TA.) And خَشَعَ بَصَرُهُ *His*

eye became contracted. (TA.) And خَشَعَتْ دُونَهُ الْإِبْصَارُ [meaning *The eyes were cast down before him, or it*]. (TA.) خُشِعَ also signifies *The being, or becoming, still: and the abasing oneself; or lowering oneself.* (K, TA.) And اخْشَعَ, *He lowered, or stooped, or bent down, his breast.* (TA.) — Also, inf. n. as above, *He feared*; for instance, in prayer: (TA:) or خَشَعَ فِي صَلَاتِهِ and خَشَعَ فِي دُعَائِهِ signifies *He applied himself with his heart to [or in] his prayer, and his supplication.* (Mgb.) — خَشَعَتِ الْكَوَاكِبُ, (Aboo-'Adnán,) inf. n. as above, (K,) *The stars approached to the place of setting*; (Aboo-'Adnán;) or approached to setting: (K:) or sank, and nearly disappeared in their setting-place. (Aboo-Sálih El-Kilábee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] — خَشَعَتِ الشَّمْسُ *The sun became eclipsed.* (TA.) — خَشَعَ الْهَيْمُ *The hump for the most part went away*; (O, K;) i. e. the hump of the camel: (TA:) or became lean; its fat going away, and its height becoming lowered. (L.) — فَلَانٌ جَذُلٌ جَكَكٌ *is a saying of the Arabs, explained in art. حَك.* (TA in that art.) — خَشَعَتِ الْيَرْبُوطُ *The leaves withered.* (TA.) — خَشَعَتِ الْأَرْضُ *The earth, or land, dried up, not being rained upon.* (TA.) — خَشَعَ فَلَانٌ خِرَاشِي صَدْرِهِ *Such a one ejected the viscous saliva [or phlegm of his chest].* (O, K.) — And خَشَعَتِ خِرَاشِي صَدْرِهِ *The viscous saliva [or phlegm of his chest] became ejected.* (O, K.) The verb is thus intrans., as well as trans. (O.)

5. تَخَشَعَ *He lowered, humbled, or abased, himself*: (Lth, K:) or he constrained himself to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes. (S.) See also 1, in two places.

6. تَخَاشَعَ [He feigned loneliness, humility, or submissiveness, in demeanour, or in voice, or in the eyes]. (TA in art. مَوْتٌ; &c.)

8: see 1, in four places.

خُشَعَةٌ *A low hill*: (S:) or a hill cleaving to the ground: (IAqr, K:) and a piece of rugged ground: (IDrd, K:) or [elevated ground such as is termed] قَفٌّ that is for the most part soft, i. e. neither stone nor clay: (Lth:) and a rock growing in the sea: (TA:) pl. خُشَعٌ. (K.) It is said in a trad., كَانَتِ الْأَرْضُ خُشَعَةً عَلَى الْمَاءِ ثُمَّ دَجِبَتْ, [The earth was a low hill, &c., upon the water: then it was spread out]: (S:) but this trad. is variously related. (TA.)

خَاشِعٌ *Lowly, humble, or submissive*, (K, TA,) and still: (TA:) [or so in the voice and in the eyes: (see 1:)] pl. خَاشِعُونَ and خُشَعٌ; the latter also signifying men lowering, humbling, or abasing, themselves: or constraining themselves to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes: or casting their eyes towards the ground, and lowering their voices. (TA.) Hence, in the Kur

[lxviii. 43, and lxx. 44], accord. to different readings, *خَاشَعَةً أَبْصَارَهُمْ* and *خَاشَعًا أَبْصَارَهُمْ* [*Having their eyes cast down*]: the accus. case being used as denotative of state. (Zj, TA.) — *Bowing; or bending down the head and body.* (K.) — *Fearing.* (TA.) — † A camel's foot (خُفٌّ) *cleaving to the ground.* (TA.) — † A wall that has cracked, and given notice of its falling, and [then] become even with the ground. (TA.) — † A herb dried up, and falling down upon the ground. (TA.) — Applied to a place, (S, K,) and, with ة, to a *بَلْدَةٌ* [or portion of country], (S,) † *Overspread with dust*, [in the CK *الْمُعْتَبِر* is erroneously put for *الْمُعْتَبِر*,] and having in it no place of alighting, or of abiding: (S, K:) and to land (أَرْضٌ), meaning of which the wind raises the surface, by reason of its softness, so as to efface its traces, or tracks: (L:) or in this case it is with ة, as in the Kur xli. 39, and means *altered* (مُتَغَيَّرَةٌ [probably a mistranscription for *مُتَغَيَّرَةٌ* overspread with dust]), and having its herbage broken in pieces: (Zj, TA:) or dried up, and containing no herbage: (Jel:) or containing no green herbage: or low, or depressed, and still: (TA:) and, without ة, applied to a place, to which one finds not his way: (Sgh, K:) pl. خُشَع. (TA.)

خُشِفَ

1. خُشِفَ, aor. : (S, Sgh, L, K) and 2, (L, K,) inf. n. خُشْفٌ, (S,) *He, or it, made a sound*, (L, K,) or *what is termed* حَسٌّ [i. e. a low, faint, gentle, or soft, sound], (S,) and *an audible motion*: (S, L:) said of a man: and said also of snow, as meaning *it caused one to hear a [sound such as is termed] خُشْفَةٌ in walking [upon it]*; as is the case in intense cold. (S.) And خُشِفَ, aor. : , inf. n. خُشُوفٌ, said of snow, *It was rough, so that it caused one to hear a خُشْفَةٌ in walking [upon it]*: and in like manner said of ice; i. e. *it was soft, or yielding [to the feet, crackling], or easily broken.* (TA.) A poet says, (S,) namely, El-Katamee, (TA.)

* إِذَا كَبِدَ النَّجْمُ السَّمَاءَ بِشَوْرَةٍ *
* عَلَى حِينِ مَرِّ الْكَلْبِ وَاللَّجْجِ خَائِفٌ *

[When the asterism of the Pleiades culminates in winter, at the time when the dog whines by reason of the cold, and the snow causes one to hear a slight sound in walking upon it]: (S:) or, accord. to IB, the right reading is, بِشَوْرَةٍ [a little before daybreak, or in the last third of the night]: (TA:) *حين* is here *mansoob* because *على* is made to be redundant, and because it is prefixed to a verbal proposition: (S:) this is the more approved way in a case of this kind, when the verb commencing the proposition is a pret.; but some say *على حين*. (I'Alk p. 199.) — خُشِفَ said of water, *It froze.* (K.) — Said of cold, *It was, or became, intense.* (K.) — خُشِفَ فِي السَّيْرِ, (K,) inf. n. خُشْفَانٌ, (JK,) *He hastened, made haste, or sped*, [app. so as to cause a slight sound to be heard,] in going, journeying, or pace. (JK, K.) And مَرَّ بِخُشْفٍ *He passed along hastening.*

(TA.) — خُشِفَ, (S, K,) aor. 2, (S, TA) and 3, (TA,) inf. n. خُشُوفٌ (S, K) and خُشْفَانٌ, (K,) *He went away in, or into, the land, or country.* (S, K.) And خُشِفَ فَلَانٌ *Such a one journeyed away, went away, or departed, or became hidden or concealed*, syn. تَغَيَّبَ, (K, TA,) in the land, or country. (TA.) — خُشِفَ فِي الشَّيْءِ: (aor. : , TA,) *He entered into the thing; as also* † *انخشف.* (K.) — خُشِفَ, inf. n. خُشْفَانٌ, *He (a man) went, or travelled, by night.* (K.) — And *He was bold, or during, in night-journeying: or he went about, or round about, by night*; (L, K, TK; but in the first and second, only the inf. n. is mentioned in this case;) and *journeyed much by night.* (L.) And خُشِفَ بِالْقَوْمِ, aor. : , said of a guide of the way, *He went about, or round about, by night, and hastened, or sped, with the party*: (JK:) or خُشِفَ بِهِمْ, inf. n. خُشْفَانَةٌ, *he (a guide of the way) acted with a penetrative energy, or with sharpness, vigorousness, and effectiveness, with them [in conducting them]; as also* † *خُشِفَ, inf. n. تَخْشِيفٌ.* (K, TA.) — خُشِفَتْ بَوْلَدَهَا *She (a woman) cast forth her child [from the womb].* (K.) And خُشِفَ بِهِ *He, or it, was cast, or thrown; as also* خُفِسَ بِهِ, and خُفِسَ بِهِ. (TA.) — خُشِفَ رَأْسُهُ بِالْحَجَرِ *He (a man, S) broke his head with the stone.* (S, K.)

2: see 1.

3. خُشِفَ, (K,) inf. n. مُخَاشَفَةٌ, (JK, TA,) *It (an arrow) caused a [sound such as is termed] خُشْفَةٌ to be heard on its hitting the object aimed at*: (K, TA:) or *it (an arrow) caused a [confused sound such as is termed] خُشْفَةٌ to be heard from the inside of the animal hit thereby.* (JK.) — خُشِفَ فِي الشَّيْءِ, and إِلَى الشَّيْءِ, *He hastened in doing, and to do, evil, or mischief.* (TA.) — خُشِفَ فِي ذِمَّتِهِ *He hastened in breaking, or violating, his compact, covenant, or promise of protection or safeguard, or of security or safety.* (K, TA.) — خُشِفَ الْإِبِلَ لَيْلَتَهُ *He went, or kept pace, with the camels during his night*; syn. سَافَرَهَا. (K.)

7: see 1.

خُشِفَ: see خُشْفَةٌ, in two places: = and خُشِفَ: = and خُشِفَ.

خُشِفَ: see what next follows.

خُشِفَ (As, JK, IDrd, Msh, K) and † خُشِفَ and † خُشِفَ, (K,) the second of which is said by MF to be the most common, and then the first, (TA,) [but this is a mistake, for the first is the only form commonly occurring,] *The young one of the gazelle*; (JK, Msh;) applied to the male and the female; (Msh;) or the female is termed خُشْفَةٌ [i. e. خُشْفَةٌ and خُشْفَةٌ]: (K:) or the young one of the gazelle in the first stage after its birth: (K:) or after it is termed طَلًا; for it is called by the latter appellation when just born: (As, TA: [see نَضَرَ:]) or after it is termed جَدَايَةً: (TA:) or when it first walks: or she that flees, or goes away, from, or of, (مِنْ,) her young ones: (K: [a strange (as well as an

ambiguous) explanation, seeing that the fem. is said in the K to be with ة:] pl. خُشُوفٌ, (Msh,) or خُشْفَةٌ. (K.)

خُشِفَ and † خُشِفَ *Rough snow*, (JK, K,) that causes one to hear a [sound such as is termed] خُشْفَةٌ in walking [upon it]: (TA:) and (in like manner, TA) *ice that is soft, or yielding [to the feet, crackling], or easily broken*: (K:) or the latter signifies [simply] snow. (S.) One says, أَصْبَحَ الْمَاءُ خُشِفًا [The water became ice such as was soft, &c.]. (JK, TA.) [See also خُشِفَ.]

خُشْفَةٌ (JK, S, K) and † خُشْفَةٌ (Mgh, K) and † خُشِفَ (K) *A sound*: (K:) or such as is termed حَسٌّ; (S;) [i. e.] a low, faint, gentle, or soft, sound: (JK:) and a motion: (JK, S, K:) or a low, faint, gentle, or soft, حَسٌّ: or the first signifies the sound of the creeping of serpents; and the sound of the hyena: (K:) or a sound that is not loud, or vehement; (A'Obeid;) and so † the second: (Mgh:) or a single sound; so accord. to Fr: (Az, TA:) and † the last signifies the sound of a sword falling upon flesh, and upon a weapon or weapons: and the sound of feet, such as is not loud, or vehement. (TA.) — Also the first, *A [tract of high ground such as is termed] قَفٌّ that is mostly soft.* (L, K.)

خُشْفَةٌ: see the next preceding paragraph, in two places.

خُشُوفٌ *A quick, or swift, man.* (S.) — One going away, or who goes away, into the land, or country; as also † خُشِفَ and † خُشِفَ. (K.) — One entering, or who enters, into a thing; as also † خُشِفَ and † خُشِفَ and † خُشِفَ. (K.) One who enters into affairs (K, TA) and fears not, or dreads not; as also † خُشِفَ. (TA.) — Also and † خُشِفَ and † خُشِفَ sing. of خُشِفَ, which signifies *Camels that journey by night*: (S:) or, accord. to IB, the sing. of this pl. is خُشِفَ only: and the pl. of خُشُوفٌ is خُشِفَ [a mistranscription for خُشِفَ]. (L.) — See also مَخْشِفٌ: — and the paragraph here next following.

خُشِفَ: see خُشِفَ, in two places: = and خُشُوفٌ also, in two places. — Also *A sharp, or penetrating, sword*; and so † خُشِفَ and † خُشُوفٌ: (K:) or, applied to a sword, i. q. خُشِيبٌ [q. v.]. (JK.) — And *Water that runs in a [watercourse such as is termed] بَطْحَاءَ, beneath the pebbles, two or three days, and then goes away.* (TA.)

الْخُشَافُ: see مَخْشِفٌ. — أَمْرٌ خُشَافٌ *Calamity, or misfortune*; (JK, K;) as also خُشَافٌ, without أَمْر. (TA.)

خُشَافٌ *A certain nocturnal flying thing*; (Msh;) the خُشَافُ [or bat], (S, K, Msh,) that flies by night: so says El-Farábee, in section ش: (Msh:) formed by transposition from the latter word, which is the more chaste: (Sgh, Msh, TA:) or rather so called because of its خُشْفَانٌ, i. e. its going about, or round about, by

night: (Lth, TA:) or a certain flying thing, having two small eyes: (TA:) as some say, (S,) and thus also says El-Farūbec, (Mṣb,) the خُطَّاف [or swallow]: (S, Mṣb, TA:) he who says خُطَّاف derives its name from the smallness of its eyes. (Lth, TA.)

خَاشِف [act. part. n. of 1; fem. with ة]: see 1. — Water freezing, or in a state of congelation, and so خُشِف. (TA.) [See خُشِف.] — See also خُشُوف, in four places: — and see خُشِيف. — Also A boy light, or active, and brisk, lively, or sprightly; like خَاشِف. (TA in art. خُشِف.)

خَاشِف Hard tracts of land: with س, it signifies such as are soft. (Fr, K.)

مَخْشِف A place of ice; (Sgh, K;) [an ice-house:] this is the meaning of the term by which Lth explains it, namely, يَخْدَان, (Sgh, TA,) [or يَخْدَان,] which is Persian, and which the author of the L has mistranscribed نَجْرَان, adding thereto الذى يجرى عليه الباب. (TA.)

خُشِفَة A she-gazelle having a خُشِف. (Sgh, K.)

مَخْشِف: see خُشُوف, in two places. — Also A guide of the way (Lth, JK, K) who travels, or goes about, with people by night: (Lth, JK:) or who acts with a penetrative energy, and with sharpness, rigorousness, and effectiveness. (K.) A man (AA, S) bold, or daring, (AA, S, K,) to encounter the night, (S,) or to encounter the terror of the night, (AA,) or in night-journeying: (K:) or who goes about, or round about, by night; as also خُشُوف: (K:) or this last, one who fears not by night: (JK:) or who goes away boldly in the night or in any case. (AA, IB.) — المَخْشِف The lion; (K;) because of his boldness in going about: (TA:) and so خُشِيف. (JK.)

خشم

1. خُشِمَ, (S, K,) aor. ٤, (K,) inf. n. خُشِمَ, (JK, S,) He broke his خُشُوم [q. v.]. (JK, S, K.) — خُشِمَ, aor. ٤, inf. n. خُشِمَ, (K, TA,) agreeably with rule, (TA, [accord. to the CK خُشِمَ,]) and خُشُوم, (K,) which is irreg., (TA,) He (a man, TA) was, or became, wide in the nose. (K.) — And It (the nose) became altered for the worse in odour, or stinking, by reason of a disease therein; (K, TA;) i. e., by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration: or had one of its three bones broken. (TA.) — And خُشِمَ, (JK, Mgh, Mṣb, K,) aor. ٤, (Mgh, Mṣb, K,) inf. n. خُشِمَ, (JK, Mgh, and so in some copies of the K,) or خُشِمَ, (S, Mṣb, and so in some copies of the K and in the TA,) and خُشِمَ, (K, [but mentioned in the JK as though a simple subst.,]) said of a man, (S, Mṣb, K,) He became affected with a certain disease in the nose, (JK, S, Mgh, Mṣb,) which stopped the passage of the breath; (JK;) or which caused it to become altered for the worse in odour, or stinking; (Zj, Mgh;) or which rendered it corrupt, or unsound, so that the

person could not smell: (Mṣb:) or his [cartilages of the nose called the] خُشَايِم [pl. of خُشُوم q. v.] delapsd, (K, TA,) and the passage of his breath became stopped. (TA.) — And خُشِمَ, (JK, Mṣb, K,) aor. ٤, (K,) inf. n. خُشِمَ; (TA;) and خُشِمَ; (JK, K;) and خُشِمَ, (S, JM, TA,) inf. n. خُشِمَ; (JM;) for which last, the K erroneously substitutes خُشِمَ; (TA;) It (flesh-meat) became altered for the worse in odour, or stinking: (S, Mṣb, K:) or became very stinking; stank much. (JK.)

2. خُشِمَ الشَّرَاب, inf. n. خُشِمَ, The odour of the wine rose into his خُشُوم, and intoxicated him: (M, K:) or the odour of the wine rose into his خُشُوم, and became infused in his brain, and so dispelled his reason. (T, TA.) — See also 1, last sentence.

4: see 1, last sentence.

5. خُشِمَ His reason became dispelled by the rising of the odour of wine into his خُشُوم and its becoming infused in his brain. (T, TA.) — See also 1, last sentence.

خُشِمَ The nose: [see also خُشُوم:] and the mucus that flows from it. (TA, from a trad.: and the latter signification is mentioned in the TA voce سَلْت; as well as in the present article.) — [In modern Arabic, it signifies The mouth: and hence, a spout.] — In Persian, it signifies Anger: and this meaning is with probability deducible from the literal root of this art.; for he who is angry raises his nose and makes it pointed. (TA.)

خُشِمَ [Intoxication produced by the odour of wine rising into the خُشُوم:] a subst. from خُشِمَ الشَّرَاب. (K.)

خُشِمَ, applied to flesh-meat, [Stinking: (see 1, last sentence:) or] stinking much. (JK.)

خُشَام A certain disease in the nose, and a stoppage of the passage of the breath [therein]. (JK. [See also 1.]) — A man having a large nose: (S:) [or] a large nose; (Zj, JK, K;) and so though not elevated, or prominent. (Zj, TA.) — And † A mountain having a thick prominence: (S:) or a long mountain, (AA, JK, TA,) having a prominence, (AA, TA,) or having a thick prominence: (TA:) or a great mountain. (K.) — And الخُشَام The lion: (JK, K:) because of the greatness of his nose. (TA.)

خُشَامَة Refuse; anything remaining after the good has been picked out. (JK.)

خُشُوم The extreme, or most remote, [meaning innermost,] part of the nose: (S, Mṣb:) or the interior of the nose: (MA:) or the upper part of the interior of the nose: and the bone of the nose: (KL:) or the part that is above the نُخْرَة [which here seems to mean the end, or tip, or flexible part,] of the nose, of the bone thereof: and what is beneath this [is] of [the thin cartilages called] the خُشَايِم of the head: (M, K:) and the nose [altogether] (Mṣb, KL) is so called by some: (Mṣb:) the word is of the measure فِعُول: (Mṣb, TA:) and its pl. is خُشَايِم: (Mṣb:) which [also] signifies certain cartilages in the extreme [or in-

most] part of the nose, between it and the brain: or certain ducts, (عُرُوق, [meaning, or including, the air-passages, see جُثَّة, and نُخْر, &c.,]) in the interior (باطِن M, or بَطْن K) of the nose. (M, K.) — [Hence,] the pl. signifies also † Prominences, or projecting parts, of mountains. (JK, S, TA.) — And the sing., [as a coll. gen. n.,] Small, thin, black things, resembling flesh; and morbose nodes; upon a bone. (TA.)

أَخْشَر Wide in the nose: (K:) applied to a man. (TA.) — And, so applied, Having a certain disease in the nose, (S, Mṣb,) whereby it is rendered corrupt, or unsound, so that he cannot smell: (Mṣb:) or whose خُشُوم has a fetid odour; (Mgh, Mṣb;) from خُشِمَ said of flesh-meat, explained above: (Mṣb:) or that cannot smell anything, (JK, Az, Mgh, K, TA,) whether sweet or stinking, (Az, Mgh, TA,) by reason of a stoppage in his خُشَايِم, from having one of the three bones broken: (TA:) and مَخْشُوم [in like manner] signifies having his nose altered for the worse in odour, or stinking, by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration; or having one of its three bones broken: (TA:) fem. of the former خُشِمَ. (Mṣb.) — And, applied to the nose, Altered for the worse in odour, or stinking, by reason of a disease therein, (K, TA,) i. e., by a stoppage therein, affecting the passage of the breath, and preventing respiration: or having one of its three bones broken. (TA.)

مُخْشِر Intoxicated; as also مَخْشُوم and مَخْشُوم: (K:) or much intoxicated. (S, TA.) — And Broken in pieces. (TA.)

مُخْشِر: see أَخْشَر: — and see also مَخْشِر.

مُخْشِر: see مَخْشِر.

خشن

1. خُشِنَ, aor. ٤, (S, Mṣb, K,) inf. n. خُشُونَة and خُشَانَة (S, Mṣb, K, KL) and خُشَانَة (CK, TA, but omitted in some copies of the K) and خُشِنَ and مَخْشِنَة, (K,) It was, or became, rough, harsh, or coarse; (K, KL, PS;) contr. of لَاحِن, (S, K,) or of نَعَم; (Mṣb;) as also † خُشِنَ. (K.) — [Hence,] خُشُونَة and خُشُونَة (K) and مَخْشِنَة (TA) † He is difficult, refractory, or stubborn; not to be coped with. (K, TA. [See also خُشِنَ.]) And اخْشُون عَلَيْهِ خُشِنَ and اخْشُون عَلَيْهِ خُشِنَ † He was, or became, angry with him. (Sh, TA.) See also 3.

2. خُشِنَ He made it rough, harsh, or coarse. — Hence, خُشِنَ خُشُونَة, inf. n. خُشِنَ, † He exasperated him; made him to be affected with wrath, or rage. (S, K, TA.) A poet says,

وَحَشِنْتُ صَدْرًا جَبِيهً لَكَ نَاصِحٌ *
[explained in art. جَبِيه]. (S.)

3. مَخْشِنَة, (S, M, K,) inf. n. مَخْشَانَة, (TA,) † He was rough, harsh, or coarse, to him; syn. خُشِنَ عَلَيْهِ; in speech, and in action; (M, TA.)

[he acted towards him, or with him, roughly, harshly, or coarsely:] contr. of لَا يَنْتَه. (S, K.)

5: see 1: — and see also 12.

10. استخشنه He found it [or esteemed it] rough, harsh, or coarse. (K.) = Hence, in a trad. of 'Alee, making mention of pious men of learning, وَأَسْتَلَانُوا مَا اسْتَخْشَنَ الْمُتَرَفُّونَ [And they esteemed, or esteem, soft, or smooth, what those leading a life of ease and plenty esteemed, or esteem, rough, harsh, or coarse]. (TA.) And He esteemed unpleasant, or uncomfortable, the remaining in such a place of abode]. (TA in art. بشع.)

12. تخشن (JK, S, K) and تخشن (K) It was, or became, very rough, harsh, or coarse: (S, K:) or (K) he wore rough, harsh, or coarse, clothes: (JK, K:) or the former signifies also he accustomed himself to the wearing of such clothes: (S:) or each, he ate rough, harsh, or coarse, food: (TA:) or the former, (JK,) or each, (K,) † he said what was rough, harsh, or coarse: (JK, K, TA:) or † he lived a rough, or coarse, life. (K.) The former verb is more intensive in all its senses (K, TA) than خشن and تخشن, because of the repetition of the medial radical and the addition of the و; and the same is the case of every verb of this class, as اعشوشب and the like, as is indicated in the S. (TA.) — See also 1.

خشن Rough, harsh, or coarse; (S, *Msb, *K, KL, PS;) applied to a thing (S, Msb, K) of any kind; (K;) as also أخشن: (S, Msb, K:) in relation to a stone, they seldom or never say otherwise than أخشن: (Msb:) the fem. of the former is with ة; (Msb, K;) and the pl. is خشن, (Msb,) [also said to be a pl. by poetic license of أخشن, for خشن, as will be seen below,] or خشان, (K,) which is applied in the sense explained above to land [or lands]: (TA:) the fem. of أخشن is خشناء; (K;) and the pl. is خشن. (S.) You say أرض خشنه Rough, or rugged, ground or land. (Msb.) And أرض خشناء Rugged ground or land, (JK, TA,) in which are stones and sand. (TA.) And ملادة خشناء [A wrapper for the body] in which is roughness, harshness, or coarseness, either from newness or from make. (TA.) — [Hence,] † A strong man. (Msb.) And هو خشن الجانب and أخشنه † He is difficult, refractory, or stubborn; not to be coped with. (K, TA. [See also 1.]) And عاش عيشا خشنا † He lived a rough, or coarse, life. (K.) See also أخشن.

خشناء [dim. of خشناء] A certain small herb, or leguminous plant, green, found in meadows and plains; so called because of its roughness, or harshness, or coarseness. (TA.) See also خشناء at the end of the next paragraph.

أخشن, and its fem. خشناء: see خشن, in five places. You say also كتيبة خشناء † [An army, or a portion thereof, bristling with weapons: or] having many weapons: (JK, S, K, TA:) [and in like manner, جيش خشن, occurring in the TA in

art. خمس:] and مَعْتَرُ خُشْن and خُشْن; the latter allowable in poetry: (S: [it is there implied that this has a similar meaning:] or the last signifies † [a company of men] who resist harm, or injury. (Ham p. 5.) And أُنْفِيَّةٌ خُشْنَاءُ † A great number [of people]. (S in art. نفى.) — Also, (K, TA,) or أخيشن, (JK,) † A man whose state, or condition, is discommended. (JK, K, TA. [See also مَخْشَنَةٌ]) And the fem., † A she-camel lean, or emaciated. (JK, K.) And سَنَةٌ خُشْنَاءُ † A year of drought or distress. (JK.) — A rājiz says,

مِنْ يَثْرِبَاتٍ قِذَاذِ خُشْنٍ

meaning [Of the fabric of Yethrib,] new [unfeathered arrows]. (S, TA.) — خُشْنَاءُ also signifies A certain green herb, or leguminous plant, (AHn, JK, K,) having short leaves, (JK,) that spreads upon the ground, (AHn,) rough to the feel, but soft in the mouth, viscous like purslane; (AHn, K;) its blossom is yellow, and it is eaten [by men], and is likewise a pasture: (AHn:) also called خُشْنَاءُ. (TA.)

أَخِيشَن dim. of أَخْشَن as syn. with خُشْن. (TA.) أَخِيشَنُ فِي ذَاتِ اللَّهِ is a phrase occurring in a trad. [app. as meaning † Somewhat rough or coarse in clothing, or in mode of living, for the sake, or to obtain the approbation, of God]. (S, TA.) See also أَخْشَن.

مَخْشَنَةٌ A she-camel whose طَرَق [or condition in respect of fatness] is discommended. (JK, K. [See also أَخْشَن.])

خشو

1. خَشَتِ النَّخْلَةُ, aor. تَخْشُو, (JK, S, K,) inf. n. خُشُو, (JK, TA.) The palm-trees bore dates such as are termed خُشُو, i. e. خَشَف: (JK, S, K:) so says El-Umawee, (S,) or IAqr. (TA.)

خشا Black wheat. (IAqr, K, *TA.)

خُشُو Dates such as are termed خَشَف: (JK, S, K:) so says El-Umawee, (S,) or IAqr, who adds, i. e., of which the lower portion has become bad and rotten, while in its place: he says that it is of the dial. of Belhārith Ibn-Kaṣb. (TA.)

خشى

1. خَشِيَ, aor. يَخْشِي, inf. n. خُشْيَةٌ (JK, S, M, Msb, K) and خُشِيَ (JK, M, K) and خُشِيَ (Sgh, K) [the second and third erroneously written in the CK خشا and (by indication) خشا] and خَشَا (M, K) and خُشِيَان (JK, M, K,) though it has been said that the only instances of this kind are شَتَان and لَيَان, [see the former of these two,] but in one copy of the M found written خُشِيَان (TA,) and مَخْشَاءُ (JK, M, K) and مَخْشِيَةٌ (M, K,) He feared; syn. خَاف: (JK, S, M, Msb, K:) or, accord. to Er-Rāghib and others, he dreaded; or feared with reverence, veneration, respect, honour, or awe. (TA.) You say, خَشِيَ He feared him, or it; [or he dreaded

him, or it; i. e. feared him, or it, with reverence, &c.;] as also تَخْشَاهُ. (K.) [And خُشِيَ مِنْهُ, meaning the same: or He feared, or dreaded, what might happen to him from him, or it. And خُشِيَ عَلَيْهِ شَيْئًا He feared, or dreaded, for him a thing.] And فَعَلْتُ ذَلِكَ خُشَاءً أَنْ يَكُونَ كَذَا [I did that in fear, or dread, that such a thing might happen]. (IAqr, TA.) — خُشْيَةٌ also signifies Hope. (Er-Rāghib, TA.) And the saying of Ibn-'Abbās to 'Omar, لَقَدْ أَكْثَرْتُ مِنَ الدَّعَا، بِالْمَوْتِ حَتَّى خُشِيتُ أَنْ يَكُونَ ذَلِكَ أَسْهَلَ لَكَ عِنْدَ نَزْوِلِهِ, is explained as meaning [Verily thou hast prayed much for death, so that] I hope [that it may be easier to thee when it happens]. (TA.) — And sometimes خُشِيتُ means عَلِمْتُ [I knew, or know]. (Msb.) So it is said to mean in the saying of the poet,

وَلَقَدْ خُشِيتُ بِأَنْ مِّنْ تَبَعِ الْهَدَى
سَكَنَ الْجَنَانَ مَعَ النَّبِيِّ مُحَمَّدٍ

[And I know assuredly that he who follows the right direction shall dwell in the gardens of Paradise with the Prophet Muhammad]: (S, TA:) or the meaning may be, I hope. (TA.) — In the saying in the Kur [xviii. 79], فَخْشِينَا أَنْ يَرْهَقَهَا طُغْيَانًا وَكُفْرًا, the meaning is said, by Akh, to be And we disapproved [that he should make excessive disobedience, and ingratitude, to come upon them twain]; (S;) and so says Zj, explaining it as the saying of El-Khidr: or, accord. to Fr, the meaning is, and we knew. (TA. [See also أَرْهَقَ.]) — خَاشَانِي فَخْشِيَّتُهُ: see 3.

2. تَخْشَاهُ, inf. n. تَخْشِيَةٌ, He frightened him, or made him to fear; (S, K;) [or he made him to dread; or to fear with reverence, &c.; (see 1;)] بِالْأَمْرِ [with the thing, or event]. (TA.) One says, خَشِيَ ذُوَالَةَ بِالْحَبَالَةِ, meaning [Frighten thou] the wolf [with the snare]. (S. [See art. ذال.]) And لَقَدْ كُنْتُ وَمَا أَخْشَى بِالذُّئْبِ [Verily I used to be in a state when I was not frightened by the wolf]: a prov. (JK, TA.)

3. خَاشَانِي فَخْشِيَّتُهُ, (A'Obeyd, S, K,) aor. of the latter أَخْشِيَهُ, (A'Obeyd, S,) [I vied with him in fear or dread, and] I was more fearful [or dreading] than he. (A'Obeyd, S, K.) — خَاشَى خَاشِيَةً, (JK, TA,) inf. n. مَخْشَاءَةٌ, (TA,) He left, forsook, relinquished, or abandoned, such a one, being left, &c., by him. (JK, TA.) — خَاشَى بِهِمْ He guarded himself against them in an extraordinary degree, and was cautious, or wary, (JK, TA,) and therefore turned away, or withdrew. (TA.)

5: see 1, second sentence.

خَشٍ: see what next follows.

خُشِيَان Fearful, or fearing; (S, Msb, TA;) [or dreading; i. e. fearing with reverence, &c.: (see 1:)] as also خَاشٍ and خَشٍ: (K:) fem. خُشِيَا, (S, Msb, K,) [in the CK, erroneously, خُشِيَا,] like غُضِيَا fem. of غُضِيَان (Msb,) accord. to rule, (TA,) and خُشِيَانَةٌ, mentioned by El-

Marzookée, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a woman who fears, or dreads, (خَشْيَ), everything; (JK, TA;) so in the Tekmileh: (TA:) pl. خَشَايَا (K,) pluralized in a similar manner to epithets significant of diseases, like حَبَاطِي &c., because الخَشْيَة is like a disease. (TA.)

خَشَا Land such as is termed جَهَاد [i. e. hard; or having no herbage; or hard, and having no herbage; or level; or rugged, &c.]. (JK, Sgh, K.)

خَشِي Dry; (A, JK, S, K;) like خَشِي; (A, S;) applied to herbage; (A, S;) or to herbs and trees: (JK:) or dry and rotten. (IA, TA.) A rájiz says, (S,) namely, Šakhr, (TA.)

سَر ذَرَارِيحٍ رَطَابٍ وَخَشِي
[Poison of moist cantharides, and dry]; (S, TA;) meaning وَخَشِي, suppressing one of the two سِي by poetic license. (IB, TA.)

خَشِيَان: see خَشِيَان.

أَخْشَى meaning More [and most] fearful, or feared, [or dreaded,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أَخَوْتُ]. (TA.) You say, هَذَا الْبَكَانُ أَخْشَى مِنْ ذَاكَ This place is more fearful, or feared, [or dreaded,] than that. (S, K.)

مَخَاشٍ [pl. of مَخْشَاة, originally مَخْشِيَة,] Causes of fear [or dread]; syn. مَخَافٍ [pl. of مَخَافَة: like which, مَخْشَاة is also an inf. n.]. (Har p. 138.)

خص

1. خَصَّهُ بِالشَّيْءِ (S, K,) or بَكَدَا (A, Mgh,) aor. 2, (Mgh, TA,) inf. n. خَصَّ (K) and خَصُوصٌ (S, Mgh, K) and خُصُوصٌ (TA) and خُصُوصِيَّةٌ (S, Mgh, K,) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the F and its Expositions, and the ي in it is said to be the relative ي, and the ي which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ي is also said to be, and by some more commonly, without tashdeed, as in كَرَاهِيَّةٌ and عِلَالِيَّةٌ (TA,) and خَصِيصِي (S, K,) like مَكْنِي, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as دَلِيلِي and فَيْخِيرِي and قَيْتِي,] and خَصِيصَاةٌ (IA, Kr, K,) [like مَكْنِيَة,] the former of which last two [each of which has an intensive signification] is the chaste, and commonly known, form, (TA,) and خَصِيَّةٌ, or خَصِيَّةٌ, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تَخَصُّصٌ (Ibn-'Abbád, K,) or, as some say, خُصُوصِيَّةٌ and خَصِيَّةٌ [or خَصِيَّةٌ or خَصِيَّةٌ] are each a quasi-inf. n., as also خَصَاةٌ (TA,) He distinguished him particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or

by such a thing; he particularized him, or particularly or peculiarly or specially characterized him, thereby; syn. فَضَّلَهُ (A, K, TA) دُونُ غَيْرِهِ (A, K, TA) فَضَّلَهُ (A, K, TA) and مَيَّرَهُ (TA;) he appropriated, or assigned, [the thing or] such a thing, or made it to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Mgh;) and خَصَّه signifies the same; (S, A, Mgh, K;) as also اخَصَّهُ (A, [but for this I know not any other authority,]) and خَصَّمَهُ (A;) or this last has an intensive signification. (Mgh.) You say, خَصَّهُ بِالْوَدِّ He distinguished him &c. by love, or affection; or favoured him in preference to another, or others, thereby. (K, TA.) As to the saying of AZ,

إِنْ أَمَرْتُ خَصِيصِي عَمْدًا مَوَدَّتَهُ
عَلَى الثَّنَائِي لِعِنْدِي غَيْرُ مَكْفُورٍ

[If a man distinguish me above, or from, or exclusively of, others, purposely, by his love, or because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,] the meaning is, خَصَّنِي بِوَدَّتِهِ; or it may be خَصَّنِي لِمَوَدَّتِهِ [in the TA بِوَدَّتِهِ, which is evidently a mistranscription]; for, says ISd, we have not heard خَصَّهُ [or rather خَصَّ] doubly transitive. (TA.) And [hence] خَصَّهُ also signifies He gave him such a thing in large quantity, or abundantly. (TA.) [You say also, خَصَّهُ بِالذِّكْرِ He distinguished, &c., or singled out, him, or it, by mention: or he particularized, peculiarized, or specified, him, or it, thereby; he particularly, peculiarly, or specially, mentioned him, or it. And خَصَّهُ, alone, He pointed particularly, or peculiarly, to him, or it, in what he said; or he meant particularly, or peculiarly, him, or it. And خَصَّ مِنْهُ كَذَا He distinguished, particularized, peculiarized, or specified, thereof such a thing: and he distinguished therefrom such a thing; he particularly, peculiarly, or specially, excepted therefrom such a thing.] You also say, خَصَّهُ لِنَفْسِهِ (TA) and اخَصَّهُ لِنَفْسِهِ (T, A, TA) [He appropriated, or took, or chose, him, or it, particularly, or specially, to, or for, himself; as also خَصَّ بِهِ نَفْسَهُ and خَصَّ لِنَفْسِهِ]. And يَسْتَخْلَصُهُ وَهُوَ يَسْتَخْصِصُ فَلَانًا (A, TA) [He appropriates such a one purely to himself, exclusively of any partner; (see the latter verb;)] he chooses such a one for himself; he appropriates him to himself as his particular, or special, intimate; (TA in art. خَلَصَ;) both signify the same. (S and K in art. خَلَصَ.) [And اخَصَّهُ He treated him, or behaved towards him, with partiality; was partial towards him: a signification implied by the first explanation in this art. and in this sense it is often used.] = خَصَّ, aor. 2, [contr. to general rule, by which it should be 3, for it is intrans., and of the measure نَعَلَ, accord. to the Mgh,] inf. n. خُصُوصٌ, [and app. خُصُوصِيَّةٌ and خُصُوصِيَّةٌ, accord. to modern usage.] It was, or became, particular, peculiar, or special; restricted, or confined, to one or more of persons,

places, or things; distinct, or distinguished, from others; not common, or general; contr. of عَمَّرَ; as also اخْتَصَّ (Mgh:) [each, also, followed by تَه, signifies He, or it, belonged, pertained, or appertained, to him, or it, particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, peculiar to him, or it: see also the latter verb below.] = خَصَّ, sec. pers. خَصَّصْتُ, (in the CK خَصَّصْتُ) [inf. n., app., خَصَّصَاةٌ and خَصَّاصٌ and خَصَّاصَاةٌ,] He was, or became, poor; in a state of poverty; (Fr, Sgh, K;) as also اخْتَصَّ (A, TA.)

2. خَصَّمَهُ, inf. n. تَخَصُّصٌ, He made it, or rendered it, particular, peculiar, or special; distinct, or distinguished, from others; not common, or general; he individuated it; particularized it; distinguished it from the generality; singled it out; تَخَصُّصٌ being the contr. of تَجَمُّعٌ. (K. [But only the inf. n. is there mentioned.]) — See also 1, first sentence.

4: see 1, first sentence.

5. خَصَّصَ quasi-pass. of 2; It was, or became, made, or rendered, particular, peculiar, or special; &c.; not common, or general. (TA.) — See also 8, in two places. — It is also said to mean †He was, or became, in a peculiar, unparticipated state of pressing want and poverty. (Har p. 94.)

8. اخْتَصَّهُ: see 1, in four places. = اخْتَصَّ as an intrans. v.: see 1, last sentence but one. — اخْتَصَّ بِالشَّيْءِ (K,) or بَكَدَا (A, Mgh,) quasi-pass. of خَصَّهُ; (A, Mgh, K;) He was, or became, distinguished particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or by such a thing; he was, or became, particularized, or particularly or peculiarly or specially characterized, thereby; (A, K, TA;) he had [the thing or] such a thing appropriated, or assigned, or made to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Mgh;) and تَخَصُّصٌ signifies the same. (A, Mgh, K.) You say, اخْتَصَّ فَلَانٌ بِالْأَمْرِ, and تَخَصَّصَ تَه, [or تَه, accord. to general usage,] Such a one was, or became, alone, with none to share or participate with him, in the affair; syn. انْفَرَدَ. (TA.) — See also 1, last sentence.

10: see 1, latter half.

خَصٌّ A booth of reeds, or canes, (S, Mgh, Mgh, K, TA,) or of [boughs of] trees: (TA:) or a house roofed with a piece of wood, in the form of the [oblong vaulted structure called] أَزَج: (JK, K:) so called because of the خَصَاص, or “narrow interstices,” which are in it; (T, TA;) or because one sees what is in it through its خَصَاص, or “interstices:” (TA:) pl. [of pauc.] أَخْصَاصٌ (JK, Mgh, TA) and [of mult.] خَصَاصٌ (JK, L, K [in the CK خَصَاصٌ, which is wrong,]) and خُصُوصٌ (JK, K) and خُصُوصَةٌ. (JK.) — Also The shop of a vintner, (A, K,) although it be not of reeds, or canes. (K.)

خَصَاصٌ: see خَصَاصَةٌ, from the beginning to the last sentence but two.

خَصَامَةٌ : see **خَصَامَةٌ**, from the beginning to the last sentence but two.

خَاصَّةٌ: see خَاصٌ, in four places. — It also signifies *A property of a thing, not found, or not existing, either wholly or partly, in another thing*: and خَاصَّةٌ (thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the ع,) is used as denoting [*a property, or particular or peculiar virtue, which is*] *an unknown cause of a known effect*; as that by which a medicine operates: the former differs from the latter in being conventionally applied to an effect, [or effective property,] whether the cause of its existence be

4. اِخْصَبَ, (A, Mṣb, K,) inf. n. اِخْصَابٌ; (TA;) [and some add اِخْصَبَ, as another inf. n.: but ISd holds this to be a simple subst.; (see 4 in art. رِفَ);] and اِخْصَبَ, (A, Mṣb, K,) aor. -; (Mṣb, K;) and اِخْصَبَ, aor. -, inf. n. اِخْصَبٌ; (K;) *It (a place) abounded, or became abundant, with herbage [or with the produce of the earth], and with the goods, conveniences, or comforts, of life; (A, K;)* [was, or became, fruitful;] *had increase; had plenty, or abundance; (Mṣb;)* [contr. of اُجْدَبَ and جَدَبَ or جَدَبَ and جَدَبَ:]

and **أَخْصَبَتِ الْأَرْضُ** [the land, or earth, abounded, or became abundant, with herbage &c.]. (JK, S.) **إِخْصَابٌ** and **أَخْصَابٌ** are both from **الْغُصْبُ** [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rijiz,

لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا
فِي عَامِنَا ذَا بَعْدِ أَنْ أَخْصَبَا

[Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.], **أَخْصَبَا** is put for **أَخْصَبَا**: but accord. to one reading, it is **أَخْصَبَا**, of the measure **أَفْعَل**, though this is generally employed for colours; and the incipient **أ** is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting **جَدْبًا**, see **جَدَبٌ**].) You say also, **أَخْصَبَ جَنَابُ الْقَوْمِ**, meaning *The tract surrounding the people [became abundant with herbage &c.]*. (S, TA.) — **أَخْصَبُوا** They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, K.) [They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., **مُغْصِبٌ**, below.)] And **أَخْصَبَتِ الشَّاةُ** The ewe, or she-goat, obtained abundance of herbage. (TA.) = **أَخْصَبَ اللَّهُ الْمَوْضِعَ** God caused the place to produce herbs and pasture. (Mghb.) = **أَخْصَبَتِ الْعِصَاءُ**, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for **أَخْضَبَتِ** [q. v.]. (TA.)

8: }
9: } see 1.

غُصْبٌ: see **غُصْبَةٌ**, in two places.

غُصْبٌ Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K;) *contr.* of **جَدَبٌ**; (JK, S, Mghb;) [fruitfulness;] increase; plenty, or abundance: (Mghb;) abundance of good, or of good things: (K;) [abundant herbage, and the like:] truffles are included in the term **غُصْبٌ**; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) = **بَلَدٌ غُصْبٌ** and **سَبَابٌ** &c., like **بَلَدٌ سَبَابٌ** and **أَخْصَابٌ**, the sing. being used [in **بلد أخصاب**] as a pl., as though made to consist of parts, or portions, [each termed **غُصْبٌ**,] (S, TA.) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or plentiful;] (S, K;) as also **مُغْصِبٌ** (S, A, Mgh, K) and **غُصْبٌ** (S, A, K) and **غُصْبٌ**. (A, Mghb.) And **أَرْضٌ غُصْبٌ** and **غُصْبَةٌ** (AHn, TA.) and **أَرْضُونَ غُصْبٌ** [because **غُصْبٌ** is originally an inf. n.] and **غُصْبَةٌ** and **غُصْبَةٌ**, which last word is either an inf. n. used as an epithet, or a contraction of **غُصْبَةٌ**, (K,) A land, and lands, abounding with herbage &c. (K, TA.) — And

مُغْصِبٌ and **عَيْشٌ غُصْبٌ** [A life of abundance or plenty]. (TA.)

غُصْبٌ; and its fem., with **ة**: see **غُصْبٌ**, in two places.

غُصْبَةٌ: see **غُصْبٌ**. — Also, [app. as an epithet in which the quality of a subst. is predominant,] A palm-tree having much fruit: pl. **غُصَابٌ** (S, K) and **غُصْبٌ**: (K, TA:) or **غُصْبٌ** [is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K:) and **غُصْبَةٌ** signifies a palm-tree of the kind called **الدَّقْلُ**, in the dial. of the people of El-Bahrcyn, (Az, TA,) or of Nejd; (TA;) and its pl. is **غُصَابٌ**. (Az, TA.) — It is said that **غُصْبٌ** signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, **غُصْبَةٌ** signifies a single spadix of a palm-tree: but [it is probably a mistranscription for **غُصْبَةٌ**, with the pointed **ض**:] Az says that he who assigns to it this meaning errs. (TA.)

غُصْبٌ; and its fem., with **ة**: see **غُصْبٌ**, in two places. — **رَجُلٌ غُصْبٌ** A man abounding with good, or with good things; (K;) i. e., whose abode abounds therewith; (TA;) as also **غُصْبٌ** **الرَّحْلُ** (A, TA) and **غُصْبُ الْجَنَابِ**: (TA:) or this last means one whose region, or quarter, is **غُصْبٌ**: (S:) or it is tropical, (A in art. **جَنِبٌ**.) as is also the expression immediately preceding, (A in the present art.) and means **Generous or bountiful [or hospitable]**. (A in art. **جَنِبٌ**.)

أَخْصَبَ More, and most, abundant with herbage &c.]

قَوْمٌ غُصْبٌ: see **غُصْبٌ**, in two places. — **قَوْمٌ مُغْصِبُونَ** A people, or party, whose food and milk, and the pasture of whose land, have become abundant. (TA.)

مُغْصِبَةٌ [so in the TA, either **مُغْصِبَةٌ** (like **مُغْصِبَةٌ** &c.) or **مُغْصِبَةٌ**,] A land (أَرْضٌ) abounding with pasture or herbage. (TA.)

بَلَدٌ مُغْصِبٌ (K) A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.) — And **قَوْمٌ مُغْصِبُونَ** [A people, or party, scarcely ever, or never, without abundance of herbage &c.]. (TA in art. **رَتَعَ**.)

غمر

1. **غَمِرَ**, (S, A,) aor. **غَمَرَ**, inf. n. **غَمْرٌ**, (TK,) It (a day) was, or became, intensely cold. (S, A.) He (a man) suffered pain from the cold in his extremities. (S.) And **غَمِرَتْ يَدِي**, (S, TA,) and **أَتَمَلِي**, (TA,) My arm, or hand, and my fingers' ends, were pained by the cold. (S, TA.)

2. **تَخَصَّرَ** [an inf. n. of which the verb, if it have onc, is **خَصَرَ**: see **خَصَرَ**.]

3. **خَاصَرَتِ الْمَرْأَةَ**, (A,) inf. n. **مُخَاصَرَةٌ**, (TA,) He laid hold upon the woman's **خَاصِرَةٌ** [or flank], (A,) or put his hand to her **خَصْرٌ** [or waist], (TA,) in compressing her. (A, TA.) — And

خَاصَرَهُ He took his hand in walking, or walked with him hand in hand, (S, A, Ith, K,) so that the hand of each was by the waist (**خَصْرٌ**) of the other: (Ith:) and, (so in the S, but in the K "or,") inf. n. as above, (S,) he took a different way from his (another's) until he met him in a place: (S, K:) **مُخَاصَرَةٌ** as the inf. n. of the verb in this sense is syn. with **مُخَازَمَةٌ** (S:) or **خَاصَرَهُ** signifies he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet: (IAfr:) or he walked by his side. (K.)

4. **أَخْصَرَ** It (cold) pained a man's arms, or hands, and his fingers' ends. (A, TA.)

5: see 8, in the first sentence: — and again, in the last two sentences.

6. **تَخَاصَرُوا**: see 8. — **تَخَاصَرُوا** They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist (**خَصْرٌ**) of another: see 3]. (S, K.)

8. **أَخْصَرَ** (A, Mgh, L, Mgh, K) and **تَخَصَّرَ**, (Mgh, Mgh, K,) or **تَخَاصَرُ**, (A, L,) He put his hand upon his **خَصْرٌ** [or waist], (A, Mgh, L, Mgh,) or upon his **خَاصِرَةٌ** [or flank], (Mgh, K,) in prayer. (Mgh, L, Mgh.) The doing this in prayer [except in the night, when tired, (see **الْمُتَخَصِّرُونَ**),] is forbidden, or disapproved. (Mgh, TA.) = **أَخْصَرَ الطَّرِيقَ** He went the nearest way. (S, A, Mgh, K.) — And hence, (Mgh, TA,) **أَخْصَرَ الْكَلَامَ** He abridged the language, or the discourse; syn. **أَوْجَزَهُ**. (S, A, K:) [and in like manner, **أَخْصَبَ الْكِتَابَ** the book, or writing:] or, accord. to some, the latter (**أَوْجَزَهُ**) signifies "he expressed its correct meaning concisely, without regard to the original words;" and the former, he curtailed its words, preserving the meaning: (MF:) or properly, he abridged the expressions, making the words fewer, but preserving the entire meaning: (Mghb:) or he abridged the language by omitting superfluities, and choosing from it concise expressions which conveyed the meaning. (L.) [You say, **أَخْصَرَهُ** + **عَلَى الرَّبْعِ** He reduced it by abridgment to the fourth of its original bulk.] And **أَخْصَرَ السُّجْدَةَ** + He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. (T, Mgh, Mgh, K.) And the verb alone + He recited a verse, or two verses, of the last part of the chapter, in prayer; (K;) not the whole chapter. (TA.) — Also, the verb alone, He curtailed a thing of its superfluities, (K,) in a general sense. (TA.) — And **أَخْصَرَ فِي الْجَزْرِ**, (JK, K, TA,) in some copies of the **جَزْرُ** **فِي الْجَزْرِ**, with **ح**, (TA,) or **أَخْصَرَ الْجَزْرَ**, (A,) He did not extirpate in cutting; did not cut off entirely, or utterly: (A, K:) or he extirpated in cutting; cut off utterly. (JK.) = **أَخْصَرَ** also signifies He took a **مُخَصَّرَةٌ** [in his hand]: (S, K:) and **تَخَصَّرَ بِهَا** he took it in his hand; namely, a **مُخَصَّرَةٌ**. (Har p. 122:)

or the former, *he leaned upon it in walking*: (TA:) or *he took a مَخَصْرَة or a staff in his hand, to lean upon it.* (Mgh.) You say also, *اِخْتَصَرَ العِزَّةَ [He took in his hand the عِزَّة: or he leaned upon the عِزَّة in walking]: it is a thing [i. e. a kind of staff, or short spear,] like the عِكَازَة: and in like manner, تَخَصَّرَ; as in the L & C.: (TA:) and اِخْتَصَرَ بِالْعَصَا He leaned upon the staff in walking. (A.)*

خَصْر The middle, or waist, of a man or woman: (S, A, Mgh, K;) i. e. the slender part above the hips or haunches: (Mgh:) pl. خُصُور. (A, K.) See also **الْخَاصِرَة**, in two places. — † The hollow part of the sole of the foot, which does not touch the ground: (A, K:) pl. as above. (K.) — † The narrow part of a sandal, before the أُذُنَان [which are the two loops whereto is attached the strap that passes behind the wearer's heel]: (TA:) or خَصْرَان [the dual] signifies the narrow part of a sandal. (IAq, TA.) — † The part which is between the base of the notch and the feathers of an arrow: (AHn, A, *K:) pl. as above. (K.) — † A way between the upper and lower parts of a heap of sand: (K, TA:) or † the lower part of a heap of sand; the thin part thereof; as also مُخَصَّر: (A, TA:) pl. as above. (K.) — † The place of the بُيُوت [or tents] of the Arabs of the desert: (K:) or, as some say, of such بُيُوت, a clean place: (TA:) pl. as above. (K.)

خَصْر Cold (S, K) which a man feels in his extremities. (TA.)

خَصْر, applied to a day, Painfully cold. (A, TA.) — Cold, as an epithet, (S, K,) applied to water, (S,) and to anything. (TA.) — A man feeling cold [especially in his extremities: see 1]: to signify cold and hungry, the epithet خَصْر is used. (A 'Obeyd.) — تَغَرَّ خَصْر [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (A, TA. [See also مُخَصَّر.])

خَصِيرِي, (K, TA,) in some copies of the K **خَصِيرِي**, (TA.) [but the former is shown to be the right reading by a verse cited in the TA.] The curtailment of the superfluities of a thing; like اِخْتِسَار. (K, *TA.)

الْخَاصِرَة [The flank; i. e. each of the ilia;] i. q. الشَاكِلَة; (Zj, in his "Khalk al-Insân;" S, K;) i. e. the طُفْطَفَة [or quivering flesh] of the side, that reaches to the extremities of the ribs: (Zj, ibid.:) and [so in the K, but more properly "or,"] الْخَاصِرَة, (K,) or الْخَاصِرَتَان (JK, TA) and الْخَصْرَان, (TA,) what is between the حَرْقَفَة [or crest of the hip] and the lowest rib; (JK, K, TA;) i. e. the part from which retires each of the lowest ribs, and in advance of which projects each of the حَجَبَتَان [explained by the words مَا قَلَصَ عَنْهُ الْقَصِيرَانِ وَقَدَّمَ مِنَ الْحَجَبَتَيْنِ but for الْحَجَبَتَيْنِ, I read الْحَجَبَتَان; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be the part between the lowest rib and

the crest of the hip, on each side:] the thin skin which is above the خَصْر is called the طُفْطَفَة: so in the M, agreeably with the saying of Ibn-El-Ajdabee, that الْخَصْرُ and الْخَاصِرَة are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of الْخَاصِرَة are easily reconcilable:] pl. خَوَاصِر [which is also used in the sense of the sing. or dual]. (TA.) You say رَجُلٌ ضَخْمُ الْخَوَاصِرِ [A man large in the flank or flanks]: and Lh mentions the phrase اِنْبَا لَمْتَفَخَةُ الْخَوَاصِرِ [Verily she is inflated, or swollen, in the flank or flanks]; as though the term خَاصِرَة were applicable to every portion [of the flank]. (TA.) — Also A pain in the خَاصِرَة [or flank]: or in the kidneys. (TA.) — And it is also said to signify A certain vein (عِرْق) in the kidney, which occasions pain to the person when it is in motion. (TA.)

خَصِير: see art. خَصَر.

أَخْصَر [Shorter: and shortest]. You say, هَذَا أَخْصَرُ مِنْ ذَلِكَ This [road] is shorter than that. (A.) But this is irregular; أَخْصَرُ being formed from اِخْتَصَرَ, a verb of more than three letters. (I' Aq p. 237.)

مَخَصْرَة A thing like a whip: and anything that a man takes (يُخَصِّرُ) with his hand, and holds, such as a staff and the like: (S:) a thing which a man takes in his hand, and upon which he leans, such as a staff and the like: (K, *TA:) a rod [or sceptre] which a king used to take in his hand, with which he made signs, or pointed, in holding a discourse, or addressing, (A, K, *) and accompanied what he said, (A,) and in like manner the خَطِيبُ in reciting a خُطْبَة: (K, *TA:) it was one of the insignia of kings: (TA:) a rod, or what is termed عِزَّة, or the like, with which the خَطِيبُ makes signs, or points, in addressing the people: (Mgh:) a thing which a man holds in his hand, such as any of the things termed عَصَا and مِقْرَعَة and عِزَّة and عِكَازَة and قَضِيب, or the like; and upon which he sometimes leans: (A 'Obeyd:) pl. مَخَاصِر. (S, TA.)

مُخَصَّر, applied to a man, (TA,) Slender (K, TA) in the waist: (TA:) lean, or lank in the belly: (K:) or, in the خَاصِرَة [or flank]: (TA:) and مَخْصُورُ الْبَطْنِ is also applied to a man [as meaning lank in the belly]. (A, TA.) — كُنْشَحُ مُخَصَّرٌ A thin [flank or rather waist: see a verse of Imra-el-Kays cited voce مُذَلَّل]. (S, A, K.) — قَدَمٌ مُخَصَّرَة (JK, A, TA) and مُخَصَّرَة (JK, TA) † [A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow: this meaning, or a meaning similar to that of مَخَصْرَة يَدٌ explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this I think doubtful, on account of what here follows]. مَخَصْرُ الْقَدَمَيْنِ means † A man whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and

narrow: (S, K:) and you say also مَخْصُورُ الْقَدَمَيْنِ. (A, TA.) — يَدٌ مُخَصَّرَة, or مَخْصُورَة, (as in different copies of the K,) or both, (TA,) † An arm, or a hand, in the wrist of which is what is termed تَخَصِيرٌ, as though it were bound: or which has an encircling groove-like depression. (K, TA.) — نَعْلٌ مُخَصَّرٌ † A sandal narrow in the middle. (S, *A, *K, TA.) — See also خَصْرٌ = تَغَرَّ بَارِدُ الْمَخَصْرِ [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (TA. [See also خَصْر.])

مَخْصُورٌ A man having a complaint of, or a pain in, his خَصْر [or waist], or his خَاصِرَة [or flank]. (TA.) — See also the next preceding paragraph, in four places.

مَخَاصِر pl. of مَخَصْرَة. (S, TA.) — مَخَاصِرُ الطَّرِيقِ The nearest roads or ways; (K;) as also مُخْتَصِرَاتُ الطَّرِيقِ (TA:) or مُخْتَصِرَاتُ الطَّرِيقِ signifies The roads, or ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer. (L.)

مُخْتَصِرَاتُ الطَّرِيقِ, or مُخْتَصِرَاتُ الطَّرِيقِ: see the paragraph next preceding.

الْمُتَخَصِّرُونَ, (K,) or **الْمُتَخَصِّرُونَ فِي الصَّلَاةِ**, (Mgh,) Those who, in praying in the night, becoming tired thereby, put their hands upon their خَوَاصِر [or flanks]: of such it is said (in a trad., IAth, K) that light shall be [seen] on their faces (IAth, Mgh, K) on the day of resurrection: (IAth, K:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean those who shall rest upon their righteous works on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.)

خَصَف

1. **خَصَفَ** [inf. n. of خَصَفَ] signifies The act of adjoining, and putting together. (TA.) — Hence, (TA,) خَصَفَ, (S, Mgh, K, TA,) aor. -, (Mgh, K,) inf. n. خَصَفَ, (Mgh,) He sewed a sole (S, K, TA) [so as to make it double], covering, or facing, one piece with another: (TA:) or he patched a sole; mended it by sewing on another piece. (Mgh.) And He made anything double, putting one piece upon another; he faced it. (TA.) — And [hence,] خَصَفَ عَلَى نَفْسِهِ (JK,) or خَصَفَ الْوَرَقَ عَلَى بَدَنِهِ (S, *K,) aor. as above, (S, TA,) and so the inf. n.; (TA;) and اِخْتَصَفَ; (S, K;) and اِخْصَفَ; (K;) and اِخْصَفَ, inf. n. تَخَصِيفَ; (TA;) † He stuck [or sewed] the leaves together, one to another, (S, K, *TA,) and covered his person with them, leaf by leaf, (K,) to conceal therewith his pudenda: (S, TA:) or the first phrase, (JK,) as also اِخْتَصَفَ, (Lth, JK,) signifies he (a naked man) put upon his pudenda wide leaves, (Lth, JK,) or the like: (Lth:) you say, اِخْتَصَفَ بِكَذَا [he covered his pudenda with such a thing]. (Lth, JK.) It is said in the Qur

4. **اُخْصَلَ** *He (a shooter) hit the target*: (K, TA:) or *made his arrow to fall close by the side of the target*. (JK, K.)

6. **تَخَاصَلُوا** *They vied, competed, or contended for superiority, in shooting*: (Az, TA:) or *they contended together for stakes, or wagers, laid by them to be taken by the winner in shooting*. (S, K.)

خَصْلٌ *A stake, or wager, laid in a shooting-match*. (S, TA.) One says, **أَحْرَزَ خَصْلَةً** and **أَصَابَ خَصْلَةً** [*He won his stake, or wager*]; *he overcame (S, K, TA) in the case of laying stakes or wagers [in a shooting-match]*. (TA.) — And *A thing for which persons contend together in a game of hazard*. (Har p. 640.) — See also **خَصْلَةٌ**, in two places.

خَصْلٌ [One who overcomes much, or often, in shooting-matches: occurring in the Deewán of the Hudhalees: expl. by Freytag as meaning *multum vincens in ludo alearum*].

خَصْلَةٌ i. q. **خَلَّةٌ** (S, K:) i. e. *A property, quality, nature, or disposition: and a habit, or custom*: (KL, PS, TK:) [and *a practice, or an action*: it is used in these various senses in different trads.: in one trad., avarice is termed a **خَصْلَةٌ**; and so is evilness of nature: in another, fasting, and praying: in another, the inflicting of castigation, and the executing of retaliation, in a mosque:] it signifies *an excellent quality or the like*; and *a low, base, or mean, quality or the like*; (K, TA:) in a man: (TA:) or its predominant application is to *an excellent quality or the like*: (K:) so in the M: (TA:) [it is said that] it is used only in commendation; whereas **خَلَّةٌ** is used in relation to good and evil: (Ham p. 525:) [but this is a mistake, as I have shown above:] accord. to Az, it signifies *the states, or conditions, of things or affairs*: (TA:) [or this is a signification of the pl.:] the pl. is **خَصَالٌ** (K) and **خَصَالَتٌ**; (TA:) [and **خَصَائِلٌ** is a pl. pl., i. e. pl. of **خَصَالٌ**, with which it is explained in the KL as syn.: see an ex. in a verse cited voce **دَفِنِي**.] — *A hitting of the target*; (K:) in shooting: (TA:) or, (K,) as also **خَصْلٌ**, (JK, K,) in a shooting-match, (JK,) it is [*a shot*] in the case in which the arrow goes close by the target: (JK, K:*) thus accord. to Lth, who says that the former explanation is erroneous; (TA:) [as appears also from the assertion that] what are termed **خَصَلَتَانِ**, in a shooting-match, are reckoned as equivalent to a shot that goes right to the target. (T, K, TA.) — And accord. to Sgh, *A single act of overcoming in a shooting-match*. (TA.) — Also, and **خَصْلَةٌ**, *A raceme, or bunch, of grapes or the like*; syn. **عَنْقُودٌ**. (K.) — And (both words) *A stick, branch, or twig*, (**عُودٌ**) in which are thorns. (K.) — And **خَصْلَةٌ** and **خَصْلَةٌ**, or this latter only, *The extremity of a fresh, pliant, soft, or tender, twig, or rod*: (K, TA:) and (some say, TA) *a soft and tender twig or rod, of the [species of mimosa called] عُرُوطٌ*: (K, TA:) and **خَصْلٌ** [of which **خَصْلَةٌ** is the n. un.] signifies *the slender extremities and branches of the عُرُوطٌ*: (JK:) and **خَصْلَةٌ**, *a soft and tender*

branch of any tree: (T, TA:) and [its pl.] **خَصْلٌ**, *the pendent extremities of trees*. (S, TA.)

خَصْلَةٌ **أَلْفَيْةٌ** (S,) [i. e.] *a lock, or flock*, (PS,) or *a plexus*, (KL,) or *a quantity collected [or hanging] together*, (K,) of hair, (S, K, KL, PS,) and of wool, (PS, and S and K in art. **جَزْ**.) &c.: (PS:) or *a small quantity of hair*; as also **خَصِيلَةٌ** (K,) as in the M: pl. **خَصَلٌ**. (TA.) — See also **خَصْلَةٌ**, in two places. — Also *A portion of flesh forming a distinct limb or member or organ* (**عَضْوٌ مِنَ اللَّحْمِ**). (K.)

خَصْلَةٌ: see **خَصْلَةٌ**.

خَصِيلٌ: see **خَصِيلَةٌ**, in two places. — Also *Overcome [in a shooting-match, or] in a contest for stakes or wagers*. (JK, K.) — And *A tail*; (K, TA:) as, for instance, of a [wild] bull. (TA.)

خَصَالَةٌ a dial. var. of **خَصَالَةٌ**, (JK, K, TA,) meaning *The remains of wheat in the sieve, after the sifting, with what are mixed therewith*: but the latter word is the more known. (JK, TA.)

خَصِيلَةٌ *A piece, or portion, of flesh*, (M, K,) *small or large*: (M, TA:) or *the flesh of the thighs and of the upper arms and of the fore arms*: (K:) or *any portion of flesh, by itself, of the flesh of the thighs and of the upper arms* (JK, T, S, TA) and *of the shanks and of the fore arms*: (JK, T, TA:) or *the portion of flesh of the thigh*: (TA:) or *any compact and long portion of flesh, in the arm or elsewhere*; also called **خَصِيَّةٌ**: (AO, TA in art. **خَب**:) or (K, TA, but in the CK “and”) [*any muscle, of those that are termed voluntary muscles*; as also **عَصَلَةٌ** and **عَصِيلَةٌ**; i. e.] *any tendon, or sinew, upon which is thick flesh*: (K:) or *any portion of flesh that is oblong, and intermixed with tendons, or sinews*: (O, TA:) or, as some say, the **طَنْطَفَةُ** [or *flunk*, &c.]: (TA:) pl. **خَصَائِلٌ** [or rather this is a coll. gen. n.] and [the pl. is] **خَصَائِلٌ**. (K.) *A certain person has described a horse as being سَبَطٌ **الْخَصِيلِ** [app. meaning *Lanh in the muscles*; or *long and even therein*]: and sometimes **خَصَائِلٌ** is used in relation to a man. (TA.) — See also **خَصْلَةٌ**. — And for the pl. **خَصَائِلٌ** see also **خَصْلَةٌ**.*

مَخَصَلٌ *A very sharp sword* (JK, S, K) &c.: (M:) a dial. var. of **مَقْصَلٌ**. (S.) **مَخَصَلٌ** is said by A'Obeyd to be a mistranscription for **مَخَصَلٌ**; but AHei and others authorise it. (TA.)

مَخَصَالٌ *A منجل [or reaping-hook]*: (K:) or *an instrument with which the branches of trees are lopped*, (JK, Ibn-'Abbád, TA,) *like the فأس*. (Ibn-'Abbád, TA.)

خصر

1. **خَصَرَ**, aor. **خَصَرْتُ**, [inf. n., app., **خَصْرٌ**,] *He contended in an altercation, disputed, or litigated, in a valid, or sound, manner*. (Mgh.) — See also 3: — and 8.

3. **خَصَامَةٌ**, inf. n. **مَخَاصِمَةٌ** (S, Mgh, K) and **خَصَامٌ** (S, Mgh) and [quasi-inf. n.] **خَصُومَةٌ** (K,) the last said in the S to be a simple subst., (TA.)

He contended with him in an altercation, disputed with him, or litigated with him; (K, TA;) i. q. **نَازَعَهُ**: (Mgh and Mgh and K in art. **نَزَعَ**:) accord. to El-Harállee, **الْخَصَامُ** signifies *the saying which the listener is made to hear, and which is made to enter his ear-hole, such as may cause him to refrain, or desist, from his assertion, and his plea, or claim*. (TA.) You say, **خَصَمْتُهُ** **فَنَخَصَمْتُهُ** (S, Mgh, Mgh, K,*) aor. of the latter **أَخْصَمَهُ**, with **kesr**, (S, K,*) or **أَخْصَمَهُ**, with **damm**, (Mgh, Mgh,) or not with **damm**, (S,) or both these forms of the aor. are used, accord. to AHei; the latter agreeable with analogy; (MF;) the former anomalous; for the regular aor. of an un-augmented sound verb in a case of this kind is with **damm**, (S, K,) as in the instance of **عَالَمْتُهُ فَعَالَمْتُهُ**, aor. **أَعْلَمْتُهُ**; (S;) if it has not a faucial letter (S, K) for its medial radical, (K,) in which case it is with **fet-h**, as in the instance of **فَاخَرْتُهُ فَنَفَخَرْتُهُ**, aor. **أَفْخَرْتُهُ**, (S, K,) accord. to the opinion of Ks, but this is contr. to the opinion generally held: (MF:) the inf. n. of **خَصَمْتُهُ** is **خَصْرٌ**: (S, TA:) and the meaning is, [*I contended with him in an altercation, or I disputed, or litigated, with him, and*] *I overcame him in the altercation, &c.* (Mgh, Mgh.) — **خَصَامَةٌ** also signifies *He put it in, or by, the خَصْرُ*, i. e. *edge, or side, of the bed*. (TA.)

4. **أَخْصَمَهُ** *He dictated to him his plea against his adversary in an altercation or a dispute or litigation*, (JK, TA,) *whereby he might overcome the latter*. (JK.)

6: see the next paragraph, in two places.

8. **تَخَاصَمُوا** *They contended in altercation, disputed, or litigated, one with another*; (Mgh, TA;) i. q. **تَخَاصَمُوا**; (S, K, TA;) both signifying as above. (TA.) *He who reads يَخْصِمُونَ* [in the Kur xxxvi. 49] means **يَخْصِمُونَ**; changing the **ت** into **ص**, and incorporating [it into the other **ص**], and transferring its vowel to the **خ**: some read **يَخْصِمُونَ**, without transferring that vowel; (S, K:) because a quiescent letter, when it is made movent, is [regularly] made so with **kesr**: (S:) **AA** slurried the vowel of the **خ**: the pronunciation [**يَخْصِمُونَ**] with two quiescent letters together is incorrect: (S, K:) Hamzeh read **يَخْصِمُونَ**, (S,) i. e., with the **خ** quiescent and with **kesr** to the **ص**. (TA.) — **اِخْتَصَمَا إِلَيْهِ** *They two applied to him for the decision of a cause, each of them claiming the right*. (TA in art. **قَطَعَ**.) And **تَخَوَّصَرَا إِلَيْهِ** [*An application was made to him by litigants for the decision of a cause*]. (Mgh in art. **دَلُو**.) — **السَّيْفُ يَخْصِرُ جَنْفَهُ** — said by J to signify *The sword cuts (lit. eats) its scabbard, by reason of its sharpness, is a mistake; the verb being correctly with ضى*, (K, TA,) dotted. (TA.)

خَصْرٌ *An adversary in contention or altercation, in dispute, or in litigation; an antagonist; a litigant*: (JK, K, TA:) as also **خَصِيرٌ**: (JK, S, K, TA:) the former is used alike as masc. and fem. (S, Mgh, K) and sing. (JK, S, Mgh, K) and

dual (Mgh, K) and pl.; (JK, S, Mgh, K;) because it is originally an inf. n.: (S, TA:) [see an ex. of its use in a pl. sense in a verse cited voce جَنْف:] but it also has the dual form, خَصْمَان; (S, Mgh;) and the pl. خُصُوم (JK, S, Mgh, K) and خَصَام (Mgh) and perhaps اُخْصَام, [which is a pl. of pauc.,] or this may be pl. of خَصِير: (TA:) the pl. of خَصِير is خَصَائَة (JK, S, K) and خَصْمَان. (K.)

خَصْم The side (S, K) of anything; (S, TA;) as, for instance, of a load such as is called عَدْل; (S;) and of a bed; and the edge thereof: (TA:) written by Abou-Moosa with ض; but IATH says that it is correctly with ص: (TA in art. خَصِير:) a lateral part or portion (S, K) of anything: (S:) a corner, (S, K,) as well as a side, (S,) of an عَدْل, and of a receptacle, such as a خَرَج or جَوَالِق or an عَيْبَة: (S:) and the [anterior lower] extremity of a [water-bag of the kind termed] رَاوِيَة, that is opposite to the عَزَلَة; (JK, K, TA; [in the CK, التَّوَابِيَة and العَزَلَة are erroneously put for التَّوَابِيَة and العَزَلَة;]) the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عَصَر [i. e. عَصِير, pl. of عَصَام]: (TA:) pl. [of pauc.] اُخْصَام and [of mult.] خُصُوم: (K:) but some say that the اُخْصَام of the [water-bag termed] مَزَادَة, and its خُصُوم, are its corners: the خُصُوم of a cloud are its sides: (TA:) and اُخْصَامُ الْعَيْن signifies the part, or parts, of the eye upon which the edges of the lids close together. (S, K.) — [Also A gap, or an intervening space: it is said in the TA that] اَلْاُخْصَامُ [pl. of الخَصْم] signifies الفَرْج [i. e. الفَرْج, pl. of الفَرْجَة: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, لَا يَسُدُّ مِنْهُ خَصْمٌ إِلَّا انْتَفَحَ خَصْمٌ آخَرُ [A gap of it will not be stopped up but another gap will open]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) — [The pl.] خُصُوم also signifies The mouths of valleys. (JK, K.) — And The lower parts, or stocks, syn. اُصُول, (JK, K,) of [trees of the kind called] سُرْحَات [pl. of سُرْحَة]; used in this sense by Et-Tirmidhi. (JK.)

خَصِم Vehement in altercation or dispute or litigation; (S, K, TA:) as also خُصُوم (Ham p. 628:) [or each signifies contentious, disputatious, or litigious:] or the former, knowing, or skilled, in altercation &c., though not practising it: (IB, TA:) or valid, or sound, therein; as also خَصِير: (Mgh:) or this last signifies one who contends with another in an altercation, disputes with him, or litigates with him: (IB, TA:) the pl. of the first is خُصُوم, (K,) occurring in the Kur xliii. 58; and perhaps اُخْصَام, or this may be a pl. of خَصِير. (TA.)

خَصِيَة A certain bead, or gem, or the like, used by men [as an amulet], in the K, مِنْ حُرُورِ الرِّجَالِ, but correctly, as in the M, مِنْ حُرُورِ الرِّجَالِ, (TA,)

norn on the occasion of contending in an altercation, or disputing, or litigating, or on going into the presence of the Sultan; (K, TA;) and sometimes it is beneath the gem of the man's signet-ring, when it is small; and it may be in his button; and sometimes they put it in the ذَوَابَة [or cord by which the hilt is occasionally attached to the guard] of the sword: (TA:) also called خُصِيَة. (K and TA in art. خَصِير.)

خُصِيَة and خُصِيَانَة: } see خُصُومَة.

خُصُوم: see خَصِير.

خَصِير: see خَصِير, in two places; and خَصِير.

خُصُومَة Contention or altercation; disputation; litigation; (K, TA;) a subst. from 3 (S, TA) or 8 (JK, TA) and 6, as also خُصِيَة and خُصِيَانَة. (TA.) فَضْلُ الْخُصُومَة: see art. فَضْل. [See also an ex. voce حَكَمَ.]

جَوَالِقُ The loop of the [sach called] جَوَالِق, (JK, TA,) and of the [load called] عَدْل; (TA;) i. q. اُخْصُوم; (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art. خَصِير.)

خصو

خُصُومَة a dial. var. of خُصِيَة, q. v. (Sh, TA.)

خصى

1. خَصَا, (S, Mgh, Mgh, K,) aor. يَخْصِي, (JK, Mgh, Mgh,) inf. n. خَصَا (JK, S, Mgh, Mgh, K) and خَصَا, mentioned, by MF, from Expositions of the Fg, (TA,) and خَصَى, agreeably with analogy, occurs in a trad. of Esh-Shaabee, though we have not heard it, (Mgh,) He drew forth, or extracted, his testicles; (S, Mgh, Mgh, K;) [he gelded, or castrated, him;] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Mgh.) One says, بَرِئْتُ إِلَيْكَ مِنَ الْخَصَا, [I am irresponsible to thee for castration]. (S.) — [Hence,] كَانَ جَوَادًا فَخَصَى [lit. He was a fleet and excellent horse, and he was gelded]; meaning he was rich, and he became poor. (TA.) — The poets term satire, and the act of overcoming, خَصَا: one of them says,

خَصَيْتَكَ يَا ابْنَ حَمَزَةَ بِالْقَوَافِي

كَمَا يُخْصِي مِنَ الْحَلْقِ الْحِمَارُ

[I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed حَلْق; for which, it is asserted, (as is said in the TA, art. حَلْق,) there is no remedy but gelding]. (IB, TA.)

4. اَخْصَى [as though meaning † He did away with that which rendered him like one emasculated; the †, app., having a privative property;] † he learned one science. (Sgh, K, TA.) — The use of اِخْصَا [its inf. n.] in the sense of خَصَا inf. n. of خَصَى is a mistake. (Mgh.)

8. اَخْصَى He castrated himself; or made himself a eunuch. (KL.)

خَصَى Having a complaint of his خَصَى [or testicles]. (K.)

خُصَى; and the dual خُصَيَان: see خُصِيَة, in five places.

خُصَى: see what next follows.

خُصِيَة A testicle; (El-Umawee, S;) sing. of خُصَى; (S, Mgh, Mgh, K;) it is [one] of the organs of generation; (K;) well known; (Mgh;) and خُصِيَة signifies the same, (S, K,) and so does خُصَى, (Mgh, K,) and خُصَى; (K;) and خُصُومَة is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Mgh,) the sing. is خُصِيَة [alone], (T, Mgh,) of the fem. gender; (T, TA;) and the dual is خُصَيَان, (El-Umawee, T, S, Mgh, Mgh, K,) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Mgh,) irreg., (El-Umawee, S, Mgh,) like خُصَيَان dual of أَلِيَة, (El-Umawee, S,) and خُصَيَان also, (T, Mgh, K,) this latter being sometimes used, (T, Mgh,) though rarely, (MF on the authority of the Expositions of the Fg,) both mentioned by ISh: (T, TA:) AO says, I have heard خُصِيَة, with damm, but I have not heard خُصِيَان, with kees; and I have heard خُصَيَان [as the dual], though they did not use خُصَى as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that الخُصَيَان signifies the two testicles; and الخُصَيَان, the two shins [which compose the scrotum, i. e.,] in which are the two testicles; citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKool makes خُصِيَة to signify [the scrotum, i. e.] the skin containing the testicle. (Mgh.) — Also † An earring (قُرْط) in the ear: (JK, Sgh, K;) thus called by way of comparison: (TA:) pl. خُصَى. (JK.)

خُصِيَة: see the next preceding paragraph, in two places.

خُصَى Whose testicles have been drawn forth, or extracted; (S, Mgh, Mgh, K;) [gelded, or castrated; a eunuch;] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Mgh;) as also مَخْصَى: (K:) pl. خُصَيَان (S, Mgh, K) and خُصِيَة: (S, K:) in giving it the former pl., they liken it to a subst., like ظَلِيم, of which the pl. is ظُلَمَان: so says Sb; meaning that فَعْلَان is generally the pl. of فَعِيل as a subst. (TA.) One says also خُصَى نَصَى; using the latter word as an imitative sequent. (Lh, TA.) — Also † Poetry in which is no amatory effusion. (K, TA.)

جَا: كَخَاصَى [act. part. n. of 1]. They say, جَا: كَخَاصَى [lit. He came like the gelder of the ass], meaning he came ashamed: (JK, and TA in art. جَوَج:) and also, disappointed, or unsuccessful. (TA in that art.)

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and the green colour would predominate: [but, as the Arabs say, this requires consideration:] whatever be the cause, the bird, it is said, is termed **خاضب** on account of the redness that affects its shanks: and this word is [said to be] an epithet used as a proper name of the bird: (AHn, L:) but this is a mistake, unless it mean that, because of its prevailing application, it is used in the same manner as **الحُرث** and **العَبَّاسُ**, not that it may be used [in a determinate sense] without the article **ال**: (L:) the pl. is **خَوَاضِبٌ**. (TA.) It is also said to be applied as an epithet to Any animal that eats **خَضَب** [q. v.]: (TA:) and particularly to [the species of bovine antelope called] the wild bull (**الْتَوْرُ الْوَحْشِيُّ**). (L.) — [See also a saying of Dukeyn cited voce **رَاوُونُ**.]

مُخَضَّبٌ *I. q. مَرَكْنٌ*. (S, K,) or **إِجَانَةٌ**: (A:) or a vessel resembling that called **إِجَانَةٌ**, in which clothes are washed. (TA.) — **مُخَاضِبٌ** [is its pl.; and also] signifies The rays of the **خَضَاب** [or *hinna* or the like]: (A:) [or] of the **حَيْض** [or *catamenia*]. (TA.) [If these two significations be correct, the latter is app. tropical: but **حَيْضٌ** may be a mistranscription for **خَضَابٌ**.]

مُخَضَّبٌ: see **خَضِبٌ**.

مَخْضُوبٌ: see **خَضِبٌ**, in two places.

خَضَدٌ

1. **خَضَدٌ**, aor. **خَضَدَ**, (L, K,) inf. n. **خَضَدٌ**, (L,) *He broke wood, or a branch, or twig, whether moist or dry, (L, K,) or a soft thing, (L,) so that its parts did not separate. (L, K.) — It (carriage) broke in pieces fruit. (A.) — He bent, (S, A, L,) without breaking, (S, L,) wood, or a branch, or twig. (S, A, L.) You say also, خَضَدَ خَمْرٌ النِّعْرُ عَنْقُ الْخَمْرِ (L, K) *The camel broke, (L,) or bent, (K,) the neck of another camel: (L, K:) or † the camel fought another camel. (Lth, A.) — Also, (S, K,) inf. n. as above, (S,) He cut, or cut off, (S, K,) anything moist, or soft, or supple; and so خَضَدَ, inf. n. تَخَضُّدٌ. (S.) And خَضَدَ الشَّجَرَ He cut off, (S, A, K,) or pulled off, or removed, (Fr, Zj,) the thorns of the trees. (Fr, Zj, S, A, K.) — Also, (A, K,) aor. and inf. n. as above, (S,) † He (a man, K) ate vehemently: (S, A, K:) or [he craunched a thing;] he ate something moist, or soft, or supple; as a cucumber, and a carrot, (K,) and the like: (TA:) and † he (a horse) ate in the manner termed **خَضَرٌ**, (L,) or **قَضَرٌ**. (TA.) An Arab of the desert, who liked the cucumber, being asked what pleased him therein, answered, **خَضَدُهُ** [app. meaning *The craunching thereof*]: (S, L:) or he was asked what pleased him thereof, and answered, **خَضَدُهُ**, meaning *what is broken in pieces, thereof*. (A.) — **خَضَدٌ**, [aor. **خَضَدَ**,] (TA,) inf. n. **خَضَدٌ**, (K,) *It (fruit) became shrunk and shrivelled. (K, TA.)***

2: see 1.

5: see 7, in two places. — [Also, app., † *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, by reason of languor*; syn. **تَشَنَّى**: (see its part. n.,

voce **أَخَضَدَ**)] as said of a drunken man, in the Deewán of the Hudhalees, Freytag renders it *fractus fuit et quasi fractus corrui*.]

7. **انْخَضَدَ** *It (wood, or a branch, or twig, whether moist or dry,) broke so that its parts did not separate; as also تَخَضَّدَ. (L, K.) — It (fruit, A, K, fresh, or moist, TA, being carried from one place to another, A, TA) became broken in pieces, (A, K,) or crushed; (K;) and so تَخَضَّدَ. (A.) — It (wood, or a branch, or twig,) bent without breaking (AZ, S, L) asunder. (AZ, L.)*

خَضَدٌ *Feebleness and meanness in a plant. (K.) — † A malady (L, K) in a man, (L,) affecting the limbs, not amounting to a fracture; as also خَضَّادٌ. (L, K.) — † Languor and pain of the body, with laziness. (L.) — خَضَدُ السَّفَرِ † The fatigue and weariness that are occasioned to a man by travel. (TA.) — Whatever is cut off from wood, or a branch, or twig, (S, A, L, K,) that is moist, or soft, or supple: (S, L, K:) or what breaks in pieces, or broken pieces, of trees; as also مَخْضُودٌ: (K:) or what is cut off, and removed, of trees: and broken pieces, heaped up, of the papyrus, and of any pieces of wood, or of branches, or twigs, that are moist, or soft, or supple: (L:) and broken pieces of cucumbers [&c.]. (A.) — A certain plant: (K:) or a certain soft, or flaccid, kind of tree, without thorns. (L.) [See also خَضَّادٌ.]*

خَضَدٌ † *Lacking power to rise, (K, TA,) from languor of the body, and pain, with laziness; (TA;) as also مَخْضُودٌ. (K.)*

خَضَّادٌ: see **خَضَدٌ**. — Also *A certain kind of tree, (S, K,) soft, or flaccid, and without thorns: (S:) [see also خَضَدٌ:] or, of the kind of trees called جَنْبَةٌ, the leaves of which have edges like those of the حَلْفَاءُ, which are pulled with the hand like حَلْفَاءُ. (L.)*

خَضُودٌ *A horse that eats in the manner termed قَضَرٌ. (TA. [See L.]*

خَضِيدٌ, applied to wood, or a branch, or twig, whether moist or dry, *Broken so that its parts are not separated; as also مَخْضُودٌ. (L.) — Also, and مَخْضُودٌ (S, A) and مَخْضَدٌ, (A,) A tree, (S,) or lote-tree, (A,) having its thorns cut off, (S, A,) or pulled off, or removed: (Fr and Zj in explanation of the second word as occurring in the Kur lvi. 27:) or the second, in the Kur (ubi suprâ), may mean *having the branches bent by reason of the abundance of the fruit. (Bd.)**

أَخَضَدَ and **مُتَخَضِّدٌ** i. q. **مَتَشَنَّى** [app. as meaning † *Affecting an inclining of the body, or a bending, or inclining the body, or bending, from side to side, by reason of languor*: see 5; and see also **خَضَدٌ** and **خَضِدٌ**]. (K.)

مَخْضَدٌ † *A vehement eater: (A, L, K:) one who eats with coarseness, or rudeness, and quickness. (L.)*

مَخْضَدٌ: see **خَضِيدٌ**.

مَخْضُودٌ: see **خَضِيدٌ**, in two places: — and **خَضَدٌ**.

أَخَضَدَ: see **مُتَخَضِّدٌ**.

يَخْضُودُ: see **خَضَدٌ**.

خَضَرٌ

1. **خَضَرٌ**: see 9, in two places. — **خَضَرٌ**: see 8, in two places.

2. **خَضَرُهُ**, [inf. n. **تَخْضِيرٌ**,] *He rendered it أَخْضَرُ [i. e. green, &c.]. (S.) — [Hence,] it is said in a trad., وَاللَّيْنُ خَضَرُهُ فِي اللَّيْنِ, (TA,) i. e. † [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the "Jâmi' es-Sagheer" of Es-Suyootee.) [Hence also,] **خَضَرَتْ لَهُ فِيهِ**, inf. n. as above, † *He was blessed in it. (L, K.) You say, مَنْ خَضَرَتْ لَهُ فِيهِ شَيْءٌ فَلْيَلْزِمَهُ*, (so in a copy of the Mgh,) i. e. † *Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L.)**

3. **خَاضَرُهُ**, (TK,) inf. n. **مُخَاضَرَةٌ**, (S, A, Mgh, Mjb, K,) *He sold to him fruits before they were in a good, or sound, state: (A:) or before their goodness, or soundness, became apparent: (S, Mgh, Mjb, K, TK:) the doing of which is forbidden: (S:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (S.)*

4. **اخْضَر** *It (plenty of moisture) rendered seed-produce soft, or tender. (TA.)*

8. **اخْتَضَرَ** *He cut herbage, (S, K,) or a tree, (A,) while it was green; (S, A, K;) as also خَضَرَ, (A, TA,) aor. **خَضَرَ**, inf. n. **خَضَرٌ**. (TA.) And أَخْضَرَ *It (herbage, TA) was taken, (K,) and pastured upon, (TA,) while fresh and juicy, (K,) and green, before it had attained its full height. (TA.) See also 9, last sentence. — Hence, (S, TA,) the pass. form, † He died in his youth; (S, K;) in his fresh and flourishing state. (S.) Young men used to say to an old man, أَجْزَزْتَ يَا شَيْخُ † [Thou hast attained to the time for dying, (lit. for being cut,) O old man]: and he replied, أَيْ بَنِي وَتَخْضَرُونَ † [O my sons, and ye shall be cut off, or die, in your youth]. (S. [See also أَجْزَزَ.]) — Also, the act. v., *He cut off the green branches of a palm-tree with his مِخْلَبٌ; (TA;) and so خَضَرَ, (K, TA,) aor. **خَضَرَ**, inf. n. **خَضَرٌ**: (TA:) and he cut off a thing, as a man's nose, entirely: (TA:) or, simply, he cut off a man's nose. (IAar.) — And *He ate fruit [while it was green, or] before it was ripe. (A.) — And hence, (TA,) † He deflowered a girl: (K, TA:) or, before she had attained to puberty; (Mjb in art. قَض, and K;) as also ابْتَضَرَ and ابْتَكَرَ. (TA.) — Also † He took a camel in a refractory state, not trained, and attached the nose-rein to him, and drove****

him. (TA.) — And † *He took up a load, or burden.* (K.)

9. اخضر, (S, A, K,) inf. n. اخضرار; (S, A;) and اخضور, (S, K,) [inf. n. اخضيار, in the TA written by mistake اخضيار;] and خضر, aor. -, (Msb, K,) inf. n. خضر; (Msb;) *It (a colour, Msb, or seed-produce, K) was, or became, of the colour termed خضرة [i. e. green: and he, (a camel, and a horse, and an ass, and sometimes a bird,) and it, (a garment of the kind called كساء, and the like, or any other thing,) was, or became, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour: and he, (a man,) or it, (a thing,) was, or became, of a tawny, or brownish, colour; or blackish; or of a blackish hue inclining to green; or black; or intensely black: see خضرة and اخضر].* (S, A, Msb, K.) [Hence,] اخضر ازاري *(The place of) my azar became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue.* (Har p. 494.) And اخضر شاربه *[His mustache grew so as to appear dark];* said of a boy; a phrase similar to بقل وجهه. (Mgh in art. بقل.) And اخضر الليل; *The night became dark and black.* (K,* TA.) And اخضرت الظلمة; *The darkness became intensely black.* (A.) — اخضر جلده *[properly His skin became green from carrying the produce of his land; meaning] † he became in a state of plenty.* (TA. [See خضر الناكب, voce اخضر.]) — اخضر said of seed-produce, *It was, or became, soft, or tender; as also اخضور; and خضر, aor. -, (TA,) inf. n. خضر.* (K,* TA.) — اخضر and اخضير, (K,) or this may be of the pass. form, [اخضر], so as to agree with what occurs before, [see 8.] (TA.) *It (herbage, TA) was, or became, cut.* (K,* TA.)

12: see 9, first sentence: — and last sentence but one.

خضر Trees (شجر) that are soft, or tender, when cut; as also مخضور. (TA.)

خضر: see خضارة.

اخذه خضرا مضرا, You say, خضر [i. q. خضر]. You say, اخذه خضرا مضرا, *He took it without price: or in its fresh, or juicy, state: (K:) مضرا being an imitative sequent.* (TA.) Whence the saying, الغزو خضرة الدنيا *[in the S خضرة] The goods of this world are delicate, fresh, and pleasant: or pleasing.* (TA.) And الغزو خضر *[Predatory warfare is sweet and] fresh [or refreshing] and loved; because of the victory and spoil attending it.* (TA, from a trad. of Ibn-'Omar [which see fully quoted voce ثمار.]) — You say also, هو لك خضرا مضرا *It is thine, or for thee: may it be attended with enjoyment and a wholesome result.* (K.) — And ذهب دمه خضرا مضرا, (S, K,) and خضرا مضرا, (K,) *His blood went unrequited, or unretaliated, or unexpiated by a mulct: (S, K:) مضرا being an imitative sequent [here as in the former instance].* (TA.)

خضر inf. n. of خضر: [see 9, first sentence: — and last sentence but one; and] see also خضرة. — Also *Green palm-branches with the leaves upon them: and green palm-branches stripped of their leaves: (Fr, K:) pl. اخضار.* (AHn.)

خضر: see اخضر. — Also *A place having much verdure; and so بخضور and مخضرة.* (K.) And ارض خضرة and بخضور *Land in which is much verdure: and ارض مخضرة, as in the Kur xxii. 62, accord. to one reading, verdant land.* (TA.) — See also خضر, in four places. — Also, [as a subst.,] *What is green: (Akh, S, and Bd in vi. 99:) seed-produce; (Lth, Bd, K;) and so خضاري: (S:) so the former in the Kur ubi supra: (Lth, Bd:) or goodly green herbage: (A:) and a branch: (K:) any branch.* (TA.) — And الخضر *The plant called خضرة; as also الخضرة and الخضير (K) and الخضرة: (TA:) it is a green and rough herb or leguminous plant, the leaves and fruit of which are like those of millet; it rises to the height of a cubit; and fills the mouth of the camel.* (TA.) Also *A species of plant of the kind called جنبة; (K;) which latter term is applied to herbage whereof the root is deep in the earth, like the نصبي and صليان: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) it is not of the slender and succulent herbs or leguminous plants, which dry up in summer.* (TA.) Hence *أكل الخضر*, occurring in a trad., [properly signifying *A she-camel that eats the plant above mentioned,*] applied to a man who acts justly and moderately with respect to worldly enjoyments: for the خضر is not of the slender and succulent herbs, as above observed, nor of those excellent plants which the spring produces by its consecutive rains, and which therefore become goodly and soft or tender; but of those upon which beasts pasture after others have dried up, because they find no others, and which the Arabs call جنبة; and the beasts do not eat much of it, nor do they find it wholesome. (IAth, TA.)

خضرة [if not a mistranscription for خضرة] *Fresh cut herbage, to be eaten quickly.* (TA.)

خضرة [Greenness; a green colour; verdure;] a certain colour, (S, A, K,) well known; (K;) [and] a colour between black and white: it is in plants and in animals &c., and, accord. to IAAr, in water also: (TA:) in camels, (S,) and horses, (S, K,) [and asses, and sometimes in birds, and in a garment of the kind called كساء, and the like, and in other things, a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour;] a dust-colour intermixed with ذهية [i. e. blackness or deep ash-colour]: (S, K:) in men, [and in other things,] a tawny, or brownish, colour; syn. سمر: (S:) [and a blackish hue: and a blackish hue inclining to green:] and blackness: (TA:) [and intense blackness: see 9; and see also اخضر:] pl. خضر and خضر. (K.) — And *A green plant: pl. خضر: (TA:) or the latter signifies herbs, or leguminous plants; as though pl. of the former.* (Msh.) [See خضار: and خضرة.] — See also خضر. — Also *Softness,*

or *tenderness, (IAAr, K,) of seed-produce [and the like]; (TA;) and so خضر, (K,) inf. n. of خضر. (TA.) — And *What is soft, or tender; fresh, or juicy; and pleasant to the eater.* (TA, from a خطبة of 'Alee, delivered at El-Koofeh.)*

الخضرة: see خضر.

خضرة A palm-tree (نخلة) that bears good green dates. (Az, K.) — *A kind of dates, green, resembling glass, of a colour that is admired.* (AHn.)

خضار Herbs, or leguminous plants, in the first state of their growth. (S,* K,* TA.) [See also خضرة.] — Also *Milk mixed with much water: (S, K:) AZ says that it is like سائر, meaning as above, diluted so as to be of a dark, or an ashy, dust-colour (حتى اخضر): like as the rajiz says,*

جاؤوا بضمج هل رأيت الذئب قط
[They brought milk mixed with much water. Hast thou ever seen the wolf?]: meaning that the milk was of an ash-colour (أورق), like the colour of the wolf, by reason of the great quantity of the water: or, as some say, milk and water in the proportion of one third of the former to two thirds of the latter: it is of any milk, that has been kept in a skin or that is fresh, and from any beast: some say that the word is a pl., [or rather a coll. gen. n.,] and that the sing., or n. un., is with ة. (TA.)

خضور: see اخضر.

خضير: see اخضر: — and see also خضر.

خضير: see what next follows.

خضارة: see اخضر, in the latter half of the paragraph. — خضارة, determinate, and imperfectly decl., (ISk, S, K,) because it has the quality of a proper name and the fem. gender with ة, like اسامة &c., (TA,) † *The sea; (ISk, S, A, K;) as also الاخضر, and خضير, (A, TA,) or خضر.* (So in a copy of the A.) [But it is used as a masc. proper name; for] *you say, هذا خضارة طاميا [This is the sea, in a state of rising, or becoming full, or becoming high and full].* (S, TA. [In one copy of the S, I find هذه; but in others, هذا; and in all, طاميا.])

خضيرة A palm-tree (نخلة) of which the dates fall while unripe and green; (S, K;) as also مخضار. (TA.)

خضيرة dim. of خضرة. — Also † *A woman who scarcely ever, or never, completes the fruit of her womb, so that she casts it.* (TA.)

خضاري A certain bird; (S, K;) also called الخيل; (S;) regarded as of evil omen when it alighted upon the back of a camel: it is اخضر [i. e. green, or of a dark or an ashy dust-colour], with redness in the حنك [or part beneath the beak], and is larger than the قنطار: or certain green, or dark or ashy dust-coloured, birds, (طير خضر,) also called قارية: A 'Obeyd asserts that the Arabs loved them, and likened to them a liberal, or bountiful, man: but ISd says, on the

authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the خضارى is a bird of a blackish colour, called in Persian كُزَايَه. See Bochart's Hieroz. p. ii. col. 61; referred to by Freytag.] — Also The [tree, or shrub, called] رَمْت, when it has grown tall. (TA.)

خُضَارٌ A certain bird, (K,) green or of a dark or an ashy dust-colour (أَخْضَرُ). (TA.)

خُضَارِي: see خَضِرٌ. — Also A certain plant. (K.)

أَخْضَرُ [Green; verdant:] of the colour termed خَضْرَاءُ; (S, A, Mṣb, K;) as also خَضِرٌ (Mṣb, K) and خَضِيرٌ and خَضُورٌ and يَخْضُورُ and يَخْضِيرُ: (K, TA: the last two written in the CK) applied to a horse, [and to a camel, (see خَضْرَاءُ) and to an ass, and sometimes to a bird, and to a garment of the kind called كَسَا, and the like, and to various other things, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour;] of a dust-colour intermixed with دُفْمَةٌ [i. e. blackness or deep ash-colour]; which is the same as دَنْجَرٌ;

(S;) in horses being distinguished as أَخْضَرُ أَدْعَرُ and أَخْضَرُ أُورَقٌ and أَخْضَرُ أُطْحَلٌ: (TA: [see the latter epithet in each of these cases:] applied to a man, [and to other things,] tawny, or brownish: (S;) [and blackish: and of a blackish hue inclining to green:] and black; (S, K;) black-complexioned: (TA:) [and intensely black: it is said in the Mṣb, art. حَمَرٌ, that الْأَخْضَرُ is, with the Arabs, أَسْوَدُ; which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black: but the truth is, that each of the epithets أَخْضَرُ and أَسْوَدُ is sometimes used for the other: see what here follows, and see أَسْوَدُ: in Har p. 495, it is erroneously said, on the authority of Er-Rāzee, that the اسود is not termed by the Arabs الاخضر, although the اخضر is termed by them اسود because of its intense خَضْرَاءُ and رُبَى:] the fem. is خَضْرَاءُ: and the pl. is خَضْرَاءُ. (Mṣb, TA.) You say شَجَرَةٌ خَضْرَاءٌ A green, and fresh, or juicy, tree. (TA.) And مَاءٌ أَخْضَرُ Water inclining to a green colour, by reason of its clearness. (TA.) And أَخْضَرُ الْجِلْدَةِ [lit. Tawny of skin:] meaning †of pure race; because the complexions of the Arabs are tawny; (S;) of genuine Arab race: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Fadl Ibn-'Abbās, (TA,)

• وَأَنَا الْأَخْضَرُ مَنْ يَعْرِفُنِي

• أَخْضَرُ الْجِلْدَةِ فِي بَيْتِ الْعَرَبِ

[And I am the tawny: who knows me? the tawny of skin (or pure of race), of the family that comprises the nobility of the Arabs]. (S, IB.) And فَلَانٌ أَخْضَرُ الْغَا [lit. Such a one is blackish, or black, in the back of the neck:] meaning †such a one is the son of a black woman: (Az, A:) or †one who is slapped on the back of his neck: (A:) or †a freedman, or an emanci-

pated slave. (TA.) And أَخْضَرُ الْبَطْنِ †A weaver: (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.) And أَخْضَرُ التَّوْاجِدِ †An eater of onions and leeks: or a tiller, or cultivator, of the ground; because he eats herbs, or leguminous plants. (A.) And هُمُ خَضِرُ الْهَنَاقِبِ [lit. They are green in the shoulders, from carrying the produce of their land:] meaning †they are in a state of great plenty. (K, TA.) And [hence, perhaps,] فَلَانٌ خَيْرٌ †Such a one possesses abundant [or wealth, or prosperity]: (A, TA:) [or it may mean goodness: for] الْأَخْضَرُ, applied to a man, is an epithet of praise, whereby he may be likened to the sea, because it is described as green, or to the [rain or herbage called] رَبِيعٌ; in both cases meaning †liberal, or bountiful; and it is so applied because خَضْرَاءُ is of the colours of the Arabs: and it is also an epithet of dispraise, as meaning †black by reason of baseness, ignobleness, or meanness. (Ham p. 282.) And ثَابٌ أَخْضَرٌ †A young man whose hair has begun to grow upon the sides of his face. (TA.) And كَتِيبَةٌ خَضْرَاءُ †An army, or a troop of horse, overspread with the blackness of iron: (S, TA:) or a great army or troop of horse (K, TA) of which most of the men are clad in iron; like جَاوَاءُ: (TA:) because of the خَضْرَاءُ of the iron: (A:) [i. e.] because of the blackness thereof. (TA.) And اللَّيْلُ أَخْضَرُ †Night is black. (TA.) And [hence,] أَخْضَرُ الْجَنَاحَيْنِ †Night [lit. the black-winged] veiled him, concealed him, or covered him with its darkness. (A.) (Mṣb, TA.) In the Kur [lv. 64, relating to two gardens of Paradise], is explained by خَضْرَاوَانٍ because it means Inclining to blackness, by reason of abundance of moisture, or irrigation. (S.) — خَضْرَاءُ used as a subst.: see خَضْرَاءُ. — The fem. خَضْرَاءُ [is also used as a subst., and] signifies Green herbs or leguminous plants; (Mṣb, K;) as also خَضْرَاءُ: (K:) pl. خَضْرَاوَاتٍ: by rule it should be خَضَرٌ; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like صَحْرَاوَاتٍ pl. of صَحْرَاءُ: (Mṣb:) this pl. occurs in the saying (in a trad., TA) لَيْسَ فِي الْخَضْرَاوَاتِ صَدَقَةٌ There is no poor-rate in the case of green herbs or leguminous plants; (Mṣb;) or fresh fruits and herbs or leguminous plants; (TA;) or fruits, such as the apple and the pear &c.; or herbs or leguminous plants, such as leeks and smallage and rue and the like; and خَضَرٌ, pl. of خَضْرَاءُ, is sometimes substituted for it. (Mgh.) [Hence,] إِيَّاكُمْ وَخَضْرَاءَ الدِّمَنِ, meaning †Avoid ye the beautiful woman that is of bad origin: (S, A, Mṣb:) because what grows in a دِمْنَةٌ [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Mṣb,) and soon becomes corrupt, or bad. (Mṣb. [See also دِمْنَةٌ: and see عُشْبَةُ الدَّارِ, in art. عَشْب.] —

And الْخَضْرَاءُ, as an epithet in which the quality of a subst. predominates, (TA,) †The sky, or

heaven; (S, A, K;) because of its greenness; like as the earth is called الْقَبْرَاءُ. (TA.) You say, †مَا تَحْتَ الْخَضْرَاءِ أَكْرَهَ مِنْهُ [There is not under the sky one more hateful than he]. (A.) — And خَضْرَاءُ †A bucket (A, K) with which water has been drawn long, so that it has become green or blackish &c. (حَتَّى أَخْضُرَتْ). (K.) — And †The congregated or collective body, and mass, or bulh, of a people. (S, K.) So in the saying, أَبَاؤُ اللَّهِ خَضْرَاءُ †[May God destroy the congregated or collective body, mass, or bulk, of them]: (S:) or this means, †their stock (شَجَرَةٌ) from which they have branched off; (A;) [for] خَضْرَاءُ signifies the origin of anything: (TA:) or, their life in this present world: (Fr, TA:) or, as some say, their enjoyment and plenty: (TA;) [for] خَضْرَاءُ signifies prosperity, and plenty, and enjoyment: (TA in a later part of this art.) or the right reading is غَضْرَاءُ هُمْ, meaning “their prosperity, and their pleasantness of life, or plenty and prosperity.” (S. [See art. غَضَرٌ.]) — الْبَقْلَةُ الْخَضْرَاءُ: see خَضِرٌ. — الْخَضْرَاءُ (T,) or الْخَضْرَاءُ (K,) The domestic pigeons; (T, K;) so called although of various colours, because their predominant colour is وَرْقَةٌ [or ash-colour], or خَضْرَاءُ [meaning a dark, or an ashy, dust-colour]: the خَضَرُ and the نَمِرُ [or spotted with white and black, &c.,] are especially characterized by the faculty of rightly directing their course. (T, TA.) — الْأَخْضَرُ [a pl. of الْأَخْضَرُ used as a subst.] †Gold and flesh-meat and wine; as also الْأَحْمَرَةُ [as some explain this latter]. (TA.) — أَخْضَرُ also signifies †Fresh, or recent: so in the saying, الْأَمْرُ بَيْنَنَا أَخْضَرُ †[The affair between us is fresh, or recent]: and in like manner you say, الْمَوَدَّةُ بَيْنَنَا خَضْرَاءُ †Love, or affection, between us is fresh. (A.) And Soft, or tender; applied to herbage, or seed-produce. (TA.) — [Hence,] عَيْشَةٌ خَضْرَاءُ †A mode of life soft, or delicate, and plentiful and pleasant. (Har p. 639.) — الْأَخْضَرُ is also the name of [A certain star, or asterism; most probably either α of Piscis Australis or ε of Pegasus, or some star or asterism nearly in a line with those two;] one of the three أَنْوَاءُ of the rain called الْخَرِيفُ; namely, the middle أَنْوَاءُ of those three أَنْوَاءُ; the first being the نَسْرَانِ; and the last, the foremost of the فَرْغَانِ: see أَنْوَاءُ. (AZ, T and TA in art. أَنْوَاءُ.)

الْأَخْضَرُ dim. [of الْأَخْضَرُ], (TA,) [Cantharides;] a kind of fly, (K,) green, of a dark or an ashy dust-colour, (أَخْضَرُ) of the size of the black fly, and called the Indian fly [as cantharides are by the Arabs in the present day]; having properties and uses mentioned in medical books. (TA.) — Also A certain disease in the eye. (K.)

مَخْضَرَةٌ: see خَضِرٌ, in two places.

مِخْضَارٌ: see خَضِيرَةٌ.

مَخْضُورٌ: see خَضِرٌ.

يَخْضُورٌ: see خَضِرٌ, in two places: and see also أَخْضَرُ, first sentence.

يَخْضِيرٌ: see أَخْضَرُ, first sentence.

خضرم

Q. 1. *خَضَرَمَ* the *اُذُنَ*, inf. n. *خَضَرَمَةٌ*, *He cut somewhat of the extremity of the ear of a camel, and left it dangling: or he cut the ear in halves: and you say also, خَضَرَمُوا نَعْمَرًا [They so cut the ears of their camels].* (TA:) or *خَضَرَمَةٌ* signifies the cutting one of the ears only. (JK.)—And *خَضَرَمَ* *He mixed [a thing or things]:* (IKh, TA:) [and so *خَضَرَمَ*, as is indicated in the K in art. *حَضَرَمَ*, by an explanation of the inf. n.]—And *خَضَرَمَةٌ* signifies also The making a thing to be of an intermediate, or a middling, kind or quality. (TA.)

Q. 2. *تَخَضَّرَ*, said of butter [in the process of formation], *It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also تَحْضَرَمَ.* (TA in art. *حَضَرَمَ*.)

خَضْرَمٌ A well having much water; (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by Aq: (S:) or a great sea: (K:) accord. to some, so called because of its greenness; and if so, the *ر* is augmentative: (MF:) or water copious and wide in the utmost degree: (Mz 49th نوع:) and anything much in quantity, or copious, (S, K,) and wide, or ample: (S:) or it signifies also wide, or ample, (K,) applied to anything: (TA:) pl. *خَضَارِمُ*: (S:) and *مُخَضَّرٌ* and *خَضَارِمٌ*, also, signify much in quantity, or copious, applied to water: (TA:) and *خَضْرَمٌ* is applied in this sense as an epithet to *نَبِيذٌ*. (S, TA.)—*‡ Bountiful, or munificent; (JK, K;) who gives many gifts: (S, K:) said to be likened to the sea, or great river, to which this epithet is applied; though Aq disallowed its application to a sea, or great river: (S:) or likened to the well to which the same epithet is applied: (JK:) and a forbearing, or clement, lord, or chief; as also خَضَارِمٌ pl. خَضَارِمَةٌ and خَضَرْمُونَ and خَضَرْمُونَ* all applied peculiarly to men: (K:) not to women. (TK.)

خَضْرَمٌ Sweet water: or water between sweet and bitter: (K:) on the authority of Yaakooth. (TA.)—The young of the [kind of lizard called] *صَبٌّ*: (S, K:) accord. to IDrd, in its first stage it is called *جَنْلٌ*; [after which he should have said, then, *غَيْدَاقٌ*;] then it is called *مُطْبَعٌ* [q. v.]; then, *خَضْرَمٌ*; and then, *نَبٌّ*: he does not mention the term *غَيْدَاقٌ*, but AZ mentions it. (S.)

خَضْرَمِيٌّ: see *الْخَضَارِمَةُ*.

خَضَارِمٌ: see *خَضْرَمٌ*, in two places.

الْخَضَارِمَةُ A certain people of the *عَجَم* [i. e. Persians], (S, K,) of the sons of *Fáris*, (S,) who went forth [from their country] in the beginning of *El-Islám*, and dwelt in Syria: (S, K:) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in *El-Basrah*, and these are the *أَسَاوِرَةُ*; and some of them, in *El-Koofeh*, and these are the *أَحَامِرَةُ*; and some of them, in Syria,

and they are the *خَضَارِمَةُ*; and some of them, in *El-Jezeereh*, and they are the *جَرَاغِمَةُ*; and some of them, in *El-Yemen*, and they are the *أَيْتَةُ*; and some of them, in *El-Mowail*, and they are the *جَرَامِقَةُ*: (S, TA:) the n. un. is *خَضْرَمِيٌّ*. (K.)

مُخَضَّرٌ [pass. part. n. of *خَضَرَمَ*]. You say *أَذُنٌ مُخَضَّرَةٌ* A she-camel having the extremity of her ear cut. (S, K.) And *أَذُنٌ مُخَضَّرَةٌ* An ear cut. (Mz 49th نوع.)—Hence, as some say, (Mz ubi suprâ,) A man, (K, Mz,) or a poet, (S, K,) who lived in the Time of Ignorance and in that of *El-Islám*; (S, K, and Mz ubi suprâ;) as though he were cut off from paganism to *El-Islám*; (Mz ubi suprâ;) or from infidelity; (IB, TA;) as *Lebed*, (S, K, and Mz 20th نوع,) and *Hassán Ibn-Thábit*, and *Nábigah* of the *Benoo-Jaadeh*, and *Aboo-Zubeyd*, and *'Amr Ibn-Sha-a*, and *Ez-Zibrikan Ibn-Bedr*, and *'Amr Ibn-Maadee-Kerib*, and *Kaáb Ibn-Zuhey*, and *Maan Ibn-Ows*: (Mz 20th نوع: [see also *إِسْلَامِيٌّ*, and *شَاهِدٌ*]) or a person who passed half of his life in the Time of Ignorance, and half thereof in that of *El-Islám*: (K:) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is *مُخَضَّرٌ*, with *kesr* to the *ر*; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels (*خَضَرَمُوا أَذَانِ إِبِلِهِمْ*) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:) accord. to some, the epithet applied to a poet of the class above mentioned is *مُحَضَّرٌ*, with the unpointed *ح*, [i. e. *مُحَضَّرٌ*], from *الْحَضَرَةُ* signifying *الْخَلَطُ*, [like *الْخَضَرَةُ*, as shown above,] because of his mixing paganism with *El-Islám*: (Mz 49th نوع:) or *مُحَضَّرٌ*: (K in art. *حَضَرَمَ*;) and in like manner IKh explains the epithet *مُخَضَّرٌ*. (TA.)—Also A black man whose father is white. (IKh, K.)*—And Deficient in respect of the *حَسَبِ*; (K;) meaning not of generous parentage. (TA.)—And One whose origin is suspected; or who claims for his father one who is not: (K:) and so *مُخَضَّرٌ* means of mixed parentage. (TA.) One whose father is unknown: [or, app., accord. to the TA, whose parents are unknown:] or one sprung from [a succession of] concubines. (K.)—Uncircumcised. (K.) And, with *ة*, applied to a woman, Circumcised: (S, K:) or, as some say, cut, by a mistake of the woman operating, in a place not that of circumcision. (TA.)—Flesh-meat such that one knows not whether it be from a male or a female. (S, K.)—Accord. to *IAqr*, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning *Inspid*; (ISd, K;) neither sweet nor bitter. (ISd.)—And Water between heavy and light: (T, K, TA:) or not sweet. (TA.)—See also *خَضْرَمٌ*.

مُخَضَّرٌ: see *مُخَضَّرٌ*, in two places.

مُتَخَضَّرٌ, applied to butter, [as also *مُتَخَضَّرٌ* and *مُحَضَّرٌ*,] Dissundered, or separated [into clots]; not coalescing; by reason of cold. (K. [See Q. 2.])

خضع

1. *خَضَعَ*, aor. *خَضَعْتُ*, inf. n. *خُضُوعٌ* (S, Mqb, K) and *خَضَعَ* and *خَضَعَانٌ*, or *خَضَعَانٌ*, (TA,) *He was, or became, lowly, humble, or submissive,* (S, Mqb, K,) *تَهَّ* to him, (Mqb, TA,) [for instance,] to his creditor, (Mqb,) or to God; (TA;) as also *خَضَعَ*, (S, K,) [and *خَضَعَ*, (K in art. *خَضَعَ*),] and *خَضُوعٌ*: (Sgh, K:) *خُضُوعٌ* is nearly the same as *خُضُوعٌ*, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning in the necks: (Mqb:) or the former is in the body, ('Eyn and K in art. *خَضَعَ*), and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprâ.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, *خَضَعَانًا لِقَوْلِهِ* [With submissiveness to his saying, or to what he said]; or, accord. to one relation, *خَضَعَانًا*; but it may be a pl. of *خَضَعٌ*; and accord. to another relation, it is *خَضَعًا*, which is a pl. of *خَضَعٌ*. (TA.)—*He was, or became, still,* (K, TA,) and tractable, or submissive. (TA.)—*He made his words soft to a woman; as also خَضَعَ*: (L:) or the latter signifies his speech was soft to a woman. (O, K.) It is said in the *Kur xxxiii. 32*, *فَلَا تَخْضَعْنَ بِالْقَوْلِ* Then be ye not soft in speech. (TA.) And you say, *خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطَبَعَ* [He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her, or to lust after her]; (TA;) and in like manner, *خَضَعَهَا*, (K, TA,) inf. n. *مُخَاضَعَةٌ*, (TA,) [he was soft in his speech to her, she being soft in her speech to him.] And *خَضَعَا* *بَيْنَهُمَا حَدِيثًا* They two (a man and a woman) made soft discourse together, saying that which excited each to feel an eager desire for, or to lust after, the other. (TA from a trad.)—*خَضَعَ*, aor. *خَضَعْتُ*, inf. n. *خُضُوعٌ*, [or, as in two copies of the S, *خَضَعَ*, though it seems that the verb is correctly *خَضَعَ*, not *خَضَعْتُ*.] *He had a natural stooping of the neck:* (TA:) and he bent himself, or became bent; as also *خَضَعَ*. (Zj.) And *خَضَعَ*, said of a hawk, *He lowered his head to make a sinop, or to pounce down.* (Z, TA.)—[Hence,] *خَضَعَتِ الْإِبِلُ* The camels strove, or exerted themselves, or hastened, in their pace, or going; (K;) because, when they do so, they lower their necks. (TA.) And *خَضَعَ*, (K,) said of a horse, (IAqr,) [for the same reason,] *‡ He went quickly, or swiftly.* (IAqr, K.)—*خَضَعَ النُّجُومُ* The stars, or asterism, inclined (S, K, TA) to the place of setting, (S, TA,) or to setting: (K, TA:) and in like manner, *خَضَعَتِ الشَّمْسُ* the sun inclined

&c.; like خَدَعَتْ : (TA:) and خَضَعَتْ أَيْدِي *the stars inclined to setting*. (Abou-Adnán, TA in art. خَشَع.) — خَضَعَهُ He, or it, rendered him still (K, TA) [and submissive: see 1]: the verb being both intrans. and trans. (TA.) [See also 4.] — Also, (K,) inf. n. خَضَعٌ and خَضُوعٌ, (TA,) He, or it, caused him to have a stooping neck; as also خَضَعَهُ : (K;) i. e., bent him: (TA:) said of old age. (TK.) Jereer says,

أَعَدَّ اللَّهُ لِلشُّعْرَاءِ مِثْلِي
صَوَاعِقَ يَخْضَعُونَ لَهُ الرِّقَابَا

[God hath prepared, for the poets, from me, thunderbolts which make the necks to stoop to Him]. (TA.) — خَضَعَ فَلَانًا إِلَى السُّوءِ in the K, but the former is the right; inf. n. خَضُوعٌ; (TA;) He, or it, invited such a one to that which was foul, abominable, or evil. (K, TA.)

2: see 4.

3: see 1, near the middle of the paragraph.

4. خَضَعَ, intrans.: see 1, in two places. — خَضَعَهُ It (poverty) lowered, humbled, or abased, him; (Mqb;) [as also خَضَعَهُ; for its inf. n.] خَضَعٌ signifies the rendering lowly, humble, or submissive; in Persian, كَرْدَانِدَن. (KL. [But Golius, from the same source, explains the verb as signifying "Submissum humilemque se commonstravit."] [Hence,] أَخَضَعْتَنِي إِلَيْكَ الخَاجَةُ (Zj, S, TA) Want, or need, [made me lowly, humble, or submissive, to thee; or] constrained me to have recourse to thee, and to require thine aid. (TA.) — See also 1, near the end of the paragraph.

7: see 1, first sentence.

8: see 1, in three places.

12. خَضُوعٌ: see 1, first sentence.

خَضَعٌ A plant bending by reason of softness, or tenderness: ISd holds it to be formed after the manner of a relative, or possessive, noun, because there is no verb [of the measure خَضَعٌ] to which it may be referred. (TA.) [The regular form, if it were a part. n., would be خَاضِعٌ, q. v.]

خَضَعَةٌ, or خَضَعَةٌ: see بَضَعَةٌ and بَاضِعٌ.

خَضَعَةٌ: see what next precedes.

خَضَعَةٌ A man (S) who is lowly, humble, or submissive, to everyone. (S, Sgh, K.) — And One who overcomes, or subdues, his adversaries, or opponents, (K, TA,) and humbles and abases them. (TA.)

خَضُوعٌ: see the next paragraph, in two places.

خَاضِعٌ Lowly, humble, or submissive; (Mqb;) and خَضُوعٌ signifies the same: (S, K;) [or rather the latter is an intensive epithet, signifying very lowly, &c.:] the pl. of the former is خَاضِعُونَ and خَضَعَانٌ, or خَضَعَانٌ: (TA:) [respecting the last two of which, see 1, second sen-

tence:] and the pl. of خَضُوعٌ is خَضَعٌ; (S, K;) as in the phrase قَوْمٌ خَضَعُ الرِّقَابِ [A people, or company of men, very submissive in the necks]. (S.) It is said in the Kur [xxvi. 3], فَطَلَّتْ أَعْنَاقُهُمْ And their necks shall continue, the pret. being used in the sense of the aor., meaning تَدُومُ, (Jel,) submissive to it: (Jel,*TA:) the original of the phrase is فَطَلُّوا لَهَا خَاضِعِينَ; and اعْنَاق is redundantly inserted to show the place of خَضُوعٌ, and the predicate is left in its original state: (Bd:) or as the خَضُوعٌ is only that of the اعْنَاق, it is allowable to make the predicate relate to [the pronoun هُمْ, which is] the complement of the latter word: (Sb, Kh:) or since the خَضُوعٌ is ascribed to the necks but really belongs to the persons, the epithet has that form of pl. which is proper to rational beings: (Jel: [and the like is said by Bd:]) or اعْنَاقُهُمْ means their chiefs: or their companies: but there is another reading [which is literally grammatical], namely خَاضِعَةٌ. (Bd.) — The pl. خَضَعٌ is also applied to Women who have been [or who are] soft in speech, and still. (IAar.) [See 1.] — نَعَامٌ خَوَاضِعٌ [pl. of خَاضِعَةٌ] Ostriches inclining their heads towards the ground in their places of pasture; and in like manner, ظِبَاةٌ [gazelles]. (TA.) — إِبِلٌ خَوَاضِعٌ † Camels striving, or exerting themselves, or hastening, in their pace, or going; because, when they do so, they lower their necks. (TA.) — مَنْكَبٌ خَاضِعٌ A low, or depressed, shoulder-joint. (TA.) — نُجُومٌ خَوَاضِعٌ † Stars inclining to setting, or to their places of setting. (A, TA.) — Inviting to that which is foul, abominable, or evil. (TA.)

خَضَعَةٌ Content with abasement; fem. خَضَعَةٌ. (Lth, K.) — Having a natural stooping of the neck; (S, K;) applied to a man, (TA,) and to a horse, (S, TA,) and a camel, and an ostrich, and a gazelle. (TA.) — See also خَاضِعٌ, near the end of the paragraph.

خَضَلَ

1. خَضَلَ, aor. -, inf. n. خَضَلٌ: see 9, in two places.

2: see the next paragraph.

4. خَضَلَهُ He moistened it; or wetted it; (S, K;) as also خَضَلَهُ, inf. n. خَضَلٌ. (TA.) You say, أَخَضَلْتُ دُمُوعَهُ بِعَيْتِهِ His tears moistened, or wetted, his beard. (JK,*TA.) And أَخَضَلَتْهُ السَّيَّةُ The rain wetted him: (TA:) or wetted him much. (JK.) — See also 9.

8. اخْتُضَلَ بِصَاحِبِهِ He (a man) became united with his companion. (Fr, TA.)

9. اخْضَلَ, (S, K,) inf. n. اخْضَلٌ, (S,) It was, or became, moistened, or wetted; (S, K;) as also أَخْضَلَ, (K, TA, [but not in the CK,]) inf. n. اخْضَلٌ; (TA; [perhaps a mistranscription for اخْضَلٌ; but said by Freytag to occur in the Deewán of the Hudhalees;]) and اخْضُوضٌ, (Fr, S, K,) inf. n. اخْضِضٌ; (S;)

and خَضَلَ: (K: [but see what follows:]) it is said of a garment, and of the beard: (TA:) and the first of these verbs signifies also it was, or became, moist, so that its moisture became sprinkled, or scattered in drops; (K,*TA; [accord. to the explanation of the part. n. خَضَلٌ (q. v.) in the JK and M;]) and so اخْضَلٌ, (K,) inf. n. اخْضِلَالٌ; (TA;) and خَضَلَ, aor. -, (K,) inf. n. خَضَلٌ; but Lth says, I have not heard them say خَضَلَ. (TA.) — اخْضَلَ اللَّيْلُ The night became dark: (JK, Ibn-'Abbád, K:) or the pleasant coolness of the night came. (T, TA.)

11: see 9, in two places. — Also اخْضَلَّتِ الشَّجَرَةُ, inf. n. اخْضِلَالٌ; (S;) or اخْضَلَّ الشَّجَرُ, and اخْضَلَّتِ; (IDrd, K;) The tree, or trees, had many branches and leaves: (IDrd, S, K:) or became green, and fresh, or sappy, in the branches thereof. (TA.)

12. اخْضُوضٌ: see 8.

Q. Q. 4. اخْضَلٌ: see 11.

خَضَلٌ Moisture. (TA. [But perhaps this may be a mistranscription for خَضَلٌ, inf. n. of خَضَلَ.] — Also, (JK, T, K,) and خَضَلٌ, (ISd, K,) Pearls: (JK, K:) or clear large pearls: (K:) or good, clear, lustrous, large pearls: of the dial. of Yethrib. (TA.) — And A well-known kind of beads: (ISk, K:) or a red bead: or a bead of ivory: (TA:) n. un. with ة. (K.) — And دُرَّةٌ خَضَلَةٌ, (TA,) or خَاضِلَةٌ, (JK,) A clear large pearl. (JK, TA.)

خَضَلٌ: see the next preceding paragraph.

خَضَلٌ A thing, (S,) or roasted meat, (JK, T, M, K,) moist, or juicy, (JK, T, S,) and well cooked: (T:) or dripping with its gravy; or succulent, and dripping with its juice: (M, K:) and anything moist so that its moisture becomes sprinkled, or scattered in drops; (JK, M, K;*) as also خَاضِلٌ. (K: in the copies of which we find يَتَرَشَّفُ in the place of يَتَرَشُّ; the latter being the reading in the [JK and] M, TA.) — Applied to a plant, or herbage, Soft, or tender. (S, TA.) — And hence metaphorically applied to life: you say عَيْشٌ خَضَلٌ, (Har pp. 54-55,) and عَيْشٌ مُخَضَّلٌ, and مُخَضَّلٌ, (K,) † A soft and delicate life. (K, and Har ubi supra.)

خَضَلَةٌ A plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (K, TA. [In the CK, التَّعَمُّ is erroneously put for التَّعَمَّة.]) You say, هُمْ فِي خَضَلَةٍ مِنَ الْعَيْشِ They are in a plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (TA.) And يَوْمٌ خَضَلَةٌ A day of plenty, and pleasure or ease, and softness or delicacy; (JK, K;) or a day of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life; and of pleasantness and easiness of life. (S, TA.) And فِي خَضَلَةٍ مِنَ الْعُشْبِ We alighted among green, soft or tender, fresh herbage. (TA.) — Also A wife: (K:) or a name for a woman: (K,*TA:) and

a soft, or tender, woman. (JK, K.)— And The rainbow. (JK, Ibn-'Abbād, K.) And A halo round the moon. (AA, TA.)— One says also, دَعْنِي مِنْ خَضَلَاتِكَ, meaning *Let me alone, and cease from thy vain, or false, sayings or actions.* (TA.)

خَضِيلَةٌ A رَوْضَةٌ [or meadow] (IDrd, S, K) that is luxuriant and moist. (IDrd.)

خَضِلٌ : see خَضَلٌ. — دَرَّةٌ خَاضِلَةٌ : see خَضَلٌ.

مُخَضِلٌ : see خَضَلٌ.

مِخْضَلٌ : see خَضَلٌ.

مُخْضِلٌ : see خَضَلٌ.

خضم

1. خَضِمَ, aor. -; (S, K;) and خَضَرَ, aor. -; (JK, K;) inf. n. خَضْمٌ; (JK, S, K;) He (a man) ate a thing with the whole of the mouth: (As, S;) or he ate, (K,) in a general sense: (TA;) or he ate with the more remote of the teeth: (K;) خَضِمَ signifies the "eating with the nearer of the teeth;" (TA;) [i. e., "with the teeth of the fore part of the mouth:" or the "eating with the extremities of the teeth:" see art. قَضَمَ:] or [he ate so that] he filled his mouth with that which he ate: or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (K,) and the like: (TA;) or he ate in the enjoyment of a plentiful and pleasant life: (JK, TA;) or خَضِمَ referring to a man is like قَضِمَ referring to a beast. (TA.)— And خَضَمَهُ, aor. -, (JK, K;) inf. n. as above; (TA;) and اخْضَمَهُ; (JK, K;) He cut it; or cut it off: (K;) or he cut it in pieces. (JK.)— خَضَمَرُهُ (K;) or he cut it in pieces. (JK.)— خَضَمَرُهُ (K,) accord. to IAqr, (TA,) signifies He gave him of his property; (K;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is هَضَمَرُهُ. (TA.)

8: see 1. — [Hence,] السَّيْفُ يَخْضَمُ جَنْبَهُ The sword cuts, and eats, its scabbard, (K,) by reason of its sharpness; mentioned by J as a meaning of يَخْضَمُ: [see 8 in art. خَصِمَ:] and يَخْضَمُ الْعَظْمُ cuts the bone: and الدَّرَاعُ [the fore arm]. (TA.)— And اخْضَمَ الطَّرِيقَ He stopped the way, robbing and slaying passengers. (K.)

خَضَمٌ : see خَضَمٌ.

خَضْمَةٌ i. q. خَضْمَةٌ, (K,) i. e. A certain bead, or gem, mentioned before. (TA.)

خَضَامٌ : see what next follows.

خَضَامَةٌ A thing that is eaten in the manner termed خَضَمٌ; [see 1;] (K;) as also خَضَامٌ [expressly said to be like غَوَابٌ, otherwise it would seem to be خَضَامٌ, like قَضَامٌ, to which it is opposed,] (TA,) [and مَخْضَمٌ, as is indicated in the K in art. قَضَمَ, opposed to مَقْضَمٌ in that art. (q. v.) in the S and K.]

مَخْضَمٌ : see what next precedes.

خط

1. خَطَّ, aor. -; inf. n. خَطٌّ, He made [a line, or lines, or] a mark, عَلَى الْأَرْضِ, upon the ground. (Msb.) You say, خَطَّ الرَّاجِزُ فِي الْأَرْضِ, aor. and inf. n. as above, The diviner made a line, or a mark, or lines, or marks, upon the ground, and then divined. (TA.) And الرَّاجِزُ يَخْطُ بِأَصْبَعِهِ فِي الرَّمْلِ [The diviner makes lines, or marks, with his finger upon the sand, and divines]. (S.) Th says, on the authority of IAqr, that عِلْمُ الْخَطِّ is عِلْمُ الرَّمْلِ [or geomancy]: I 'Ab says that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well, ابْنِي عَيْنًا أَسْرَعًا الْبَيَانَ [O two sons of 'Iyân (meaning two lines or marks), hasten ye the manifestation]: I 'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'awiyeh Ibn-El-Hakam Es-Sulamee, traced up by him to its author, كَانَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ عَلِمَ مِثْلَ عَلَيْهِ [A prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result, فَلَنْ الْاُتْبِيَا يَخْطُ فَمَنْ وَافَقَ خَطَّهُ عَلِمَ مِثْلَ عَلَيْهِ [Such a one makes lines, or marks, upon the ground]. (TA.) [See also نَكَتَ: and see St. John's Gospel, ch. viii. verses 6 and 8.] And خَطَّ بِرِجْلِهِ الْأَرْضَ means He walked, or went along. (TA.)— Also, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) He wrote (S, Msb, K) a writing, or book, (Msb,) or a thing, (TA,) with the reed prepared for that purpose, (S, K,) or with some other thing; (K, TA;) [and so خَطَطٌ, for] تَخَطَّطٌ is syn. with تَطَطَّرَ, or, as in the T, like تَطَطَّرَ; whence the saying, خَطَطَتْ عَلَيْهِ ذُنُوبُهُ His sins were written [or registered] against him. (TA.)— خَطَّ الْخَيْلَةَ, and خَطَّهَا بِنَفْسِهِ: see 8; for the latter, in two places. — [Hence,] خَطَّ عَلَيْهِ + He prohibited it; or took it for himself; relating to anything. (K, TA.)— خَطَّ وَجْهَهُ: see 8. — خَطَطَتْ بِالسَّيْفِ وَجْهَهُ: see 8. — خَطَّ الْغَلَامُ: [I cut, or clave, with the sword his face and his waist]. (TA.) And خَطَّ بِالسَّيْفِ نَصْفَيْنِ [He clave him, or it, in halves with the sword].

(TA.) And جَارَاهُ فَمَا خَطَّ غُبَارَهُ He contended with him in running, and did not cleave his dust. (JK, S, A, L.)— خَطَّ اللَّهُ نُونًا [God made its (a land's) rain-giving star or asterism (see نُونٌ) to pass it over: or may God make &c.]: from تَخَطَّطٌ signifying "a land not rained upon between two lands that have been rained upon:" (S, TA:*) it was said by I 'Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (S:) accord. to one relation, it is خَطَّ; the meaning being "may he make its rain to miss it:" (S, TA:) and accord. to another, تَقَضَّى الْبَارِئُ, originally خَطَّ, like تَقَضَّى الْبَارِئُ: the former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art. خَطَّ.])

2. خَطَّ, inf. n. تَخَطَّطٌ, [He marked with lines, streaks, or stripes. Also] He wove a piece of cloth with lines, streaks, or stripes. (KL.) And He drew lines well and elegantly. (KL.)— See also 1, in two places, in the latter half of the paragraph.

4: see 8, in three places.

8. اخْطَأَ بِنَفْسِهِ, (Msb, K,) or اخْطَأَ الْخَيْلَةَ, (S,) He took the خَيْلَةَ [q. v.] to himself, and (K) made a mark upon it, (S, K,) in order to its being known that he had chosen it to build there a house; (S, TA;) as also خَطَّهَا; (as in some copies of the K;) or اخْطَأَ; (as in other copies of the K, and as in the TA;) and خَطَّهَا بِنَفْسِهِ: (TA:) and he alighted and took up his abode in the خَيْلَةَ, none having done so before him; as also خَطَّهَا بِنَفْسِهِ. (K.) [And hence, اخْطَأَ signifies also He founded a town or the like.]— اخْطَأَ وَجْهَهُ His face became marked with lines [app. by the growth of his beard]; (K, TA;) as also خَطَّ; (K, L, TA;) or خَطَّ; (JK;) or اخْطَأَ: (CK:) or [the hair of his beard extended [so as to form lines] upon the two sides of his face. (A, TA.)— اخْطَأَ الْغَلَامُ The two sides of the boy's, or young man's, beard grew forth; (S, L, K, TA;) as also خَطَّ; or اخْطَأَ. (K, accord. to different copies.)

خَطٌّ A line, streak, or stripe; in, or upon, a thing: (K:) pl. خَطُوطٌ (S, K) and أَخْطَاطٌ; (K;) the latter, [a pl. of pauc.,] used by El-'Ajjāj: (TA:) and خَطَّةٌ is [syn. with خَطٌّ as explained above, being] a subst. from [the inf. n.] الْخَطُّ, like as نُقْطَةٌ is from النَّقْطُ: (S, K:*) you say, خَطَّتَانِ عَلَى ظَهْرِ الْحِمَارِ ظَهْرَانِ Upon the back of the ass are two lines, or streaks, differing in colour from the rest of the body. (TA.)— [In mathematics, A line. And hence, الْإِسْتَوَاءُ The equinoctial line.]— A slight track, or path, or road, in plain, or smooth, or soft, ground: pl. as above. (K.) And A road, or path: (Th, K:) as in the saying, اَلْزَمِ ذَٰلِكَ الْخَطَّ وَلَا تَطْلُمِ مِنْهُ شَيْئًا [Keep thou to that road, or path, and do not deviate

from it at all]: or in this sense the word is **خَطٌّ**. (TA.) Also *A road, or way, or street, that is a common thoroughfare; and so* **خَطٌّ**. (IDrd, K.) — [A streak, or stripe, of herbage.] You say, **الْكَلَّاءُ خُطُوطٌ فِي الْأَرْضِ**: *The herbage consists of streaks, or stripes, upon the ground; the rain not having watered the country in common.* (L, TA.) — *Writing, and the like.* (TA.) [*Hand-writing. Character; or particular form of letters.* — See also 1.]

خَطٌّ: see **خَطٌّ**, in two places. — *The place of the tribe.* (AA, K.)

خَطٌّ: see **خَطَّةٌ**: — and see also **خَطِيطٌ**, in two places.

خَطَّةٌ: see **خَطٌّ**, in two places. — Also *An affair: a matter: a case: an event: a state, or condition: syn.* **أَمْرٌ**. (S, K:) and **قَصَّةٌ**: (S:) or the like of **قَصَّةٌ**: (JK, K:) and **خَطْبٌ** and **حَالٌ**: (TA:) or **حَالَةٌ**: (Msb:) or, as some say, *a dubious affair, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way*: (Har p. 436:) and *a quality, or property.* (Msb.) You say, **سُئِنَتْ خَطَّةٌ خَسِفَ** [*I required, or constrained, him to do an affair of difficulty; or to become in a state of abasement, or ignominy*]: and **خَطَّةٌ سَوَاءٌ** [*an evil affair*]. (L.) And **هُوَ يَكْتَلِفُنِي خَطَّةً مِنَ الْخَسَفِ** [*He requires, or constrains, me to do an affair of difficulty; &c.*]. (JK. [See also **خَسَفَ**].) And it is said in a trad., of Kcyleh, **أَيْلَامُ ابْنِ هَذِهِ أَنْ يَفْصَلَ** [*Is the son of this woman to be blamed for deciding the affair, or matter, or case, &c., and defending himself in the absence of the wrongdoers who would prevent his obtaining his right; or, of those who defend men, one from another, and decide between them justly?*]: i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also **حَاجَزٌ**.] Also, in a trad. respecting El-Hodeybiyeh, **لَا يَسْأَلُونِي خَطَّةً**, **يُعْظِمُونَ فِيهَا حُرْمَاتِ اللَّهِ تَعَالَى إِلَّا أَعْطَيْتَهُمْ إِيَّامًا** [*They shall not ask of me a matter wherein they honour the sacred things of God, (exalted be He,) but I will grant it to them*]. (TA.) And in the same, **قَدْ عَرَضَ عَلَيْكُمْ خَطَّةٌ رَشِدٌ فَاقْبَلُوهَا** *He hath proposed to you a case of evident rectitude; therefore do ye accept it.* (TA.) And Taabbata-sharrà says,

- هِمَّا خَطَّتَا إِمَّا إِسَارٌ وَمِئَةٌ
- وَإِمَّا دَمٌ وَالْقَتْلُ بِالْحَرْ أَجْدَرُ

[*They are two cases; either bondage and reproach, or else blood; and slaughter is more befitting to the free, or ingenuous*]: he means **خَطَّتَانِ**. (S. [See Ham p. 34.]) — Also *A course: as in the phrase* **خَطَّةٌ نَائِيَةٌ** *A distant, or far-extending, course.* (S, TA.) You say also, **خُذْ خَطَّةً**, i. e. **خُذْ خَطَّةَ الْإِنْتِصَابِ** [*Take thou the course of ex-*

acting thy right, or due, with equity]; meaning **إِنْتَصَفَ** [*exact thou thy right, or due, with equity*]. (S.) — *A proof; an evidence; a testimony; an argument; a plea; or an allegation; syn.* **حُجَّةٌ**. (O, TA.) So in the phrase, **أَقِمْ عَلَى هَذَا الْأَمْرِ بَخْطَةً** [*app. Establish thou a proof, &c., against this thing, or case*]; as is said in the "Nawádir." (TA.) — *An object of want which one has determined to accomplish: as in the saying,* **جَاءَ وَفِي رَأْيِهِ خَطَّةٌ** *He came having in his mind [lit. his head] an object of want &c.: [but see the last sentence in this paragraph:] the vulgar say* **خَطَّةٌ**: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the "Nawádir" of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.) — *Boldness to undertake affairs.* (K.) — *Ignorance.* (K.) You say, **فِي رَأْيِهِ خَطَّةٌ** *In his head is ignorance: or, as some say, some affair: and it has another meaning explained above.* (TA.)

خَطَّةٌ *A piece of ground, or land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house; whence the* **خَطَطُ** *of El-Koofeh and of El-Basrah: (S:) or a piece of ground, and a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there; this being done when the Sultán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-Koofeh and El-Basrah: (L:) or a place which is taken and marked for building houses, or for habitation, or the like: (Mgh, Msb:) or, as is said in the Bári, a piece of ground, or land, which a man takes to himself, and upon which he makes a mark, it not having belonged to any one before him; as also* **خَطٌّ**; (Msb;) which latter is explained by IDrd as signifying *a place which one takes to himself, and marks, from other places: (IB, L:) or both signify a piece of land in which one alights and takes up his abode, none having done so before him: (K:) the pl. of the former is* **خَطَطٌ**. (S, Msb.) — [Hence,] **خَطَطَ الْمَكَامِرَ** [*Such a one exhibits in himself the marks of generous, or honourable, qualities*]. (TA.)

خَطُوطٌ *A wild bull, (S, L,) and any beast, (L,) that marks the ground with the extremities of his hoofs.* (S, L.)

وَادٍ خَطِيطٌ [*A valley not rained upon*]. (AO, TA voce **خَطُوطٌ**, q. v.) And **خَطِيطَةٌ** [*or* **أَرْضٌ خَطِيطَةٌ**] *Land not rained upon; (TA;) as also* **خَطٌّ**: (K:) or *land not rained upon between two lands that have been rained upon: (S, K:) or land of which part has been rained upon, (K, TA,) and part has not: (TA:) or land not rained upon surrounded by land that has been rained upon; (ISH;) as also* **خَطٌّ** *the latter word:*

(AHn:) pl. of the former, **خَطَائِطٌ**. (S.) — Hence the saying of a certain Arab, to his son, **الْزَمِ الزَّمْرَ خَطِيطَةَ الذِّلِّ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ** [*Keep thou to the condition of abasement in fear of what is more grievous than it*]. (IAgr, M.) — **خَطِيطَةٌ** also signifies *A strip of ground differing in roughness and smoothness from what is on either side of it: pl. as above.* (L.)

عَلِمَ الْخَطَّ *A practiser of what is termed* **الْخَطُّ** [*or geomancy*]. (Lth.) — [Also *A practiser of the art of writing: a calligraphist.* (KL.)

رِمَاحٌ خَطِيطَةٌ *Spears of El-Khatt; so called from* **الْخَطُّ**, *a place in El-Yemáneh, (S, Msb,) also called* **خَطٌّ فَجَرٌ**, (S,) *because they are brought thither (S, Msb) from India, (S,) and straightened in that place, (S, Msb,) which is a coast for ships; not that the canes grow there: (Msb:) or they are so called from* **الْخَطُّ** *which is the station for ships in El-Bahreyn, because they are sold there; not that it is the place of their growth: this place is also called* **الْخَطُّ**: (K:) but this demands consideration; for it is said [in the 'Eyn, i. e.] by Lth, (TA,) or by Kh, (Msb,) that when you convert the rel. n. into a subst., you say **خَطِيطَةٌ**, (Msb, TA,) with **كسرة** to the **خ**, (Msb,) without **رِمَاح**, like as you say, **ثِيَابٌ قَبِيطَةٌ**, (Msb, TA,) with **كسرة**, (Msb,) but when you convert the rel. n. into a subst., you say, **قَبِيطَةٌ**, (Msb, TA,) with **دamm**, to distinguish the subst. from the rel. n., without **ثِيَاب**: (Msb:) a single spear of this kind is called **رُمَحٌ خَطِيطٌ**: (TA:) AHn says that **الْخَطِيطِيُّ** signifies *the spears*; and that it is a rel. n. used in the manner of a proper name; being a rel. n. from **الْخَطُّ**, which is **خَطُّ الْبَحْرَيْنِ**, where ships moor when they come from India. (TA.)

خَطِيطَةٌ: see the next preceding paragraph.

أَخْطٌ + *Delicate in beauties.* (IAgr.) [See also **مُخَطَّطٌ**.]

مَخْطٌ [*A place marked with a line or lines, with a streak or streaks, or with a stripe or stripes*]. (TA in art. **طَر**.)

مَخْطٌ *A wooden instrument with which one makes lines or marks or the like: (S:) or the wooden instrument with which the weaver makes lines or marks or the like, in, or upon, a piece of cloth.* (L, K.)

مَخْطٌ *A [garment of the kind called]* **كِسَاءٌ**, (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) *marked with lines, streaks, or stripes.* (S, K, TA.) — *Beautiful*; (K, TA;) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also **مُخَطَّطٌ** [originally **مُخَطَّطٌ**: see 8]. (TA.)

مَخْطَا [*A wooden ruler; an instrument of wood by means of which lines are made even.* (S, O.)

مخطوط A book or the like written in, or upon. (TA.)

مُخْطِئٌ: see مَخْطِئٌ.

خطا

1. **خَطِئَ** is syn. with **اخطأ**, inf. n. **إِخْطَاءٌ** and **خَطِئَتْ**, (K,) which latter, mentioned by AAF, on the authority of AZ, is extr. in the case of a triliteral [unaugmented] verb, and more so in the case of a quadriliteral [i. e. a triliteral augmented by one letter]; (TA;) and with **تَخَطَّأَ**; signifying *He did wrong; or committed a mistake, or an error*: (K:) [and if this and similar explanations be correct, **خطأ** may be an inf. n. of the first of these verbs, and a quasi-inf. n. of the second and third:] or **خطأ** and **تَخَطَّأَ** have this signification: (S:) and **خَطِئَ**, aor. **خَطِئَ**, inf. n. **خَطِئٌ** and **خَطِئَةٌ**, (S, K,) signifies *he committed a sin, a crime, or an act of disobedience for which he deserved punishment*: (S, K:*) or *he committed a fault or an offence or an act of disobedience [in an absolute sense]*: (K, TA:) or, accord. to AO, (Mgh,) or A'Obeyd, (TA,) **خَطِئَ**, inf. n. **خطأ**, signifies *he committed a fault, an offence, or an act of disobedience, unintentionally*; as also **خطأ**: (Mgh, TA:) or, as others say, **خطِئَ** means [*he committed a fault, &c.*] in religion; and **خطأ**, in anything; intentionally or unintentionally: (Mgh:) **خطِئَ**, in religion; and **خطأ**, in calculation [&c.]: (As, M, TA:) or, accord. to Ibn-'Arafah, (TA,) you say, **خطِئَ** في دينه, (K, TA, [in a MS. copy of the K and in the CK, *ذنبه]) and **خطأ**, meaning *he pursued a wrong way in his religion, intentionally or otherwise*: (K, TA:) or **خطِئَ** signifies *he committed an act of disobedience intentionally*; (Mgh, TA;) so accord. to the 'Ináyeh, and the like is said in the A; (TA;) and **خطأ**, *he did wrong, meaning to do right*: (Az, Mgh, TA:) [and this distinction is agreeable with general usage:] accord. to AHeyth, you say, **خطِئْتَ** بما صنعتَ [Thou didst wrong, in that which thou didst,] intentionally; and **أخطأت** **خطأ** ما صنعتَ [or فيما صنعتَ or بما صنعتَ Thou didst wrong, in that which thou didst,] unintentionally. (TA.)—See also 4, in two places. **خطأت** القدر بربدما, aor. **خطأت**, *The cooking-pot threw up its froth, or foam, or scum*, (K, TA,) in boiling. (TA.)

2. **تَخَطَّأَ**; and **تَخَطَّئَتْ**, (S, Mgh, K,) inf. n. **تَخَطُّعٌ**, (S, K,) *He said to him, أخطأت [meaning Thou hast done wrong, or committed a mistake or on error]: (S, Mgh, K:) or he pronounced him, or asserted him, to be doing wrong, or committing a mistake or an error. (Mgh.)* You say, **إن أخطأت فخطئي** [If I do wrong, &c., tell me that I have done so]. (S.)—Also *He made it to miss*: so in the saying, **خطأ الله نوحا**, *God made, or may God make, its [i. e. a land's] star, or asterism, to miss*; so that the rain which the star or asterism should have brought did not, or

shall not, fall upon it. (TA.) This was [also] said by I'Ab [in a tropical sense] with reference to a woman, as an imprecation, in disapproval of her conduct. (Mgh.) As some relate this saying, the verb is **خطى**, (Mgh, TA,) and the meaning, *God made, or may God make, its [rain-giving] star or asterism, to pass it over, and not send rain upon it*: and in this case it may be, (TA,) or it is, (Mgh,) from **خطيطه**, signifying “a land not rained upon (Mgh, TA) between two lands that have been rained upon;” (Mgh;) the verb being originally **خطط**, and the final ط being changed into ي. (Mgh, TA. [See art. خط.]) **خطى** is [here] the sing. of **أَنَوَّه** meaning the “Mansions of the Moon,” also called the “stars, or asterisms, of rain.” (Mgh.) [See more in the first paragraph of art. خط: and see also 4 in the present art.] Accord. to Fr, **خطى السهم** and **خطأه** are syn. [as meaning *He made the arrow to pass over, or to miss, the mark*]. (TA.) One says also, **خطى عنك السوء** [May evil be made to miss thee;] i. e. *may evil be repelled from thee*. (ISk.) And **خطأ عنك السوء** [app. for **تَخَطَّأَ**] *Evil missed thee, or may evil miss thee*. (AZ.)

4. **خطأ**, inf. n. **إِخْطَاءٌ** and **خَطِئَتْ**: see 1, in eight places. **أخطأت**, for **أخطيت**, should not be said: (S:) it is a word of weak authority; or a mispronunciation: (K:) but some use it; (S, Mgh, TA;) because a change of this kind is generally allowed by some of the writers on inflection. (TA.) See also 5. **خطأه**, (S, K,) which signifies, *He [or it] missed, or failed of hitting, it [or him]*, (TA,) and **تخطأه** (S, K) and **تخطأه** (K) and **تخطأه** (TA) [and **خطأه**], as will be seen from what follows,] are syn. (S, K, TA.) [See also 2, last sentence.] You say, **خطأ الرامي القوس** *The archer, or thrower, missed the mark; or failed of hitting it*. (TA.) And **خطأ السهم** *The arrow [missed it, or him, or] passed beyond it, or him*: and you may also say, **خطأه**, suppressing the **..** (Mgh.) And **خطأ الطريق** [*He missed the way; or] he deviated from the way*. (TA.) And **خطأ نوحه** [*His star, or asterism, missed*]; said of him who has sought an object of want and not succeeded in attaining it: (TA:) and to a person in this case one says, **خطأ نوحه** [*Thy star, or asterism, has missed*]. (Mgh. [See also 2.]) And **خطأ الحق** *The right, or due, was, or became, [out of his reach,] or far from him*. (Mgh.) Owfa Ibn-Matar El-Mázine says,

* تَخَطَّأَتِ الْبُتْلُ أَحْسَاءُ *
[meaning *The arrows missed his bowels*]. (S.) And AO, (S,) or A'Obeyd, (TA,) says that **خطى** and **خطأ** are syn.; citing, as an ex., the saying of Imra-el-Kays,

* يَا لَيْفَ حِينٍ إِذْ خَطِئْنَ كَاهِلًا *
(S, TA,) meaning [*O the grief of Hind,] when they (the troop of horse) missed the sons of Káhil*; (TA;) **خطئ** being here used in the sense of **أخطأ**, (S, TA,) which latter, accord. to Az, is the more proper in this case. (TA.)=

خطأه is an expression of wonder [meaning *How sinful, or criminal, or intentionally-disobedient, or intentionally-wrongdoing, is he!*] from **خطى**, not from **خطأ**. (S.)

5: see 1, in two places: — and see also 2, last sentence; and 4, in two places. — **خطأ له في المسألة** *He addressed to him the question with the desire of causing him to make a mistake*: (TA:) or i. q. **خطأ**. (S.) — **تخطؤ** also signifies *The feigning a wrong action, a mistake, or an error*. (KL. [See also 6.]) — And *The charging another with a wrong action, a mistake, or an error*. (KL. [See also 2.])

6. **تخطأ** *He imputed to himself a wrong action, a mistake, or an error, not having committed any*. (KL. [See also 5.]) — See also 4, in two places.

10. **استخطأت** *She (a camel) did not conceive, or become pregnant*. (TA. [See also the part. n., below.])

خطأ: see **خطأ**.

خطية: see **خطية**.

خطأ *A wrong action; a mistake, or an error; contr. of صواب*; as also **خطأ** (S, Mgh, K) and **خطأ**: (K:) accord. to some, it is syn. with **خطية** and **خطأ**; and is an inf. n. used as a simple subst.; but accord. to others, (TA,) it signifies *an unintentional fault or offence or disobedience*; (K, TA;) a subst. from **أخطأ**: (M, Mgh: [see 1, first sentence:]) and accord. to the M, **خطأ** is a subst. from **خطى** [and therefore syn. with **خطية** accord. to the general acceptance of **خطى**]. (TA.)

خطأه [so in the TA, app. **خطأه**,] *A land which the rain misses, while it falls upon another near it*. (TA. [See 2.])

خطأ: see **خطأ**, in two places.

خطية (S, K) and **خطية**, a change of this kind being allowable in this and in similar cases, (S, TA,) *A fault, an offence, or an act of disobedience*; (S, K;) or *such as is intentional*; (K;) like **خطأ**, (S, K,) which is an inf. n., thus used as a subst.; (Mgh;) meaning *a sin, a crime, or an act of disobedience for which one deserves punishment*: (S:) pl. **خطايا**, (Lth, S, K,) originally **خطائين**; (Lth, S;) and **خطائين** also, (K, TA, [in a MS. copy of the K **خطائين**]) or this is [anomalous and] incorrect, unless with the art. ال, being otherwise **خطاء**; (MF;) and **خطائين**, [an anomalous pl.] of which Th gives an ex. in the following verse, related to him by IAgf:

* لِكُلِّ امْرِئٍ مَا قَدَّمَتْ نَفْسُهُ لَهُ *
* خَطَايَاهَا إِنْ أَخطَأَتْ وَصَوَابَهَا *

[For every man is appointed, in the world to come, the recompense of what his soul has prepared, or laid up in store, for him: its wrong

actions, if it have done wrong; and its right action]. (L.) — **خَطِيئَةٌ يَوْمٌ** and **خَطِيئَةٌ لَيْلَةٌ** are expressions like **طِيلٌ يَوْمٌ** and **طِيلٌ لَيْلَةٌ**: you say, **خَطِيئَةٌ يَوْمٌ يَمُرُّ بِي إِلَّا أَرَى فِيهِ فُلَانًا** [app. meaning *It were a crime that a day should pass with me without my seeing in it such a one; or perhaps, it is a rare event that a day passes with me &c.*: see what follows]. (TA.) — **أَلِيتُ** or **أَلِيْتُ** a little, or small quantity; or a few, or small number; of anything. (K, TA.) You say, **عَلَى النَّخْلَةِ خَطِيئَةٌ مِنْ رُطَبٍ** [Upon the palm-trees are a few fresh ripe dates]: and **بَارِضٌ بَنَى فُلَانٌ خَطِيئَةً مِنْ وَحْشٍ** [In the land of the sons of such a one is] a small number of wild animals that have missed their [wonted] places and are in what are not their accustomed places. (TA.)

خَطَا A man who constantly adheres to faults, offences, sins, crimes, or acts of disobedience for which he deserves punishment. (TA.)

خَاطِبٌ Intentionally doing that which is not right; (El-Umawee, S;) intentionally pursuing a wrong way in his religion; (K;) intentionally doing that which he is forbidden to do. (Msb.) [See **خَطِيئٌ**, of which it is the part. n.] — [Also **مَخِطٌ** the mark. Hence the saying,] **مَعَ الْخَوَاطِينِ سَهْمٌ صَائِبٌ** [With those that miss is an arrow that goes right, or hits the mark]; (S, K;) **خَوَاطِينٌ** being pl. of **خَاطِئَةٌ**, meaning that misses the butt: (Har p. 481:) a prov., (S,) applied to him who frequently errs, but sometimes does right; (S, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A'Obeyd.)

خَاطِئَةٌ: see 1, first sentence.

مُخْطِئٌ [act. part. n. of 4, q. v.]; One who does wrong, meaning to do right. (El-Umawee, S.)

[**مُخْطِئٌ** signifies the same as **مُتَخَطٌ**, or nearly so: and hence the saying,] **نَاقَتُكَ مِنَ الْمُتَخَطِّاتِ** or **نَاقَتُكَ هَذِهِ**, (TA in the present art.,) or **مِنَ الْمُتَخَطِّاتِ الْجَيْفِ**, [the last word being app. الجَيْفِ, and the lit. meaning, *Thy she-camel, or this thy she-camel, is of those that step over the carcasses*; i. e. she is hardy and strong, such as will go on, and leave behind [others that have fallen down and died] **تَخَلَّفَ** [so in the TA, app. **تَخَلَّفَ**], until she [herself] has fallen down (**إِلَى مَدْنَقَتِ**). (AZ, TA in art. **خَطَوُ**.)

حَائِلٌ **مُسْتَخْطَةٌ**, applied to a she-camel, i. e. q. **حَائِلٌ** [i. e. Not conceiving, or not becoming pregnant during a year, or two years, or some years; &c.: see its verb, 10]. (K, TA.)

خطب

1. **خَطَبٌ** (S, K,) or **خَطْبَةٌ** (A,) aor. 2, (TA,) inf. n. **خَطَبَ** (S, K,) or this, accord. to some, is a subst. used as an inf. n., (TA,) and **خَطَابَةٌ** (K,) said of a **خَطِيبٌ** (A) or **خَاطِبٌ** (K,) [He recited a **خَطْبَةٌ** (q. v. infra),] **عَلَى الْمِنْبَرِ** [upon the pulpit]; (S, K;) as also **اِخْتَطَبَ** (S.) And **خَطَبَ الْقَوْمَ** (Msb,) and **عَلَى الْقَوْمِ**

(Th, Msb,) aor. 2, (Msb,) inf. n. **خَطَبَ** (Th, Msb,) [He recited a **خَطْبَةٌ** to the people, and over the people, i. e. on the pulpit, beneath which they sat: or] he delivered an exhortation, or admonition, to the people. (Msb.) — **خَطَبَ الْمَرْأَةَ** (S, A,* Msb, K,) aor. as above, (TA,) inf. n. **خَطَبَ** (S, A, K,) or this is a simple subst., (Msb,) and **خَطَبَ** (Lb, K) and **خَطِيبِي** (T, S,* K;) and **اِخْتَطَبَهَا** (S, K;) He asked, or demanded, the woman in marriage. (Msb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-Abrash, and his asking in marriage Ez-Zebbā,

• **يَخِيبُنِي الَّتِي عَدَرْتُ وَخَانَتْ**
• **وَفَنَ ذَوَاتِ غَائِلَةٍ لَجِينَا**

[For the asking in marriage of her who acted perfidiously and treacherously: for they (i. e. women) are possessed of secret malevolence: may they be disgraced and accursed:] **خَطِيبِي** is syn. with **خَطْبَةٌ**: (S:) accord. to Lth, it is a simple subst.; but AM says that he is in error, and that it is an inf. n. (TA.) You say also, **خَطَبَ الْمَرْأَةَ** He asked, or demanded, the woman in marriage, of the people. (Msb.) And **خَطَبَ إِلَى فُلَانٍ** [He asked, or demanded, a woman in marriage, of such a one]. (TA.) And **خَطَبَ عَلَى أَخِيهِ** He asked, or demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each other, and nothing remained but to conclude the contract; the doing of which is forbidden: but it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each other, nor has either of them inclined to the other. (TA.) — **فُلَانٌ كَذَا يَخْطُبُ عَمَلٌ كَذَا** [Such a one seeks, or desires, to do such a thing. (A, TA.)] — **خَطَبَ**, [aor. 2,] inf. n. **خَطَابَةٌ**, He became a **خَطِيبٌ**. (S.) — **خَطَبَ**, aor. 2, (JK, K,) inf. n. **خَطَبَ** (S, TA,) He, or it, was, or became, of the colour termed **خَطْبَةٌ**: (S,* K:) or his, or its, colour was, or became, what is thus termed. (JK.)

2. **خَطَبَهُ** He granted his request of a woman in marriage; as also **اِخْتَطَبَهُ**. (TA.)

3. **خَاطِبُهُ** (A, Msb, TA,) or **بِالْكَلَامِ**, **خَاطِبُهُ** (S, TA,) inf. n. **مُخَاطَبَةٌ** and **خَطَابٌ** (S, Msb,) He talked, spoke, conversed, or discoursed, with him; held a colloquy, dialogue, conversation, or discourse, with him: (Msb, TA:) he talked to him, spoke to him, or addressed him, face to face; accosted him with speech or words. (A.) [Hence,] **حُرُوفُ خَطَابٍ** [A particle of allocution]: such is the **ت** in **أَنْتَ** and **أَنْتِ** (Mughnee and K on the letter **ت**), and such is the **ك** in **ذَلِكَ** &c. (I'Ak p. 36; &c.) — **اِخْتَطَبَ** [as used in the Kur xxxviii. 19] means *The deciding a case, or passing sentence, or judging, with evident demonstration, or proof; or by testimony confirmed by oath*: (K, TA:) or the deciding between truth and falsehood, and distinguishing between just judgment and the con-

trary thereof: (TA:) or understanding, intelligence, sagacity, or knowledge, in judging or passing sentence: or the pronouncing the phrase **أَمَّا بَعْدُ**, (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l-'Abbās, *Now, after these preliminary words, [I proceed to say] thus and thus*; (TA;) or this last phrase means *after my prayer for thee*; (K in art. **بَعْدُ**;) or *after praising God*. (TA in art. **بَعْدُ**.) [See also art. **فَصَلَ**.]

4: see 2. — [Accord. to the KL, **اِخْتَطَابٌ** signifies *The inviting one for the purpose of marriage*: but I think it is only **اِخْتَطَابٌ** that has this signification.] — **أَخْطَبَكَ الصَّيْدُ** [The game, or object of the chase, has become within thy power, or reach; (S, A;) and has become near thee; (S;)] **فَأَرْمِهِ** [therefore shoot it, or cast at it]. (A.) And **اِخْطَبِكَ الْأَمْرُ** [The thing, or affair, has become within thy power, or reach. (JK, A,*)] — **اِخْطَبَ**, said of the colocynth, (JK, S, K,) *It became striped with green*: (JK, K:) or *it became yellow, with green stripes*. (S.) And **اِخْطَبَتِ الْحِنْطَةُ** The wheat became coloured. (TA.)

6. **تَخَاطَبَا** They two talked, spoke, conversed, or discoursed, each with the other; held a colloquy, dialogue, conversation, or discourse, each with the other. (TA.) [Hence, **عُرْفُ التَّخَاطُبِ** The generally-known, generally-received, or conventional, language of conversation.]

8: see 1, in two places. — **اِخْتَطَبُوهُ** They invited him to marry a woman of their family: (S, Msb, K:) or they invited him to ask, or demand, in marriage, a woman of their family. (AZ,* A. [See also 4.])

خَطْبٌ A thing, an affair, or a business, (A, K, MF,) small or great, (K,) that one seeks, or desires, to do, (A,) syn. **أَمْرٌ مَخْطُوبٌ**, (Ham p. 33,) or that is, or may be, a subject of discourse: this is the primary signification: (MF:) or a great thing or affair: or a thing, or an affair, that is disliked; not one that is liked: or that is liked also: (Ham p. 127:) or the cause, or occasion, of a thing or an event: (JK, S:) or an affliction; a calamity: (Msb:) [often used in this last sense in the present day:] and a state, or condition: (TA:) pl. **خَطُوبٌ**; (A, Msb, K;) for which **خَطْبٌ** is used in a verse below. (TA.) You say, **مَا خَطْبُكَ** [What is the thing, or affair, or business, that thou seekest, or desirest, to do? (A:) or what is thy cause [of coming &c.]? (S.)] **أَلِيتُ جَلِيلٌ** and **خَطْبٌ يَسِيرٌ** [A little, or an unimportant, and a great, or an important, thing or affair]. (A.) And **هُوَ يَقَاسِي خَطُوبَ الدَّهْرِ** [He endures, or he contends, or struggles, with, or against, the afflictions, or calamities, of fortune]. (A.) El-Akhṭal says,

• **كَلِمَتُ أَهْدَى مَشَاكِلَ مُسْتَبَةِ**
• **يَنْدَبْنَ ضُرْسَ بَنَاتِ الدَّهْرِ وَالْخَطْبِ**

+ [Like the wavings of the hands of mothers bereft of many children, in mourning on account of

them, bewailing the biting cruelty of the daughters of misfortune and afflictions]: using الخطب for الخطوب. (L.)

خطب: see the next paragraph, in two places.

خطب A man who asks, or demands, a woman in marriage; (S, A, K;*) as also خطب (MF) and خطب (A, Mgh, K) and خطب: pl. of the first الخطاب (K,) and of the second الخطاب (A,) and of the last خطيبون (K.) You say, خطب [and خطب] and خطب He is her asker, or demander, in marriage. (K, TA.) It was a custom, in the Time of Ignorance, for a man to stand up and to say خطب (A, K,*) and خطب (K,) meaning I am an asker, or demander, in marriage; (MF;) and he who desired to give to him in marriage would reply ننح (A, K,*) and ننح (K,) [meaning I am "a giver in marriage,"] and thus marriage was effected: there was a woman among them, called Umm-Khārijeh, and the man who asked her in marriage used to stand at the door of her tent, and say, خطب; and she used to reply, ننح; (S, TA;) and hence the prov. أسرع من نجاج امر خارجة [Quicker than the marriage of Umm-Khārijeh]. (TA.) — Also A woman asked, or demanded, in marriage; (S, A, K;*) and so خطبة (S, K) and خطبة (K, K) and خطبة (A, K) and خطبي [which is also an inf. n.: see 1]: (K:) or this last signifies a woman often asked, or demanded, in marriage. (JK.) You say, هي خطبة and خطبت (S, K) &c. (K) She is the person asked, or demanded, in marriage by him. (S, K,*)

خطبة, a word of the measure فَعْلَةٌ in the sense of the measure مَفْعُولَةٌ, like نُسَخَةٌ in the sense of مَفْرُوقَةٌ, and غُرْفَةٌ مِنَ الْهَاءِ in the sense of مَفْرُوقَةٌ; meaning An exhortation or admonition [recited by a خطيب]: (Mgh:) a form of words, a discourse, a sermon, a speech, an oration, or a harangue, which the خطيب recites on the pulpit: (K, TA:) [in the noon-service of the congregational mosque on Friday, the خطيب recites two forms of words, each of which is thus termed: the former chiefly consists of expressions of praise to God, blessings on Mohāmmad and his family and companions, and exhortation to the congregation; and is termed الخطبة الوعظ: the latter, of praise to God, exhortation, blessings on Mohāmmad and his family and companions, and prayer for the Muslims in general, and especially for the Sovereign; and is termed الخطبة التعت: (see my "Modern Egyptians," ch. iii.:)] or, [accord. to its original signification,] with the [Pagan] Arabs, a discourse, a speech, an oration, or a harangue, [generally applied to one delivered in public,] in rhyming prose; and the like: (Abū-Is-hāq, K:) or the old Arabian خطبة, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose; and the term "prose," as here used, does not exclude what contains poetry introduced by way of testimony and the like: (MF:) or [a tract, or small treatise or discourse,] like a رسالة, which [is com-

plete in itself, or, in other words,] has a beginning and an end: (T, TA:) the pl. is خطب: (Mgh:) and خطب, occurring in the following words of a trad., مِنْ أَهْلِ الْحَايِدِ وَالْمَخَاطِبِ, meaning of those who congregate, and harangue people, exciting them to go forth and assemble for seditious purposes, is said to be used in the same sense as خطب, and to be a pl. [of خطبة], contr. to rule, like مَنَابِه [pl. of شَبَه] and مَلَامِح [pl. of لَمَحَة]: or it is pl. of مَنْطَبَةٌ, which is syn. with خطبة: (TA:) or it [is pl. of مَنْطَبَةٌ, and] signifies places of haranguing. (L in art. حشد.) You say, خطب الخطيب خطبة حسنة. (A.) — [The خطيب recited a beautiful خطبة]. (A.) — See also خطب. — Also A turbid, or dusky, colour, (K,) or a colour inclining to turbidness or duskiness, (TA,) mixed with yellowish red; (K, TA;) like the colour of wheat before it dries, and that of some wild asses: (TA:) and a green [app. here meaning a dark, or an ashy, dust-colour]: (TA:) or a dust-colour suffused with خَضْرَاء: [or a dark, or an ashy, dust-colour: see خَضْرَاء]: (A, K:) or خَضْرَاء mixed with black. (TA.) — The saying, أَنْتَ الْأَخْطَبُ الْبَيْنَ الْخَطَبَةِ, which might be imagined to ascribe to the person addressed perspicuity, or eloquence, in his خطبة, really means Thou art [the asinine;] he who bears evidence of الجَمَازِيَّة [i. e. asinineness]. (A.)

خطبة an inf. n. of خطب المرأة: (S, A, K:) or a simple subst. (Mgh.) — See also خطب, in two places.

خطبان, and خطبانة: see أَخْطَب, in four places. — The former is also the name of A certain plant, (K,) of the most bitter of herbs, (TA,) resembling the هَلْيُون [or asparagus], (K,) or like the tails of serpents, with thin extremities resembling [in colour] the violet, or blacker; the part next below being green; and the part next below that, to the roots, white: whence the saying, أَمْرٌ مِنَ الْخُطْبَانِ [More bitter than the خطبان]; in which خطبان has been erroneously said to be pl. of أَخْطَب, like as سُدَانٌ is pl. of أَسْوَد. (TA.)

أَخْطَب: see خُطْبَان.

أَوْرَقَ خُطْبَانِي [Of a dusky colour, inclining to black, in a great degree; or very dusky]: the latter word is added to give intensiveness to the signification. (K.)

خطيب [A speaker; generally a public speaker; an orator; a preacher;] a reciter of a خطبة, (A, Mgh, TA,) [and particularly] on the pulpit; (TA;) i. q. خطب [in these senses; but the latter is generally used in another sense, explained above, voce خطب]: (S, TA:) or one who recites a خطبة well; (K, TA;) [a good speaker or orator:] pl. خطباء. (Mgh, TA.) See خطبة. You say also, هُوَ خُطِيبُ الْقَوْمِ, meaning He is the speaker for the people or party. (Mgh.)

خطابة The office of a خطيب of a mosque. (TA.)

خطاب A man practised in, or accustomed to, the asking, or demanding, women in marriage. (K, Mgh, TA.)

خطيب: see خطب, in two places.

خطيبة: } see خطب.
خطيبى: }

خطب: see خطب, in two places: — and see also خطيب.

أَخْطَب Of the colour termed خُطْبَاء. (K.) — An ass, (S, A, K,) i. e. a wild ass, (TA,) of a colour tinged with خَضْرَاء [here meaning a dark, or an ashy, dust-colour]: (S, K:) or of a dust-colour suffused with خَضْرَاء: (A:) or having a black line, or stripe, along the middle of the back: (Fr, S, K:) fem. خُطْبَاء, applied to a she-ass; (Fr, S;) and likewise to a she-camel. (S, A.) — See also خُطْبَاء. — حَمَامَةُ خُطْبَاء الْقَبِيصِ [A pigeon of the colour termed خُطْبَاء]. (A.) — يَدٌ خُطْبَاء, (K,) and أَتَامِلُ خُطْبَاء, (TA, [خطب being the pl.]) [A hand, and fingers' ends,] of which the darkness of the dye imparted by حَمَاء has faded: (K, TA:) and in like manner the epithet [أَخْطَب] is sometimes applied to the hair. (TA.) One says also امْرَأَةٌ خُطْبَاءُ الشَّفَتَيْنِ [A woman pale in the lips; whose lips have lost their deep red hue]. (A.) — خُطْبَانٌ, (K,) or خُطْبَانٌ, (S,) Colocynths that are yellow, (S,) with green stripes: (S, K:) fem. (applied to a single colocynth, which is termed خُطْبَانَةٌ, TA) خُطْبَاء, with which خُطْبَانَةٌ is syn.: the pl. [or rather coll. gen. n.] of this last [or pl. of أَخْطَب] is خُطْبَانٌ, and خُطْبَانٌ, which is extr. [with respect to rule]. (K.) And خُطْبَانٌ (a pl. of أَخْطَب, JK) also signifies Green leaves of the سَبَر. (JK, K.) — الْخُطْبُ The [bird called] شَقْرَاق; (S, Mgh, Mgh, K;) called in Persian, accord. to a marginal note in a copy of the S, كَاسِكِيَّة: (TA:) or the [bird called] صُرْد; (S, Mgh, Mgh, K;) because it has a mixture of black and white. (TA.) — And The صَقْر [or hawk]. (K.) — And A certain creeping thing (دَوْبِيَّة) of a green colour, longer than the locust, having six legs; called in Persian شش پا به, and سبوشكنك. (Mgh.)

أَخْطَبَان a [proper] name of A certain bird; (K, TA;) so called because of a خطبة, i. e. خَضْرَاء, in its wings. (TA.)

مَخْطَب: } see خُطْبَاء.
مَنْطَبَةٌ: }
مَخَاطِب: }

خطر

1. خَطَرَ بَدَنَهُ (S, A, Mgh, K, TA,) aor. ٢, [in the CK, erroneously, ٤,] inf. n. خَطَرٌ and خَطْرَانٌ (S, Mgh, K) and خَطِيرٌ (JK, K,) He (a camel, S, Mgh, or a stallion [camel], A, K) raised his tail time after time, and struck his thighs with

it: (S:) or lashed with it to the right and left: (K:) or moved about his tail: (A,* Mgh, TA:) the stallion does so in threatening, through pride; (T, TA;) or in fighting with others, as though threatening; (A;) or by reason of emaciation occasioned by severe drought; or by reason of sprightliness: but a she-camel, to inform the stallion that she has become pregnant. (TA.) You say also, غَطَرَ بَذْنِهِ, aor. -: the غ being a substitute for the خ: (TA:) or each form may be original; but the latter is the less used. (IJ, TA.)—[Hence,] خَطَرَ بِرُمُوحِهِ, (A,* K,) and بَسِيفِهِ, (K,) and بِقَضِيصِهِ, and بِسَوْطِهِ, (TA,) inf. n. خَطْرَانٌ, (K,) † He moved his spear up and down, and his sword, (K, TA,) and his rod, and his whip. (TA.) A man does so with the spear when he walks between the two [opposing] ranks. (A.) — And خَطَرَ بِيَدِهِ فِي مَشْيِهِ: [He moved his arm up and down in his walking]. (A.) And خَطَرَ فِي مَشْيِهِ, (K,) aor. -, (TA,) inf. n. خَطْرَانٌ (K) and خَطِيرٌ, (TA,) † He moved his arms up and down in his mode of walking, (K, TA,) inclining his body from side to side at the same time. (TA.) And خَطَرَ, aor. -, (TA,) inf. n. خَطْرَانٌ, (S,) † He (a man) shook himself in walking; (S;) and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (S, TA.) الْجَنْدُ الْخَطَرُ † [The troops strut around their leader] is said when they show their energy to their leader; and in like manner, when they assemble and equip themselves in war. (TA.) — And خَطَرَ, aor. -, inf. n. خَطَرَ, † He (a man) raised his arm, or hand, with a stone which he lifted for the purpose of trying his strength, to cast, or throw, and shook the stone in lifting it. (TA.) — And خَطَرَ بِإِصْبَعِهِ إِلَى السَّمَاءِ † He moved his finger, [or raised it towards the sky,] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.] — And خَطَرَ, (S, K,) aor. -, inf. n. خَطْرَانٌ, (S,) † It (a spear) quivered, vibrated, or shook: (S, K:) or moved up and down previously to a thrusting with it. (S.) — خَطَرَ بِبَالِي, (S, A, Mgh, Mgh, K,) and عَلَى بَالِي, (JK, Mgh, Mgh, K,) aor. - (S, ISd, IKt, Mgh, K) and -, (ISd, IKt, K,) inf. n. خَطُورٌ, (JK, S, Mgh, K,) or خَطَرٌ, (Mgh,) and خَطْرَانٌ, (JK,) or this last is a mistranscription, (Mgh,) † It bestirred itself in my mind: (A: [see خَاطَرَ:]) or it moved my mind: (Mgh:) or it occurred to my mind [absolutely, or] after I had forgotten it. (K.) — خَطَرَ الدَّيْمَرُ † The devil put vain suggestions into his mind. (TA.) خَطَرَ الدَّيْمَرُ † [Fortune, or time, produced, or brought to pass, its events, or among its events such and such things]: a phrase like مَنْ ضَرَبَ الدَّيْمَرُ ضَرْبَانَهُ, (S,) or مَنْ ضَرَبَانَهُ, (T, A.) [See art. ضَرَبَ.] — خَطَرَ, aor. -, (S, A, Mgh, K,) inf. n. خَطُورَةٌ, (S, K,) or خَطَرٌ, (Mgh,) † He (a man, S &c.) was, or became, eminent, noble,

or of high rank, (Mgh, K,) or characterized by rank or station. (S, A.) And خَطَرَ, [or this is probably a mistranscription for خَطَرٌ,] aor. -, inf. n. خَطَرٌ and خَطُورٌ, [or, more probably, خَطُورَةٌ,] † He was, or became, great in estimation, rank, or dignity, after having been little in respect thereof. (TA.)

2. خَطَرَ, inf. n. تَخَطِيرٌ, † He took, got, or won, a bet, wager, or stake. (L in art. نَدَب, and TA.)

3. خَاطَرَ بِنَفْسِهِ, (S, A, Mgh, K,) and بِقَوْمِهِ, (A,) inf. n. مَخَاطَرَةٌ; (TK;) and أَخْطَرُ بِقَوْمِهِ; (A;) † He placed himself at the point of, or near to, destruction; perilled, imperilled, endangered, jeopardized, hazarded, or risked, himself; (S, A;) and his people or party: (A:) or خَاطَرَ بِنَفْسِهِ signifies he did that in which fear predominated: (Mgh:) or he caused himself to be on the brink of destruction or of attaining dominion. (K.) And خَاطَرَ بِنَفْسِهِ وَمَالِهِ † He threw himself and his property into destruction. (TA.) And أَخْطَرُ كَذَا † He hazarded, or risked, to him such a thing. (L.) [See also 4, below.] — خَاطَرَهُ عَلَى, (S, A,) or عَلَى مَالٍ, (Mgh,) inf. n. as above, (TA,) † He laid a bet, wager, or stake, with him, (S,* A, Mgh,) for such a thing, (S, A,) or for property. (Mgh.) [See, again, 4.]

4. عَلَى بَالِي, (S, K,) [and عَلَى بَالِي, (see 1,)] † God caused it [to bestir itself in my mind: or to move my mind: or] to occur to my mind after I had forgotten it. (K.) — See also 3, in two places. — أَخْطَرُ الْمَالِ, (S, K, &c.,) inf. n. إِخْطَارٌ, (Mgh,) † He made the property a stake (S, A, Mgh, K) between the parties betting. (S, Mgh, K.) And أَخْطَرْتُ لَهُ وَأَخْطَرْتُ لَهُ † [He laid me a bet and I laid him a bet;] we laid bets, wagers, or stakes, one to another. (K.) [See also 3.] And أَخْطَرُ الْمَوْتَ نَفْسَهُ † He made his soul a stake to death [by exposing it to be taken by death, like as a stake is taken by one of two parties who have betted]. (TA.) And أَخْطَرُ † [alone] † He made himself, or his soul, a stake to his adversary, and sallied forth against him. (K.) — أَخْطَرُ لَهُمْ خَطَرًا † He gave them liberally, or freely, a lot, portion, or share, or a compensation, such as contented them. (TA.) — أَخْطَرَهُ † He (God) made him to be characterized by rank, or station. (A.) — أَخْطَرُ † Such a one became like in rank, or station, to such a one. (K.) And أَخْطَرْتُ لِفُلَانٍ † I was made like to such a one in rank, or station. (Lth, TA.) And أَخْطَرِيَهُ † He was made equal. (TA. [See أَنْظَرِيَهُ.])

6. تَخَاطَرَتِ الْفُحُولُ بِأَذْنَانِهَا † [The stallions of the camels lashed with their tails] previously to their attacking one another. (A.) — تَخَاطَرُوا † They laid bets, wagers, or stakes, one with another, (K, TA,) عَلَى أَمْرٍ for a thing. (TA.) And تَخَاطَرَا † They two laid bets, wagers, or stakes, for it. (A.)

خَطَرَ: see خَطَرٌ: and خَطَرٌ, in two places: — خَاطَرَ.

خَطَرٌ A large number of camels: (S, K:) or forty: (K:) or two hundred; (AHát, K;) and the like of sheep or goats: (TA:) or a thousand thereof: (K:) and more: (TA:) and خَطَرٌ signifies the same: (K:) pl. أَخْطَارٌ. (S, K.) — A certain plant, with which one dyes, or tinges, himself or his hair, (S, K,) its leaves being put into black dye: (TA:) it resembles the plant called كَتَمٌ, with which it often grows; and old men dye their hair with it: (AHn:) or [the plant called] وَسْمَةٌ (K:) [a coll. gen. n.:] n. un. with ة. (AHn, K.) — Hence, (S,) † Milk mixed with much water: (S, K, TA:) as though it were tinged [with the plant so called]. (TA.) — And A branch (K) of a tree: pl. خَطَرَةٌ, which is extr.; or as though the ة were imagined to be elided. (TA.)

خَطَرٌ The being at the point of, or near to, destruction; (JK, S, A, Mgh, K;) [imminent danger; peril; jeopardy; risk; hazard;] and fear of perishing: (Mgh:) pl. أَخْطَارٌ. (A.) You say, هُوَ عَلَى خَطَرٍ عَظِيمٍ † He is [in a state of great peril, or] on the brink of destruction. (A.) And رَكِبُوا الْأَخْطَارَ † [They embarked in perilous undertakings; or braved perils]. (A.) [And أَمْرُهُ خَطَرٌ † A perilous affair or event or case: and hence, a momentous, or an important, affair or event or case; an affair, or event, or a case, of moment or importance or magnitude: see also خَطِيرٌ.] And خَطَرَ † [alone] signifies A thing, or an affair, &c., of great magnitude: and a trial, or an affliction: pl. as above. (Har p. 264.) — † A bet, wager, stake, or thing wagered; a thing staked at a shooting-match or a race, and taken by the winner: (T, S,* A,* Mgh,* Mgh,* K,* TA:) [accord. to the TA, this is the primary signification; but accord. to the A, it is tropical:] pl. as above; (Mgh;) or خَطَرٌ; and pl. pl. خَطَرٌ: (K:) [but in some copies of the K, the last is written أَخْطَارٌ; and so in the TA, where it is added that some say it is pl. of خَطَرٌ, like as أَشْبَابٌ is of سَبَبٌ, and أَثْدَابٌ of نَدَبٌ:] خَطَرٌ and سَبَقٌ and نَدَبٌ all signify the same. (TA.) You say, وَضَعُوا خَطَرًا † [They laid a bet]. (A.) And أَحْرَزَ فُلَانٌ الْخَطَرَ † [Such a one won the bet]. (A.) — Hence, [app. as being likened to a stake won,] (TA,) † Eminence; nobility; as also خَطَرٌ: (K, TA:) in which sense it has become so much used as to be, in this acceptance, conventionally regarded as proper: (TA:) also excellence: (TA:) and (as also خَطَرٌ, TA) rank; degree of dignity; station; of a man: (S, A, K, TA:) and highness of rank or account or estimation: and wealth: (TA:) pl. أَخْطَارٌ: (A:) accord. to some, it is only used to signify high rank: but accord. to others, you say, إِنَّهُ لَعَظِيمُ الْخَطَرِ † [Verily he is of great dignity] with respect to his good actions and his nobility, and صَغِيرُ الْخَطَرِ † [of little rank] with respect to his evil actions and his ignobleness. (TA.) Also † A lot, or portion, or share. (TA.) — And † A compensation. (TA.) — † A like, or fellow, (S, K,) in rank or station, (S,) or in eminence; (K;) as also خَطِيرٌ. (S, K.) You

say, هَذَا خَطَرٌ لِهَذَا, and خَطِيرٌ, † This is like to that. (S.) And الْجَنَّةُ لَا خَطَرَ لَهَا † Paradise has not its like. (TA.) And فَلَنْ تَكُنَ لَهُ خَطِيرٌ † Such a one has not his like or fellow. (TA.) — Also [an inf. n. of خَطَر in the phrase خَطَرٌ بِبَالِي and عَلَى بَالِي, accord. to the Mgh. And hence,] † A vain suggestion of the devil. (JK.) [See خَاظِرٌ.]

خَاظِرٌ: see خَطَرٌ.

خَطَرَةٌ [inf. n. of un. of خَطَر: and hence,] † A going away; and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Har p. 35.) — See also خَاظِرٌ. — مَا نَقِيتُهُ إِلَّا خَطَرَةً † [I met him not save] sometime; (A;) or sometimes. (K.) And مَا ذَكَرْتُهُ إِلَّا خَطَرَةً بَعْدَ خَطَرَةٍ † [I remembered not, or mentioned not, him, or it, save sometime after sometime; i. e., save] sometimes. (A.) — أَصَابَتْهُ خَطَرَةٌ مِنَ الْجِنِّ † A touch, or stroke, from the jinn, or genii, befell him; or madness, or insanity, [proceeding] from the jinn; syn. مَسٌّ. (K,* TA.) — رَجَبٌ خَطَرَةٌ (IAqr, TA) app. means † Between me and him is a tie of relationship. (TA.) — رَعَيْنَا خَطَرَاتِ الْوَسْمِيِّ † We pastured [our beasts] upon the patches of herbage produced by the [rain called] وسمي. (K,* TA.) — خَطَرَةٌ also signifies † A small quantity [or shower] of rain: pl. خَطَارٌ (JK) [and probably خَطَرَاتٌ also]. — And one says, لَا جَعَلَهَا اللَّهُ خَطَرَتَهُ وَلَا جَعَلَهَا آخِرَ مَخَطَرٍ † May God not make it to be the only shower, or fall, thereof, or the only time thereof; nor make it to be the last time thereof; (TA;) آخِرَ عَهْدٍ meaning آخِرَ عَهْدٍ. (K,* TA.)

خطار: see what next follows.

خَطِيرٌ The falling of a camel's tail between the parts above his thighs, when he moves it about; [see 1, first sentence;] as also خَطَارٌ. (TA: in which the latter is written without any syll. sigus.) — A camel's nose-rein; (S, K;) a nose-rein by which a she-camel is led: (Kr:) a rope: (Sh, K:) these, says Meyd, are one and the same thing. (TA.) It is related in a trad. of 'Alee that he said to [a mistake for "respecting"] 'Ammār, جَرُّوْهُ لَهَ الْخَطِيرِ مَا أَنْجَرَ لَكُمْ [Pull ye his nose-rein as long as it will be pulled by you]: or, as some relate the saying, مَا جَرُّهُ لَكُمْ [as long as he pulls it to you]: meaning follow him as long as there is ground for doing so: or, accord. to some, as Sh says, act patiently towards 'Ammār as long as he acts patiently towards you: Meyd mentions it as a proverb. (TA.) — Eminent; noble; of high rank: (Mgh, K, TA:) characterized by rank or station: (S, A:) pl. خَطَرٌ (K) and خَطِيرُونَ. (A.) And † Anything excellent. (TA.) You say أَمْرٌ خَطِيرٌ † A thing, or an affair, of high account or estimation. (TA.) — Also † Ignoble; of low rank; (AZ, TA;) contemptible. (AZ, Mgh.) — See also خَطَرٌ, in three places.

خَطَارٌ [is probably applied to a he-camel in a

sense like that of the fem., here following]. خَطَارَةٌ, applied to a she-camel, That lashes with the tail to the right and left: (K:) or that moves about her tail, when going, in a brisk, or sprightly, manner: (A:) or that raises her tail, in going along, by reason of briskness, and exceeding sprightliness. (Har p. 557.) [See 1, first sentence.] — [Hence,] † A spear that quivers, vibrates, or shakes: (S, A, K:) or that does so much: and in like manner, a man. (TA.) And خَطَارٌ بِالرَّمْحِ † A man who thrusts much with the spear. (S, K, TA.) — † A man who raises his arm, or hand, (K, TA,) with a stone which he lifts for the purpose of trying his strength, (TA,) to cast, or throw, (K, TA,) and who shakes the stone in lifting it. (TA.) — † A sling. (K.) † The [engine of war called] مَنْجَنِيْقٌ; (K;) as also خَطَارَةٌ: its casting being likened to the action termed خَطَرَانٌ [inf. n. of 1, q. v.], of the stallion-camel. (TA.) — الخَطَارُ † The lion: (K:) because of his proud walk, and self-admiration: or because of his shaking himself in his walk. (TA.) — مِثْكَ خَطَارٌ † Mush that diffuses much odour or fragrance. (A.)

خَطَارَةٌ: see the next preceding paragraph.

خَاظِرٌ [part. n. of 1, q. v.:] † Walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (K;) as also خَطَرٌ, (K, TA,) or خَطِرٌ. (So in the CK and in a MS. copy of the K.) — † An opinion, or an idea, or object of thought, bestirring itself in the mind; (A and Kull p. 179;) i. q. هَاجَسَ, (M, K,) i. e. a thing coming at random into the mind: (S in art. هَجَسَ:) or a cogitation which bestirs itself, or occurs, (يَخْطُرُ,) in the mind, with a view to the end, issue, or result, of a thing: (Mgh:) pl. خَوَاطِرٌ. (A, K:) [and خَطَرَةٌ signifies the same; for] خَطَرَاتٌ [which is its pl.] is syn. with خَوَاطِرٌ; (A;) [whence the phrase,] خَطَرَاتِ الشَّيَاطِينِ † The vain suggestions of the devils. (S and TA in art. هَمَزَ, &c.) [See also خَطَرٌ, last sentence.] — Hence it is applied to † The mind itself. (Kull p. 179.)

مَخَطَرٌ: see خَطَرَةٌ.

بَادِيَةٌ مُخَطَرَةٌ † [A perilous, or dangerous, desert;] as though it made the traveller a stake between safety and perdition. (Mgh.)

مُخَاظِرٌ [act. part. n. of 3, q. v.:] † One who contends with another in shooting or casting [app. for a wager]. (JK, TA.)

خطف

1. خَطَفَهُ, aor. ˘, (S, Mgh, Mgh, K,) inf. n. خَطْفٌ; (S, TA;) this is the approved form of the verb; (T, S;) and خَطَفَهُ, aor. ˘, (S, Mgh, K,) inf. n. as above; (Mgh;) a form of the verb mentioned by Akh, (S,) but this is rare, (S, K,) or (K) bad, (S, K,) scarcely, or not at all, known; (S;) and اخْطَفَهُ, (S, Mgh, Mgh, TA,) and تَخَطَفَهُ, (S, Mgh, TA;) He seized it; or took it, or carried it off, by force: (S, K:) or he did so quickly; snatched it away: (Mgh, Mgh, TA:)

and خَطَفَ has been said to imply repetition of the action [unless it be a variation of اخْطَفَ as in a case mentioned below]; but this is strange, and not known on any other authority than that of the "Al-Khaneem et-Taaleem" by El-Khuweyee, a disciple of El-Fakhr Er-Ráze. (MF, TA.) Hence, in the Kur [xxix. 67], وَيَتَخَطَّفُ النَّاسُ † [And men are carried off by force from around them]. (TA.) — [And hence,] هَذَا سَيْفٌ يَخْطِفُ الرَّأْسَ † [This is a sword that will strike off the head]. (TA.) — And خَطَفَ الْبَصَرَ and خَطَفَهُ, said of lightning, (K,) and of a ray of light, and of a [glistening] sword, and of any polished body, (TA,) † It took away the sight: (K, TA:) and اخْطَفَ † His sight was suddenly taken away. (M and K in art. مَلَسَ.) It is said in the Kur [ii. 19], يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ † [The lightning almost taketh away their sight, lit. sights]: (TA:) Yoo read يَخْطِفُ أَبْصَارَهُمْ; (S, TA;) and so did Abou-Rejā and Mujāhid: and some read يَخْطِفُ, and يَخْطِفُ, originally يَخْطِفُ, accord. to the opinion of the Baṣree, disputed by Fr, but confirmed by Zj. (TA.) — And خَطَفَ السَّمْعَ, (K,) aor. ˘, (S,) said of a devil, † He stole [an opportunity of] hearing [the speech of the angels, from the confines of the lowest Heaven; or snatched it]; (S, K, TA;) as also اخْطَفَهُ: (K:) the two verbs being like انْتَزَعَهُ and نَزَعَهُ. (Sh, TA.) Hence, in the Kur [xxxvii. 10], إِلَّا مَنْ خَطَفَ الْخَطْفَةَ † Except him who steals the [opportunity of] hearing: (TA:) or who snatches unawares and by stealth, (Bd,) or hears and snatches, (Jel,) the speech of the angels: (Bd, Jel:) El-Hasan read مَنْ خَطَفَ الْخَطْفَةَ, originally اخْطَفَهُ: (S, TA:) and another reading, ascribed to him and others, is خَطَفَ; but this is very weak. (TA.) — خَطَفَانٌ, aor. ˘; and خَطَفَ, aor. ˘; inf. n. خَطْفَانٌ; (K;) thus in all the copies of the K, but correctly خَطَفَ, as in the L; (TA;) said of a camel, † He went along quickly. (K, TA.) And He went along at a quick rate [such as was deemed strange, or disapproved]. (TA.) And خَطَفَتِ السَّفِينَةُ, and خَطَفَتْ, † The ship sailed, or voyaged: you say, خَطَفَتِ الْيَوْمَ † She sailed, or voyaged, to-day, from 'Omán. (TA.)

2: see 1, first sentence.

4. اخْطَفَ بِالْأَمْرِ He said, Seize thou this [thing], O man; or take it, or carry it off, by force; or snatch it away. (Sgh.) — اخْطَفَ لِي مِنْ حَدِيثِهِ † He cut short somewhat of his discourse, or narrative, which he had begun to me, on some other thing's occurring to his mind, and was silent. (TA.) — اخْطَفَتْهُ الْحَبَى, (Lh, O, TA,) or اخْطَفَتْ عَنْهُ, (JK,) or اخْطَفَتْهُ, (K,) † The fever left him, or quitted him. (Lh, JK, O, K.) — اخْطَفَهُ الْمَوْتُ † [Death missed him by a little;] he escaped death by a little. (JK.) And اخْطَفَ الرِّمَّةَ † He missed the

animal at which he shot or cast, (JK, S, K,) nearly hitting it: (JK:) and in like manner, *الشئ* the thing. (Ibn-Buzurj, TA.) And *He captured, or caught, the animal at which he shot or cast*; expl. by *إِذَا كَانَ يُصَيِّدُهَا* [perhaps a mistranscription for *يُصَيِّدُهَا*, and, if so, meaning *he hit*]. (JK.) And *خَطَفَ* said of an arrow, †[It missed: or it fell upon the ground, and then glided along upon the ground to the butt, or object of aim: (see *خَطَفَ*;) and] it went straight. (TA.) — *خَطَفَ* said of a man, †He became affected with a slight sickness, and then speedily recovered. (TA.) — *إِخْطَافُ الْحَنَاءِ* i. q. *انْطَوَاؤُهُ* [meaning †The state of being lean, or lank, in the belly: see *مُخْطَفٌ*]. (S, TA.) *الإِخْطَافُ* in horses is a fault: it is †The contr. of *الِإِنْخِفَاعُ*: AHeyth says that it is, in horses, †smallness of the *جَوْفُ* [here meaning the belly, or abdomen]. (TA.)

5: see 1, in two places.

6. *تَخَاطَفُوا الْكُرَّةَ بَيْنَهُمْ* [They contended together in snatching away the ball] with the golf-sticks. (K* and TA in art. *جَفَفَ*.)

8. *اخْتَطَفَ*; and its variations *خَطَفَ* and *خِطَفَ*; and *يَخْطِفُ* and *يَخِطِفُ*, variations of its *mor.*: see 1, in seven places. — *كَانَهُ يَخْتَطِفُ فِي* *مَشْيِهِ عُنُقَهُ*, said of a swift camel, means *As though he were straining, or stretching, (يَجْتَنِبُ) in his going along, his neck.* (S.) — See also 4.

خَطَفَةٌ †A slight disease; as also *خُطَفَةٌ*. (JK.) — *مَا مِنْ مَرَضٍ إِلَّا وَهُوَ خَطَفٌ* †There is no disease but there is for it a cure. (JK, K.) — *خُطَفٌ* and *خُطَفٌ* †Leanness; or lankness of the belly: and †lightness of the flesh of the side. (TA.)

بِهِ خَطَفٌ: see what next precedes. — *بِهِ خَطَفٌ* †In him (namely, a man, JK) is madness, or diabolical possession; (JK, TA;) as also *خُطَفٌ*: but this latter may be either a pl., like *ضَرْبٌ* [pl. of *ضَارِبٌ*], or a sing. (TA.)

خَطَفَةٌ A single act of seizing; or, of taking, or carrying off, by force: (TA:) or, of doing so quickly; of snatching away. (Mgh, Mqb, TA.) Hence, [in a trad.,] accord. to one reading, *نَهَى عَنْ كُلِّ ذِي خَطَفَةٍ*, meaning *He prohibited the prey of whatever snatches away the prey, and goes away with it, not withholding it for its owner*: or, as some say, *what snatches away with its talon, or claw*: but the reading commonly known is, *نَهَى عَنْ الْخَطَفَةِ*: (Mgh:) and *الْخَطَفَةُ* signifies *what the wolf, (Mgh, Mqb, TA,) or the like, (Mgh,) snatches away, (Mgh, Mqb, TA,) of the limbs, or members, of a living sheep or goat, (Mgh, TA,) or of a living animal; (Mqb;) or what the dog snatches away from the limbs, or members, of the animal of the chase, of flesh &c., while the animal is alive*: (Mgh, TA:) or the limb, or member, which the beast or bird of prey seizes, or carries off by force, or which a man cuts off, from the beast that is alive: (K, TA:) for whatever is separated from the living animal, (Mgh, TA,) of flesh or fat, (TA,) is carrion,

(Mgh, TA,) unlawful to be eaten: the prohibition originated from the Prophet's finding, when he came to El-Medeeneh, that the people loved and ate the humps of camels and the tails of sheep: (TA:) the reading *الْخَطَفَةِ*, of the measure *فَعْلَةٍ*, with fet-h to the medial radical letter, as pl. of *خَاطِفٌ*, is a mistake. (Mgh.) — Also †A single such of a small quantity of milk quickly taken by a child from the breast. (TA.) — For its meaning in the *Kur* xxxvii. 10, see 1. — See also *خُطَفٌ*.

خَطَفَى †Quickness in pace or going, (S, K,) of a camel, as though he were straining, or stretching, his neck, in going along; (S; [see 8;]) as also *خُطَفَى* (K,) and *خُطِفَ*. (JK, TA.) — See also the last of these words below.

خُطِفَ: see *خُطِفَ*.

خَطَفَةٌ The act of seizing, or carrying off by force; or, of snatching away at unamares. (TA.) — *فُلُورٌ مَسْخَرٌ* upon milk, (S,) or flour upon which milk is sprinkled, (JK, K,) then cooked, (JK, S, K,) and licked, or eaten with the finger, (S, K,) and snatched up with spoons: (K:) *إِذَا* says that it is [what is called] *جَبُولَاءُ* [a word I have not found in any other instance]: (S:) or, with the Arabs, it is a food made with milk (*لَبَنِيَّةٌ*), which is heated, then flour is sprinkled upon it, and then it is cooked, and people lick it, or eat it with the finger, snatching it up hastily. (Az, TA.)

خُطَفٌ: see *خُطَفٌ*.

الْخَطَافُ [lit. *He that is wont to seize, &c.*: and particularly †he that is wont to snatch, or steal, opportunities of hearing the speech of the angels, from the confines of the lowest Heaven: and hence.] applied in a trad. to †the Devil, or Satan: (S, TA:) or, as some say, it is in this instance *الْخَطَافُ*, as pl. of *خَاطِفٌ*, [and therefore meaning †the devils,] or as being likened to the hooked iron called *خَطَافٌ*. (TA.) — *أَبُو الْخَطَافِ* a surname of *The جدَّةُ* [or kite]. (TA in art. *حَدَأَ*.)

خُطَافٌ [The swallow; thus called in the present day:] a certain bird, (JK, S, Mgh,) well known; (JK, Mgh;) a certain black bird; (K;) the *عَصْفُورُ* [or passerine bird] which the common people call *عَصْفُورُ الْجَنَّةِ* [the *عَصْفُورُ* of Paradise]: pl. *خُطَافِيٌّ*. (ISd, TA.) [See also *خُشَافٌ*.] — The bent, or crooked, piece of iron which is on each side of the sheave of a pulley, and in which is the pin whereon the sheave turns: (As, JK, S, K:) it confines the sheave on each side: (TA:) that which is of wood is termed *قَعْوٌ*. (As, TA.) Also (S [in the K “or”]) Any crooked, or hooked, iron: (S, K, TA:) pl. as above. (TA.) [An iron hook: a grapple: a grapnel: and the like.] The *خُطَافَانِ* of a bit are The two bent pieces of iron in the *مَسْجَلُ* and the *شَكِيمَةُ*, on the right and left. (IDrd in his “Book on the Saddle and Bridle.”) And *خُطَافِيٌّ* signifies The claws, or talons, of a beast or bird of prey;

(S, TA;) as being likened to a hooked iron. (TA.) — †A wicked thief: so in the saying of Abu-n-Nejm,

وَأَسْتَصْحَبُوا كُلَّ عِمْرَانِيٍّ
مِنْ كُلِّ خُطَافٍ وَأَعْرَابِيٍّ

†[And they took as companions every blind illiterate man, of every wicked thief and Arab of the desert]. (TA.) *يَا أَبْنَى خُطَافٍ* [app. meaning †O son of a wicked thief] was said by a woman to Jereer, in derision. (TA.) — See also the paragraph next preceding this. — †A mark made with a hot iron upon a camel, like the *خُطَافُ* of the sheave of a pulley. (JK, L, K.*) — †The part, of a horse, which is the place of the heel of the rider. (JK.) — Also pl. of *خَاطِفٌ*. (TA. See *الْخَطَافُ*.)

خَاطِفٌ [act. part. n. of 1, *Seizing, &c.*]: pl. *خُطَافٌ*. (TA.) — *الْخَاطِفُ* The wolf; (JK, S, K;) because he seizes, or carries off by force, his prey. (TA.) — *خَاطِفٌ ظِلِّهِ* A certain bird, (JK, S, K,) said by Ibn-Selemeh to be called *الرَّقْرَقُ*; (S, [so in three copies, not *رَقْرَقُ* as in Freytag's Lex.,] TA;) that sees its shadow, and thinks it to be a bird; (JK;) or when it sees its shadow in the water, it advances to it to seize it, (S, L, K,) thinking it to be a prey: (L, TA:) [see *خَيْالٌ*:] it is one of the birds of the deserts, and is [said to be] thus called because of the swiftness with which it pounces down; it is green, or of a dark, or an ashy, dust-colour, (*أَخْضَرُ*) in the back; white in the belly; long in the wings, and short in the neck: (Mqb in art. *لَعَبَ*;) also called *مَلَاعِبُ ظِلِّهِ*. (S and Mqb in that art.) — *بَرْقٌ خَاطِفٌ* Lightning that takes away the sight. (JK, S, TA.) — *سَهْمٌ خَاطِفٌ* †An arrow that falls upon the ground, and then glides along upon the ground to the butt, or object of aim; as though snatching something from the ground: pl. *خَوَاطِفُ*: (Ham p. 573:) or *خَوَاطِفُ* signifies arrows that miss; for *مُخْطَفَاتٌ*. (TA.)

خُطِفَ (K,) or *خُطِفَ* (S, [so in my copies,]) †A quick, or swift, camel; (S, K, TA;) as though he strained, or stretched, his neck, in going along: (S: [see 8:]) and the former, †a camel of the [excellent and swift] kind called *مَهَارِيٌّ* pl. *خُطَافِيٌّ*. (TA.) — *خُطِفَ* (TA,) or *خُطِفَ* (JK,) [as meaning †Quick,] is also applied to [the pace termed] *عُنُقٌ*; (JK, TA;) and so *خُطِفَ*. (JK.) — See also *خُطِفَ*.

خُطِفَ: see *خُطِفَ*: — and see also *خُطِفَ*.

خَاطُوفٌ A thing like a reaping-hook, which is tied to a snare, and by which the gazelle is caught. (JK, O, L, K.)

أَخْطَفَ الْحَنَاءَ: see what next follows.

مُخْطَفُ الْحَنَاءِ, applied to a horse, †Lean, or lank, in the part of the belly that is behind the place of the girth: (S:) and *مُخْطَفٌ* [alone] is applied to a man [in a similar sense]; as also

مَخْطُوفٌ : (TA:) and مَخْطَفُ الْبَطْنِ †lean, or lank, in the belly; syn. مَخْطُوبٌ; (Lth, K;) applied to a camel, and to an ass: (Lth, TA:) and الحَنَّا †أَخْطَفَ and مَخْطُوفُهُ, applied to a man, [signify the same,] †i. q. ضَامِرُهُ. (TA.)

مَخْطَفٌ †A sword that takes away the sight by its glistening. (TA.)

مَخْطُوفٌ: see مَخْطَفُ الْحَنَّا, in two places. — Also †A camel branded with a mark like the خُطَاف of the sheave of a pulley. (JK, L, K.)

خطل

1. خَطَلَتِ الْأُذُنُ, aor. ٤, (Mṣb,) inf. n. خَطَلٌ, (S, Mṣb,) The ear was, or became, flaccid, flabby, or pendulous. (S, * Mṣb.) [In like manner, also,] خَطَلٌ in flesh signifies The being flaccid, flabby, or pendulous. (KL.) And in a man, and a horse or a bow, (قَوْسٌ or فَرْسٌ, accord. to different copies of the K, the former being the reading in the TA,) and a spear, (K,) and the like, (TA,) The being tall, or long, and shaky, or quivering. (K.) — خَطَلٌ, as an inf. n. [of خَطَلٌ], also signifies The being unsteady, or restless. (KL.) — And خَطَلٌ, aor. ٤, (K,) inf. n. خَطَلٌ, (JK, K,) He was, or became, light, and quick. (JK, K.) [In the former it seems to be implied that it is said of a stupid man.] — And خَطَلٌ, (JK, K,) or خَطَلٌ فِي كَلَامِهِ, (S,) aor. ٤, (K,) inf. n. خَطَلٌ, (JK, S, K,) He was foul, and obscene, in his speech: (JK, S;) as also †أَخْطَلَ, (JK,) or †أَخْطَلَ فِي كَلَامِهِ: (S, TA:) or he was corrupt in his speech, and loquacious: (K:) or خَطَلٌ, aor. and inf. n. as above, he erred, or was wrong, in his speech; as also †أَخْطَلَ; and in his opinion, or judgment. (Mṣb.) [See also خَطَلٌ below.]

4: see 1, in two places.

5. خَطَلَتْ فِي مَشْيِهِ He twisted himself in his gait, and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) [See also خَطَلٌ, an inf. n. of which the verb (خَطَلٌ) is not mentioned as having this meaning.]

خَطَلٌ inf. n. of 1 [q. v.]. (S, Mṣb, &c.) — A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) [See 5.] — Corrupt speech: or loquacity: (TA:) or corrupt and conflicting speech: (S, O:) or corrupt speech with loquacity. (K.) In a woman, Foul, or obscene, speech; and conduct that induces doubt, or suspicion, or evil opinion. (K.)

خَطَلٌ Long and quivering; applied to a spear. (S, TA.) — And simply Long: so in the phrase, رَجُلٌ خَطَلٌ الْقَوَائِمِ [A man having long legs]. (TA.) — And, applied to a garment, That drags upon the ground by reason of its length. (T, O, K.) — Also, applied to a garment, (JK, K,) and a بدن [app. here meaning a short coat of mail], (K,) Rough and thick: (JK, K:) pl. أَخْطَالٌ. (TA.)

— Also Stupid, or foolish, (K, TA,) and hasty. (TA.) — Light and quick: (JK, K;) applied to a stupid, or foolish person; (JK;) and †أَخْطَلَ signifies the same. (K.) — A fighting man (JK) quick in thrusting or piercing. (JK, K.) — †One who gives, or bestows, quickly; (S;) or so خَطَلُ الْيَدَيْنِ; (JK;) or so خَطَلُ الْيَدَيْنِ بِالْمَعْرُوفِ: (K, TA:) a tropical phrase. (TA.) And خَطَلُ الْيَدَيْنِ A man having rough arms or hands. (K.) — Also Corrupt in speech, and loquacious; and so †أَخْطَلَ: (K:) or erring, or wrong, in speech, and in opinion, or judgment. (Mṣb.) — An arrow (JK, K) that goes to the right and left; (JK;) that does not take a direct course towards the butt. (K.) — The cord of the sportsman [who catches, or snares, game therewith]. (K.) — And The border, or extremity, of a [tent of the kind called] قُسَاطٌ: (K:) pl. as above: so in the O. (TA.)

خَطَلَانَةٌ A woman very foul, or obscene, in speech: (JK, * K:) or whose conduct induces doubt, or suspicion, or evil opinion: (K:) so in the M and O. (TA.)

أَخْطَلَ Having [flaccid, or flabby, or pendulous, or] long, and flaccid or flabby or pendulous, ears: (Mṣb:) خَطَلَانَةٌ [is its fem., and therefore signifies the same; or this], applied to a ewe or she-goat, (JK, K,) signifies having broad ears; (K;) or having very broad ears; (JK, TA;) or long-eared: (Ham p. 741:) pl. خَطَلٌ (K) and خَطَلٌ. (TA.) You say ثَلَاثَةُ خَطَلٍ (S) or خَطَلٌ (TA) A flock of sheep, or goats, having flaccid, or flabby, or pendulous, ears: and the same epithet is applied to dogs: (S, TA:) all dogs of the chase have such ears. (TA.) And أَذُنٌ خَطَلَانَةٌ A flaccid, or flabby, or pendulous, ear: (S, Mṣb, K:) or a long ear, that shakes about: (TA:) or a very broad ear. (JK.) — Also, the fem., A woman thick, coarse, or rude, (T, K,) of make: (T, TA:) or, as some say, (TA,) long in the breasts. (K, TA.) — See also خَطَلٌ, in two places. — رَجُلٌ أَخْطَلُ اللِّسَانِ A man having a magging tongue; able in speech. (TA.) — †بَعِيرٌ أَخْطَلُ الْقَوَائِمِ A camel that does not put his legs in their proper places. (JK.) — †دَفْرٌ أَخْطَلٌ A time, or fortune, that brings calamities. (JK.)

خطير

1. خَطَمَهُ, aor. ٤, (K,) inf. n. خَطَمٌ, (TA,) He struck his خَطَمَهُ, i. e. his nose. (K, * TA.) And He struck the very middle of his nose with a sword. (TA.) And خَطَمَهُ أَنْفَهُ His nose was broken. (Ham p. 528.) — †He branded him [i. e. a camel] on his nose with the mark called خَطَمٌ [or خَطَامٌ]. (TA.) [Hence,] خَطَمَهُ أَنْفَهُ †[He branded him with disgrace;] he made disgrace to cleave to him manifestly. (TA.) And خَطَمَهُ بِاللُّؤْمِ †[He branded him with blame]; and عَذَرَهُ [i. e. باللُّؤْمِ signifies the same]. (TA.) — He attached the زِمَامَ [or خَطَامَ, q. v.] to him; namely, a camel: (S:) or بِالْخَطَامِ, (K,) aor. and inf. n. as above, (TA,) he put the خَطَامَ upon his nose; as also †خَطَمَهُ: (K:) [but the latter verb seems to be more properly used in relation to a number of camels:] or the former, (K,) or simply خَطَمَهُ, and †خَطَمَهُ, (TA,) he made a cut, or notch, in his nose, (حَزَّ أَنْفَهُ, so in the K accord. to the TA,) not deep, (TA,) or he drew his nose [down], (جَرَّ أَنْفَهُ, so in my MS. copy of the K and in the CK,) in order to put upon it the خَطَامَ. (K, TA.) — [Hence,] †He withheld him, or prevented him, from going forth [&c.]. (TA.) And خَطَمَهُ بِالْكَلَامِ †He overcame him, or subdued him, by speech, and prevented him from speaking, (K, TA,) and from answering, or replying. (TA.) — خَطَمَةُ الْكَلِمَةِ, inf. n. as above, †He made the word, or saying, valid and strong; alluding to prudence and precaution as to what one utters. (TA.) — خَطَمَ أُمُورًا †He conducted, or managed, affairs. (TA.) — خَطَمَ الْقَوْسَ بِالْوَتَرِ, inf. n. خَطَمَ and خَطَامَ, †He suspended the bow by the suspensory called وَتَرٌ and خَطَمَ الْقَوْسَ بِخَطَامِهَا †He strung the bow with its string. (TA.) — خَطَمَ الْأُذُنَ, (K,) inf. n. خَطَمَ, (TA,) †He served the edges of the skin, or hide. (Kr, K, TA.) — خَطَمَتِ لَحْيَتَهُ, and خَطَمَتْ لَحْيَتَهُ, †His beard grew upon his two cheeks. (TA.) — خَطَمَ أَنْفَ الرَّمْلِ †He passed over, or crossed, the extremity, or prominent portion, of the tract of sand: (As, TA:) or he faced it, crossing it. (TA.)

2: see 1, in two places. — تَخَطَّيْرٌ, [as inf. n. of خَطَمَ or خَطَمَ, (see the part. ns. below,)] said of unripe dates, signifies †The putting forth colours. (KL.)

8. اخْتَطَرَ التَّوْبَ He bound the garment over the مَخْطَرِ, i. e. the nose; or over the خَطَمِ, i. e. the fore part of the nose: and اخْتَطَرَ بِالشَّامِ [he so bound a شَامٌ, q. v.]. (Har p. 433.)

خَطَمٌ The muzzle, i. e. the fore part of the nose and mouth, of a دَابَّةٌ [i. e. beast], (JK, S, Mṣb, K, TA,) whatever it be, (S, Mṣb,) as a dog, and a camel, but originally of a beast of prey, and of a sheep or goat: (TA:) or, of a beast of prey, i. q. خَرْطُومٌ: (IAq, TA:) or, as some say, of a beast of prey, [the lip, i. e.] what corresponds to the جَفَلَّةُ of the horse: (TA:) or of a camel, the nose. (Mṣb.) And †The bill, or beak, of a bird, (JK, S, K, TA,) whatever it be, (JK, S,) as a hawk, or falcon, (JK,) and a قَطَاةٌ. (TA.) And of a man, †The nose; (K;) as also †مَخْطَرٌ (JK, S, Mṣb, K, TA) and †مَخْطَرٌ; (K, TA;) pl. مَخَاطِرُ: (JK, S, Mṣb, K:) or the fore part of the nose: (Har p. 433:) and the مَخْطَرُ is also of a camel. (IAth, TA.) Also, of a man, †The fore part of the face. (TA.) — خَطَمُ اللَّيْلِ †The first approach of night: like as one says †أَنْفَ اللَّيْلِ. (TA.) — See also خَطَامٌ. — A thing, an affair, or a business, of magnitude. (IAq, Th, K.) It is related in a trad. that Moḥammad promised a certain man to go forth to him, and delayed to do so; and when he went forth, he

said to him, شَغَلَنِي خَطْمٌ, meaning *A thing, &c., of magnitude [occupied me so as to divert me]; as though the م were a substitute for ب*: (IAqr, Th, TA:) but IAth says that it may mean *† a thing, &c., that withheld me, or prevented me, [see 1,] from going forth.* (TA.)

خَطْمَةٌ *† A prominent portion of a mountain.* (S, TA.)

خَطْبِي (JK, S, Mḡb, K) and خَطْبِي (Mḡb, K,) or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Mḡb,) [*Althæa; the althæa officinalis of Linn.; i. e. marsh-mallow; a certain plant (JK, K) with which, (S, TA,) or with a preparation of which, (JK,) the head is washed; (JK, S, TA;) a well-known preparation for mashing the head: (Mḡb:) it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppuration of wounds, and the allaying of pain; and, with vinegar, for the [species of leprosy termed] بَهَق; and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem or root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman.* (K.)

خَطَامٌ [*A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel; accord. to J, i. q. زَمَامٌ: (S:) [but the following explanations are more correct:] a certain thing well known; so called because [a portion of] it lies upon [or surrounds] the fore part of the nose and the mouth of the camel: (Mḡb:) or anything that is put upon the nose of the camel in order that he may be led thereby: (M, K:) or a cord, or rope, which is put upon the neck of the camel, and folded [for يَسْتَوِي, in my copy of the work from which this is taken, I read يَنْتَوِي, as in another explanation, below,] upon, or over, his nose: (Mḡh:) or a cord, or rope, which is attached to an iron that surrounds the nose and jaws [of the camel]: (JK:) or any cord, or rope, that is suspended upon the throat of the camel and then tied upon, or over, his nose, whether of skin or of wool or of fibres of the palm-tree or of hemp: (ISh, TA:) but if of plaited leather, it is said to be called جَرِيرٌ: (TA:) or the خَطَام of the camel is a cord, or rope, of fibres of the palm-tree, or of [goats'] hair, or of flax, at one end of which is put a ring, then the other end is tied to it, [i. e. to the rope, as the relative pronoun in the original shows, or to some part of it,] so that it becomes like a ring [or loop], then it is put upon the neck of the camel, and then it is folded upon, or over, his nose: what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed زَمَامٌ: (IAth, TA:) pl. خَطَامَةٌ. (Mḡb, K.) مَنَعَ خَطَامَهُ, said of a camel, means *He refused to have his خَطَام put upon him.* (TA.) And تَزَوَّجَ عَلَى خَطَامٍ means *† He married two wives, so that they became like a خَطَام to him.* (TA.) — *† A brand, or mark made with a hot iron, upon the nose of a camel;**

(K;) as also خَطِيرٌ: it (the خَطَام) spreads upon the camel's two cheeks: so says Abou-'Alee, in the "Tedhkireh:" (TA:) or such a mark upon the side (عَرَض, in the CK عَرَضُ) of his face, extending to the cheek, (En-Nadr, K, TA,) in the form of a line: (En-Nadr, TA:) sometimes the camel is branded with one such mark, and sometimes with two; and one says جَمَلَ خَطَامٍ or مَخْطُومٍ, making مَخْطُوم to govern the gen. case as a prefixed noun; (En-Nadr, K, TA;) and خَطَامَانِ and بِه خَطَامٌ. (En-Nadr, TA.) — *† The rope of a bucket.* (TA.) — *† The suspensory of a bow.* (AHn, K, TA.) And *† The string of a bow.* (K, TA.)

خَطِيرٌ *Struck upon the nose.* (K.) *Having the nose broken.* (Ham p. 528.)

خَطَامٌ (like شَدَادٌ, TA, in the CK [erroneously] without teshdeed,) *† Musk that fills with its odour the innermost parts of the nose: (As, K:) or musk sharp, or pungent, in odour; as though striking the nose (كَانَهُ يَخْطِرُ الْأَنْفَ).* (Z, TA.)

فُلَانٌ خَاطِرُ أَمْرِ بَنِي فُلَانٍ *† Such a one is the leader, and the conductor, or manager, of the affairs, of the sons of such a one.* (TA.)

أَخْطَرُ *A man (S) having a long nose.* (S, K.) — *And Black.* (JK, K.)

مَخْطَرٌ *A woman.* (K.)

مَخْطَرٌ and مَخْطَرٌ: see خَطَرٌ, in three places.

مَخْطَرٌ: see مَخْطُومٌ. — *† A horse having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw, (ISd, K, TA,) so as to resemble the خَطَام: in which sense it has no verb. (ISd, TA.) — Full-grown unripe dates (بُسْر) upon which are lines (S, K) and streaks [of colour]; (S:) as also مَخْطَرٌ. (Kr, K.) [See 2: and see also بُسْر.] — *The part of the nose of the camel which is the place of the خَطَام.* (TA.)*

مَخْطَرٌ: see the next preceding paragraph.

نَاقَةٌ مَخْطُومٌ [pass. part. n. of 1]. You say نَاقَةٌ مَخْطُومَةٌ *A she-camel having a خَطَام put upon her: and نَوَّقَ مَخْطُومَةً she-camels having خَطَام put upon them.* (S, TA.) — See also خَطَامٌ.

خطو

1. خَطَا (S, Mḡb, K, &c.) aor. يَخْطُو (Mḡb,) inf. n. خَطْوٌ; (Mḡb, K;) and اِخْطَى (S, K;) said of a man (S, Mḡb, TA) [and of a beast]; both signify the same; (S, K;) *He stepped, paced, or walked; (MA, KL;) i. q. مَشَى; (M, Mḡb, K;) as also اِخْتَاطٌ, [which see in art. خَيْط,] formed by transposition. (K.) You say, خَطَوْتُ خَطْوَةً [I stepped one step]. (JK.) [And وَسَّعَ الْخَطْوُ He stepped wide.] See also the last sentence of the next paragraph.*

2. خَطَى *He made to pass over: so in the*

saying, خَطَى اللَّهُ نَوْعًا *God made, or may God make, its (a land's) [rain-giving] star or asterism to pass it over, and not send rain upon it:* (TA in art. خَطَا:) but in this case the verb is, (Mḡh in that art.) or may be, (TA ibid.,) originally خَطَطَ, the final ط being changed into ي. (Mḡh and TA ibid. [See 2 in art. خَطَا.]) Accord. to Fr, خَطَا and خَطَاةٌ are syn. [as meaning *He made the arrow to pass over, or to miss, the mark.* (TA in art. خَطَا.) One says also, in praying for a man, خَطَى عَنْهُ الشُّؤْ *[May evil be made to pass him; or] may evil be repelled from him: and one says also خَطَى عَنْكَ الشُّؤْ May it be removed, or put away, from thee: (S, TA:) or خَطَطَ عَنْكَ الشُّؤْ. (ISk, TA in art. خَطَا.) — The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] خَطَى, meaning اِمْشَى [for رَوَيْدًا Step thou leisurely]: but the correct word is اِخْطَى [imperative fem. of خَطَا]. (TA.)*

4. اِخْطَأَ *He (a man) made him (another man) to step, pace, or walk.* (S, TA.) — اِخْطَأْتُ for اِخْطَأْتُ: see the latter.

5. تَخَطَّيْتُهُ *I stepped, or walked, over him, or it: (Mḡb:) or I passed over and beyond him, or it: (S:) or تَخَطَّى النَّاسَ He went over the people, (ركبهم) and passed beyond them; and so تَخَطَّيْتُ رِقَابَ النَّاسِ. (K.) One says, اِخْطَأْتُهُمْ [I stepped over, walked over, passed over and beyond, or went over and passed beyond, the necks of the people]. (S, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. رَأَى رَجُلًا يَتَخَطَّى رِقَابَ النَّاسِ] *He saw a man passing step by step [over the necks of the people who were already in their ranks in the mosque]. (TA. [See also Har p. 83.]) One says also, لَا فُلَانٌ يَتَخَطَّى عَنِ الثَّنْبِ [Such a one will not step over, or beyond, or from, the tent-rope], meaning, will not go far from the tent for the purpose of voiding his excrement, by reason of his foulness and vile-ness and uncleanness. (TA.) And اِنِّي تَخَطَّيْتُ إِلَى كَذَا (S, TA) I passed over [to such a thing or place or person]: (TA:) one should not say تَخَطَّيْتُ [in this sense], with . (S, TA.) [Hence the following tropical phrases.] تَخَطَّاهُ الْكَرُوهُ [What was disliked or hated, or evil, passed over him; not alighting upon him]. (TA.) And تَخَطَّيْتُ إِلَيْهِ بِالْكَرُوهِ [I passed over others to him with that which was disliked or hated, or evil; i. q. تَجَاوَزْتُ]. (TA.) And تَخَطَّى عَيْنِي *† [Thine eye, or thy sight, passed me over]. (Abou-Turab, TA in art. تَه.) — [Also † I overstepped it, or transgressed it; namely, a limit prescribed to me, &c.]***

8: see 1: — and see also 5.

خَطْوَةٌ *A step, or pace, as meaning a single act of stepping or pacing or walking: (JK, S, K, Mḡb:) pl. [of pauc.] خَطَوَاتٌ (S, Mḡb, K) and [of mult.] خَطَاةٌ. (S.) Imra-el-Kays says,*

- * لَهَا وَثَبَاتٌ كَوَلْبِ الظَّبْيَةِ
* قَوَادٍ خَطَاةٍ وَوَادٍ مَطِيرٍ

[She has bounds like the bounding of gazelles; and a valley is stepped over by her with leisurely steps, and a valley is trampled over by her rapidly as though it were rained upon]: (§:) i. e., one time she steps, and refrains from running; and one time she runs with a running resembling rain: but AO relates it otherwise, saying, قَوَادٍ خَطِيمٌ [lit. and a valley is not rained upon]: and some substitute الْخَرِيفِ [like the pouring rain of the autumn]. (IB, TA.) [See also what next follows.]

خطوة A step, or pace, as meaning the space between the two feet [in walking or running]: pl. (of pauc., §) خَطَوَاتٌ (§, Mṣb, K) and خَطَوَاتٌ and خَطَوَاتٌ (§, Mṣb) and (of mult., §) خَطَايَ (§, Mṣb, K.) One says, قَرَّبَ اللَّهُ عَلَيْكَ الْخَطَوَةَ, meaning May God make short to thee the space, or distance. (TA.) And بَيْنَ الْقَوْلَيْنِ خَطَايَ بِسِيرَةٍ + Between the two sayings is little difference. (TA.) لَا تَتَّبِعُوا خَطَوَاتِ الشَّيْطَانِ in the Kur [ii. 163 &c.], means [Follow not ye] the ways of the Devil: (TA:) or the footsteps of the Devil: (JK:) here some read خَطَوَاتٍ; and some, accord. to Lth, خَطَوَاتٍ, which Az pronounces to have no meaning. (TA.)

خطا for خطية: see the latter, in art. خطا. [Freytag, evidently from his having found it incorrectly written for خطية, has assigned to it the meaning of "amica," and "amata."]

نَاقَتِكَ هَذِهِ مِنَ الْمَخْطِيَّاتِ الْجَيِّفِ [the last word being app. الْجَيِّفِ] is a saying mentioned by AZ: (TA in the present art.) or من الْمَخْطِيَّاتِ الْجَيِّفِ. (TA in art. خطا, where see the explanation.)

خطو

1. خَطَا نَحْمَهُ (§, K.) aor. يَخْطُو (§, K.) inf. n. خَطْوٌ (K.) His flesh was, or became, compact; (§, K;) as also خَطَى (K in art. خَطَى) mentioned, as well as the former, by IF, and also by Kz, who does not mention the former, (TA.) aor. يَخْطَى, inf. n. خَطَى (K;) or خَطَى should not be said; (§;) or خَطَا is more common. (IF.) See also خَطَا and خَطَا voce خَطَا, below. — خَطَاهُ اللَّهُ God made him, or it, (namely, flesh,) big, or large; (K accord. to the TA;) or big and thick; (CK;) as also اخْطَاهُ (K.)

4. اخْطَاهُ: see what immediately precedes. [Freytag also mentions اخْطَى, on the authority of the "Deewān el-Hudhaleeyen," as signifying He, or it, caused the flesh in the arm to become prominent, so that the muscles appeared.] And اخْطَى also signifies He, or it, fattened, or rendered fat, (K and TA in art. خَطَى) the body. (TA.) — اخْطَى [as an intrans. v.] (said of a man, IḤar) He became fat. (IḤar, K in art. خَطَى.)

Bk. I.

خطا, followed by بَطَا; and the fem. خَطَاةٌ; and خَطَاةٌ: see خَطَا.

خطا, followed by بَطَا; and the fem. خَطَاةٌ, followed by بَطَاةٌ: see خَطَا.

خطوان One whose flesh is such [in thickness, or abundance, or brawniness,] that one part overlies another. (§, K.)

خطا Compact, applied to flesh; (TA;) and so بَطَا خطا (§, TA,) likewise applied to flesh, (TA,) and to a horse, (AHeyth, TA,) [each] originally a verb, (§, TA,) and the latter an imitative sequent; and the fem. خَطَاةٌ, applied to anything; (TA;) and خَطَاةٌ بَطَاةٌ, applied to a woman, the [radical] ي being changed into ا accord. to the dial. of Teiyi; (AHeyth, TA;) and خَطَاةٌ بَطَاةٌ, applied to a horse; and بَطَاةٌ خطا, applied to a woman. (AHeyth, K in art. خَطَى.) The Saadee says, (accord. to the TA, 'Amir Ibn-Et-Tufeyl,)

- * رِقَابٌ كَالْمَوَاجِنِ خَاطِيَاتٍ
* وَأَسَنَاهُ عَلَى الْأَكْوَادِ كَوْمٍ

[Compact necks like the bleachers' beating-implements, and rumps elevated upon the camels' saddles]. (§.) In the saying of Imra-el-Keys,

- * لَهَا مَتْنَانِ خَطَاةٌ كَمَا
* أَكَبَّ عَلَى سَاعِدَيْهِ النِّمْرُ

[She has two compact portions of flesh and sinew confining her back-bone, like as appear when the leopard falls prostrate upon his fore shanks], he means خَطَاتَانِ, suppressing the ن for the purpose of alleviation of the utterance: (Fr, §:) or, as some say, he means خَطَاتَانِ, restoring the ل that fell out on account of the concurrence of two quiescent letters in the sing. [i. e. خَطَاتٌ, for خَطَاتٌ, which is from خَطَوْتُ,] when the ت has become movent. (§.) — خَطَا also signifies Thick, and hard, firm, or rigid: (TA:) and [so, or simply] thick, applied to an arrow. (AḤn, TA.) And one says سَاعِدُ خَاطِي [A fore arm, or an upper arm,] full of flesh. (IB, TA in art. بَضَع.) And رَجُلٌ خَاطِي [A fat man. (TA in that art.)]

خطى

1. خَطَى نَحْمَهُ: see 1 in art. خطو.

4: see 4 in art. خطو.

خطا, and خطية بَطَاةٌ: see خَطَا, in art. خطو.

خف

1. خَفَّ, aor. , inf. n. خَفَّةٌ (JK, §, Mṣb, K, &c.) and خَفَّ (Mṣb, K) and خَفَّةٌ and خَفَوْتُ, but this last belongs to art. خَوَفَ (K,) contr. of ثَقُلَ [both properly and tropically]; (Mṣb;) properly, (TA,) It (a thing, §, Mṣb) was, or became, خَفِيفٌ [i. e. light] (JK, §, Mṣb, K, TA) of

weight, (JK,) in body, or material substance. (TA.) Hence the saying of 'Aṭṭa, in a trad., خَفُّوا عَلَى الْأَرْضِ, meaning [Be ye, or bear ye, lightly upon the ground] in prostration: (A'Obeyd, TA:) or, as some relate it, خَفُّوا: i. e. prostrate yourselves [lightly upon the ground;] not heavily, so as to make marks, or impressions, upon your foreheads: and in another trad. it is said, إِذَا سَجَدْتَ فَتَخَافْ When thou prostratest thyself, put thy forehead upon the ground lightly: but A'Obeyd says that some say فَتَجَافِ, [i. e. فَتَجَافِ عَضُدَيْكَ عَنْ جَنْبَيْكَ] with ج. (TA [See 3 in art. جَفَو.] [Hence also,] خَفَّ الْمِيزَانُ The balance had one of its two scales light, so that it rose. (TA.) — [Used tropically, it means + It, or he, was, or became, light in estimation, lightly esteemed, or of little account.] — And + He was, or became, خَفِيفٌ [i. e. light as meaning active, agile, &c.] in work: (TA:) he was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; syn. نَشِطٌ. (Mṣb and TA in art. نَشِط.) You say, خَفَّ فِي عَمَلِهِ وَخِدْمَتِهِ He was, or became, [brisk, &c., or] obedient and submissive, in his work and his service: (TA:) and خَفَّ لَهُ فِي الْخِدْمَةِ [He was, or became, brisk, &c., to him in service], aor. يَخِفُّ, inf. n. خَفَّةٌ: (§:) and in like manner, خَفَّ لِفُلَانٍ He was, or became, [promptly] obedient and submissive, to such a one. (TA.) [Hence,] خَفَّتْ إِلَى فُلَانٍ [+ I was, or became, brisk, lively, or sprightly, in behaviour to such a one]. (§ in art. هَش.) And خَفَّتِ الْأُنْثَى لِلْفَخْلِ The female was, or became, submissive to the male. (A, TA.) And خَفَّتِ الْأُنْثَى لِعَمْرَافٍ The she-asses obeyed their he-ass. (K, TA.) And خَفَّ إِلَى الْعَدُوِّ, inf. n. خَفَوْتُ (K, TA.) And خَفَّ He hastened to the enemy. (Mṣb.) And خَفَّ, (TA,) inf. n. خَفَوْتُ (K, TA,) the قومُ عَنْ وَطَنِهِم The people, or party, removed, or departed, or journeyed, quickly from their home: or, as some say, simply removed, or departed, or journeyed, from it. (TA.) — He was, or became, خَفِيفٌ [or light] in intellect, or understanding: (TA:) [and in conduct, or behaviour: generally meaning] + he was, or became, light, inconstant, unsteady, irresolute, or fickle; or light of intellect; light-minded; syn. طَاش: (Mṣb:) the inf. n. of the verb in this sense is خَفَّةٌ. (Mṣb and K &c. in art. طَاش, and TA in the present art.) [But sometimes, when relating to the intellect, or understanding, it means, + He was, or became, quick, acute, or sharp; and clever, or ingenious: see خَفِيفٌ.] And you say of him whose hearing is good, خَفَّةٌ فِي أُذُنِهِ [In his ear is quickness, acuteness, or sharpness, of hearing]. (TA in art. ثَقُلَ.) — [+ He was, or became, flurried, agitated, or excited, by reason of fear, and by anger, or the like: see 10. — + He was, or became, light-hearted, or cheerful; one whose company, or converse, was acceptable and cheering.] You say, خَفَّ فُلَانٌ عَلَى الْهَلِكِ + Such a one was, or became, acceptable and cheering to the hing. (TA.) —

[†It (an action, or an affair, and a case, or the like,) was, or became, light, or easy: and it became alleviated.] You say, خَفَّتْ عَلَيْهِ الْحَرَكَةُ †[Motion, or moving, was, or became, easy to him]; opposed to ثَقُلَتْ. (TA.) And خَفَّتْ حَالُهُ: see 4. — [†It (a word) was light, or easy, of utterance: and in like manner said of a sound, †it was, or became, light to the ear; or slight. — †It (food) was, or became, light to the stomach; easy of digestion. — Said of the hair of the head, and of the beard, †It was, or became, light, thin, or scanty.] — Said of a people, or company of men, (قَوْمٌ), inf. n. خَفُوفٌ, it means خَفَّتْ مَنَازِلُهُمْ مِنْهُمْ وَقَدْ خَفَّتْ رَحْمَتُهُمْ [i. e. †They became few in number, their crowding having diminished]. (S.) — Said of rain, [&c.], †It diminished; decreased; or was, or became, [light, or] deficient. (TA.) — [Said of a blow, a disease, an affection of the mind, &c., It was, or became, light, slight, or inconsiderable.] — خَفَّتْ مَنَازِلُهُمْ مِنْهُمْ وَمَضُوا †[means Their abodes became clear of them, and they went away]. (K* and TA in art. شَوْل.)

2. خَفَّفَ He made it, or rendered it, خَفِيفٌ [i. e. light, both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of خَفِيفٌ; and some by what here follows]: (Mgb:) تَخَفِيفٌ is the contr. of ثَقِيلٌ. (S, K.) — Hence, in the Kur [ii. 174], ذَلِكَ تَخَفِيفٌ مِنْ رَبِّكَ †[That is an alleviation from your Lord]. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate], خَفِّفُوا الْخَرْصَ †[Make ye the conjectural computation of the quantity of the fruit upon palm-trees &c. light to the owners, or moderate;] go not to the utmost length in the خَرْصَ. (TA.) [And خَفَّفَ عَنْهُ †He made light, or alleviated, his burden, suffering, distress, uneasiness, or the like, by removing from him somewhat thereof; he alleviated him; he relieved him: see Kur iv. 32 and viii. 67 &c.] And خَفَّفُوا عَلَى الْأَرْضِ: see 1; second sentence. [And خَفَّفَ فِي عَمَلِهِ †He relaxed, or remitted, in his work.] — [تَخَفِيفٌ also signifies †The making a word light, or easy, of utterance, by the suppression of hemzeh, or by its conversion into ى or و or ى; opposed to ثَقِيلٌ and تَحْقِيقٌ: and by making a double consonant single; opposed to ثَقِيلٌ and تَشْدِيدٌ: and by making a movent consonant quiescent; opposed to ثَقِيلٌ and تَحْرِيكٌ: each of these changes in a word is said to be خَفْفٌ for the purpose of alleviating the utterance. Also, in like manner, †The making a sound light to the ear, or slight; opposed to ثَقِيلٌ. And †The suppressing of hemzeh; opposed to تَحْقِيقٌ.]

4. اخَفَّ He made an arrow light, by scraping or paring it. (L in art. حَوْدُ.) — See also 10. — He was, or became, unburdened, or unencumbered, or without anything that burdened him heavily: (Mgb:) or he was, or became, little burdened or encumbered, in journeying, (JK, TA,) or in his residence at home. (TA.) — And i. q. خَفَّتْ حَالُهُ [i. e. †His state, or con-

dition, was, or became, light, little encumbered, easy, or alleviated: or it was, or became, that of one having a small family to maintain: or that of having little property: or that of having little property and a small family to maintain]: (JK, S, K, TA: [see خَالَ:]) and, as some add, رَقَّتْ [i. e., †it was, or became, narrow in its circumstances, or evil: it is used in contr. senses: though رَقَّتْ seems to be here intended as explanatory of خَفَّتْ]. (TA.) — اخَفَّ الْقَوْمُ †The people's beasts were, or became, خَفَافٌ [i. e. light as meaning active, agile, or brisk]: (AZ, S:) or the people had such beasts. (K.)

5. تَخَفَّفَ [He lightened his clothing; or clad himself lightly: but for this I know no other authority than modern usage]. — تَخَفَّفَ مِنْهُ: see 10. — Also He put on, or wore, a خَفٌّ [i. e. boot], or خَفَافٌ [i. e. boots]: (K, accord. to different copies:) or تَخَفَّفَ بِالْخَفِّ, (JK,) or تَخَفَّفَ الْخَفِّ, (TA,) he put on, or wore, the خَفِّ (JK, TA) on the foot. (TA.)

6. تَخَافَ He pressed, or bore, lightly [upon a thing]; contr. of تَثَاقَلَ. (K, TA.) Hence the saying, in a trad., إِذَا سَجَدْتَ فَتَخَافَ explained above: see 1, second sentence. (TA.)

10. اسْتَخَفَّهُ contr. of اسْتَعْلَاهُ; (S, K, TA:) He deemed it, or him, خَفِيفٌ [i. e. light, properly and tropically]. (TA.) He found it light, or easy, to carry, (Bd in xvi. 82, and TA,) and to remove. (Bd ibid.) — اسْتَخَفَّ بِهِ †He held him, or it, (namely, a man's right, or due, or just claim, Mgb, TA,) in light, or little, estimation or account, or in contempt; he contemned, or despised, him, or it. (S, Mgb, TA.) — اسْتَخَفَّ الْهَمْزَةَ †[He deemed the hemzeh light, or easy, of utterance]. (TA.) — اسْتَخَفَّهُ also signifies †He demanded, or desired, his خَفَّةٌ [i. e. briskness, or promptness]; as also مِنْهُ †تَخَفَّفَ: (TA:) and †it (a thing) incited him, or excited him, to briskness, liveliness, or sprightliness; syn. اسْتَهْجَاهُ; (JK and K and TA in art. هَشَّ:) and أَطْرَبَهُ (Har p. 139:) and †he incited him, or excited him, to lightness, levity, or unsteadiness, so as to induce him to follow him in his error: (TA:) [and simply] †he excited him to lightness, levity, or unsteadiness; (Ksh and Bd and Jel in the Kur xxx. last verse;) flurried him, or disquieted him: (Ksh and Bd ibid. :) and †it flurried him, so that he became unsteady; said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger: (T in art. حَمَلُ:) and †he angered him, (TA,) and deprived him of his forbearance, moderation, patience, staidness, or calmness, and incited him, or excited him, to levity, or unsteadiness. (K, TA.) فَاسْتَخَفَّ قَوْمَهُ in the Kur xliii. 54, means †And he demanded, or desired, of his people, briskness, or promptness, in obeying him: or فَاسْتَخَفَّ أَهْلًا مِنْهُمْ [and he held in light estimation their qualities of forbearance, moderation, patience, or staidness]: (Bd:) or he incited, or excited, his people to be promptly obedient and

submissive (أَنْ يَخْفُوا) to him and to that which he desired of them; like اسْتَفْزَرَ: (Ksh:) or he incited, or excited, his people to levity, or unsteadiness, (الْخَفَّةُ,) and ignorance, foolishness, or wrong conduct. (Mgb.) And you say, اسْتَخَفَّ فَلَانًا عَنْ رَأْيِهِ †He incited, or excited, such a one to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; (AZ, K, TA;) as also اسْتَغْفَرَهُ عَنْ رَأْيِهِ. (AZ, TA.)

خَفٌّ A boot; (KL, PS, &c. :) a certain thing that is worn (JK, S, Mgb, K, TA) upon the foot: (TA:) pl. خَفَافٌ (S, L, Mgb, K) and أَخْفَافٌ [which is a pl. of pauc.]. (L, TA.) Hence, رَجَعَ بِخَفَّيْ حَنِينٍ [He returned with the two boots of Honeyn]; a saying which originated thus: (A'Obeid, TA:) an Arab of the desert bargained with Honeyn the إِبْكَافُ [or maker of shoes and boots], (K,) who was of the people of El-Heereh, (TA,) for a pair of boots, until he angered him, (K,) and Honeyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Honeyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, "How like is this to the boot of Honeyn! and if the other were with it, I would take it:" and he went on: and when he came to the other, he repented of having left the former: and Honeyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Honeyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (K,) i. e. his people said to him, (TA,) "What hast thou brought from thy journey?" and he answered, جِئْتُكُمْ بِخَفَّيْ حَنِينٍ ["I have brought you the two boots of Honeyn"]: and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (K:) thus the case is related by A'Obeid, and by most others after him. (TA.) Accord. to ISk, Honeyn was a strong man, who asserted his relationship to Asad Ibn-Háshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muttalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, "O my paternal uncle, I am the son of Asad the son of Háshim the son of 'Abd-Menáf:" but 'Abd-El-Muttalib said, "No, by the garments of my father Háshim, I know not in thee the natural qualities of Háshim; therefore return thou:" so he returned: and it was said, رَجَعَ حَنِينٌ بِخَفَّيْهِ [Honeyn returned with his pair of boots]. (O, K, &c.) As to the saying of the rájiz,

* يَحْمِلُ فِي سَحَى مِنَ الْخِفَافِ *
* تَوَادِيًا سَوِينَ مِنْ جِلَافِ *
he means thereby [He carries, in] a pastor's bag (كَنْفٌ) made of the leg of a خَفٌّ [or boot, wooden implements to be tied upon the dugs of she-camels, made of different trees]. (S. See جِلَافٌ.) — The foot (KL, PS) of the camel; (S, Mgb, KL,

PS;) the whole (مَجْمَع) of the فَرَس of the camel; (JK, K, TA;) of the male and of the female; corresponding to the حَافِر [or hoof] of the horse: (TA:) and sometimes of the ostrich, (K,) because resembling that of the camel: (TA:) but of no other than these two: (K:) of the masc. gender; whereas فَرَس [its syn.] is fem.: (TA:) pl. أَخْفَاف. (S; Mgh, K.) — [And hence, by a synecdoche, for خَفَّ ذَوَاتُ خَفَّ † Camels; coupled with حَافِر as meaning horses, [and sometimes asses or mules], (Mgh, TA,*) and ظُلْف [as meaning sheep or goats or other cloven-hoofed beasts]. (TA.) You say, مَا لَهُ خَفَّ وَلَا حَافِر وَلَا ظُلْف [meaning He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA.) You say also, جَاءَتِ الْإِبِلُ عَلَى خَفِّ وَاحِدٍ, meaning † The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not. (L.) — An aged camel: (K:) [and a weak camel:] or, as some say, a bulky camel: pl. أَخْفَاف. (TA.) It is said in a trad., يَحْمَى مِنَ الْأَرَاكِ مَا تَرْتَلُهُ أَخْفَافُ الْإِبِلِ [Of the trees called أَرَاكِ, what the aged and weak of camels cannot reach may be prohibited]: i. e. what is near, thereof, to the place of pasturage is not to be prohibited, but is to be left for the aged and weak camels, that cannot go far in search of pasture: (Aq, O, Mgh:) or what camels cannot reach (Mgh, TA) by means of their أَخْفَاف, (Mgh,) by walking thereto, (TA,) may be prohibited: (Mgh, TA:) or it means, what camels cannot reach with their heads may be prohibited [to be shaken or beaten off for them]. (Mgh.) — † The sole, or part that touches the ground, of the foot of a man. (M, K, TA.) — † A tract of ground (S, A, O, L) more rugged, (S, O, L,) or longer, (A,) than such as is termed نَعْلٌ. (S, A, O, L:) or a rugged piece of ground. (K.)

خَفَّ: see خَفِيف, in four places. — Also A company consisting of few persons. (S, K.) You say, خَرَجَ فُلَانٌ فِي خَفِّ مِنْ أَصْحَابِهِ Such a one went forth among a company consisting of few persons of his companions. (S.)

خَفَّةٌ an inf. n. of 1 [in almost all of its senses, proper and tropical; and much used as a simple subst., signifying Lightness: † levity: &c.]. (JK, S, Mgh, K, &c.)

خَفَافٌ: see what next follows, in four places.

خَفِيفٌ a part. n. of 1 [in all its senses, proper and tropical, signifying Light: &c.]: (JK, S, Mgh, K, TA:) as also خَفَّ [in the proper sense] (JK, S, Mgh, K, TA) and خَفَافٌ: (S, K, TA:) the first is applied to a thing; as also † the second, (Mgh,) which signifies anything light to carry, (TA,) [as also the first;] and light in weight but heavy in price, not incommencing the bearer: (Har p. 139:) and the first and † third are also applied to a man: (S, TA:) but, as some say, the first means [light] in body [as well as in tropical senses]; and † the third, † [light] in [the sense of possessing] quickness or

acuteness or sharpness, and cleverness or ingeniousness: and [in like manner] خَفِيفُ الْقَلْبِ signifies † quick, acute, or sharp, in intellect; and خَفِيفُ الرَّوْحِ, the same; or clever, or ingenious: the pl. of the first is خَفَافٌ and أَخْفَافٌ and أَخْفَافٌ; the first of which three pls. is also pl. of خَفَافٌ: and hence, in the Kur [ix. 41], انْفِرُوا خِفَافًا وَثِقَالًا, [explained in art. ثَقُل]. (TA.) خَفَّ is also applied to a boy, (S, TA,) meaning Light to carry; (TA;) as in the saying of Imra-el-Kays,

يَنْزِلُ الْغُلَامُ الْخِفَّ عَنْ صَهْوَاتِهِ

[The boy that is light to carry slips from the parts of his (the horse's) back whereon the rider sits]: (S: so in my copies:) or يَنْزِلُ الْغُلَامُ الْخِفَّ [he makes the boy that is light to carry to slip]: and [it is said that] it means also † the hardy, strong, or sturdy, boy. (TA.) And خَفِيفٌ signifies also Little burdened or encumbered in journeying, or in residence at home; like خَفَّ and خَفَّ. (TA.) [Hence,] ذَاتُ الْيَدِ رَجُلٌ خَفِيفٌ ذَاتُ الْيَدِ † A poor man. (TA.) — † Brisk, lively, sprightly, active, agile, prompt, and quick. Hence,] خَفِيفٌ إِلَى الْخَيْرِ † Prompt, or quick, to do good. (TA in art. هَش.) — † Light, or easy, of utterance: and † light to the ear; light in sound. Hence,] التَّوْنُ الْخَفِيفَةُ † The light-sounding ن; as in يَفْعَلُنَ &c.]; contr. of التَّعِيلَةُ: and also applied to the tenween. (TA.) — † Light, thin, or scanty; applied to the hair of the head &c. Hence,] هُوَ خَفِيفُ الْعَارِضَيْنِ † He is light, thin, or scanty, in the hair of the two sides of the cheeks, (S and O and Mgh in art. عَرَض,) and of the beard. (O in that art.) — A certain kind of metre of verse; [namely, the eleventh;] the measure of which consists of فَاعِلَاتْنِ مُسْتَفْعِلَتْنِ [in each hemistich]. (K [in which is added "six times," a mistake for "six feet".])

خَفَافٌ [A maker, or seller, of boots (خَفَافٌ, pl. of خَفَّ).] (TA.)

خَفِيفٌ: see خَفِيف.

خَفَّةُ الْعَوْرَةِ الْخَفِيفَةُ † The part, or parts, of the person which it is improper, but not grossly indecent, to expose: so in the law-books: see art. عَوْر.

خفت

1. خَفَّتْ, (S, A, Mgh, K,) aor. -, (Mgh,) inf. n. خَفُوتٌ (S, A, K) and خَفَّتْ (Mgh, TA) and خَفَّتْ (TA,) It (the voice, S, A, Mgh) was, or became, still, (S, K,) or silent; (A;) was, or became, low, (Mgh,) or soft, or gentle, or slender; and became weak, by reason of vehement hunger. (TA.) — Hence, said of a dying man, He ceased speaking; (S;) he was, or became, silent; (S, A, K;) he spoke not. (A.) — And [hence,] خَفَّتْ, (A, TA,) inf. n. خَفُوتٌ. † He died: (A, TA:) and خَفَّتْ, inf. n. خَفَاتٌ, † he died suddenly; (AA, S, K, TA;) as also خَفَاتٌ. (A.) And the latter, i. e. خَفَّتْ inf. n. خَفَاتٌ, accord. to AM,

† He was, or became, weak, and abject, or abased. (TA.) — خَفَّتْ also signifies The speaking with a suppressed voice; and so † خَفَّتْ, (S, K, TA,) and † خَفَّتْ. (K, TA.) And you say, خَفَّتْ بِصَوْتِهِ, (Mgh,) and خَفَّتْ بِهِ, (TA,) He lowered his voice; spoke with a low voice. (Mgh, TA.) And خَفَّتْ بِقِرَادَتِهِ, (TA;) and خَفَّتْ بِهِ, (A, Mgh,) inf. n. مَخَافَتَةٌ; (Mgh;) and قَرَأَ مَخَافَتَةً; (TA;) He lowered his voice in his reading or reciting; read, or recited, with a low voice: (A, Mgh, TA:) or the second of these signifies he read, or recited, indistinctly, not with raised voice. (Lth, TA.) — خَفَّتْ, said of seed-produce, † It was, or became, such as is termed خَفَاتٌ [explained below]. (Mgh.)

2. خَفَّتْ [app. It silenced, or killed: said of a smiting with a sword or the like: see قَوَارِ]. (TA.)

3. خَفَّتْ, inf. n. مَخَافَتَةٌ: see 1, in four places. — [Hence,] الْإِبِلُ تَخَافُ الْمَضْغَ The camels ruminate. (TA.)

4. اخففت She (a camel) brought forth on the day [of the year] in which she was impregnated [or just a year after she was covered]. (K)

6. تخافتوا They consulted together secretly. (TA.) See also 1. — And تخافت † He feigned, or made a false show of, weakness and stillness. (TA.)

خَفَّتْ (S) and خَفَاتٌ (A,) applied to speech, (S, A,) Uttered with a low, or suppressed, voice. (S, A.) [See also خَفَاتٌ.] — The former is also syn. with خَبَّتْ [A low, or depressed, tract of ground: &c.]. (K. [So accord. to my MS. copy of the K, and accord. to the TA: but in the CK this signification is omitted; for instead of وَالْخَفَّتْ بِالْفَتْحِ وَالْخَبَّتْ وَبِالضَّمِّ الشَّدَابُ, we find خَفَّتْ وَبِالضَّمِّ الشَّدَابُ, meaning that خَفَّتْ and خَفَّتْ signify the same as شَدَابُ.])

خَفَّتْ [and accord. to the CK خَفَّتْ, but this is app. a mistake, (see what next precedes,)] i. q. خَفَّتْ [i. e. Rue]; (K;) as also خَفَّتْ. (T, TA.)

خَفَاتٌ [an inf. n. of 1, q. v. — And also used as an epithet; for خَفَاتٌ]: see خَفَّتْ. — Also Weak hearing. (TA, from a trad.) — نَسْتُ خَفَاتًا [I am not weak, and abject, or abased]. (T, from a verse of El-Jaadee.)

خَفُوتٌ † A lean, or an emaciated, woman: (Lh, K:) or a woman who is scarcely seen distinctly, by reason of leanness, or emaciation: (TA:) or a woman who is deemed goodly, or beautiful, (K,) whom the eye regards as worthy of notice, (A, TA,) as long as she is alone, not when she is among other women. (A, K, TA.) You say امْرَأَةٌ خَفُوتٌ لَقُوتُ: (Lth, A, TA:) لغوت meaning wont to calumniate, or slander. (A.) But AM says, I have not heard خَفُوت as an epithet applied to a woman on any authority but that of Lth. (TA.)

خَفِيفٌ: see what follows, in two places.

خَفَاتٌ A voice becoming still, or silent; or low, or suppressed; as also خَفِيفٌ. (A.) You

say صَوْتُ خَفِيفٍ خَفِيفٌ (TA.) — One whose voice is still, or silent, by reason of his weakness. (Har p. 76.) Applied to a dying man, *Ceasing to speak; silent.* (S.) — سَحَابٌ خَافَتْ Clouds in which is no water. (Abou-Sa'eed, K.) A cloud like these does not move from its place: only that which contains water travels along: that which sends forth a slightly-flashing lightning scarcely ever, or never, does so. (Abou-Sa'eed.) — زَرْعٌ خَافَتْ † Dying, or dead, seed-produce: (A:) or seed-produce that has not grown tall: (Msb, K, TA:) or that has not attained the full height. (TA.) The weak believer is likened, in a trad., to خَافَتْ الزَّرْعِ, (A, TA,) which at one time inclines, and at another time stands straight; accord. to A'Obeyd, خَافَتْ meaning what is fresh, or juicy, and soft, or tender: or, accord. to one reading, to خَافَتِ الزَّرْعِ, meaning fresh, or juicy, seed-produce, that is soft, or tender, and weak; the ة being added in خَافَتِ as though by زَرْعٍ were meant سُبُلَةٌ. (TA.)

خفر

1. خَفَرَهُ, (S, A, Msb, K,) and خَفَّرَ بِهِ, and خَفَّرَ عَلَيْهِ, (A, K,) aor. - (S, K) and 2, (K,) inf. n. خَفِّرَ; (S, K;) and خَفَّرَهُ, (A, S, K,) inf. n. تَخَفَّرَ; (A, S;) and تَخَفَّرَ بِهِ, (K;) He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; (S, A, Msb, K;) from him who sought or pursued him. (Msb.) And خَفَّرَ الْقَوْمَ, inf. n. خَفَّارَةٌ, He protected the people and became responsible for their safety. (TA.) — And خَفَّرَهُ He received from him hire for protecting him (K) and being responsible for his safety. (TA.) — And خَفَّرَ, (TK,) inf. n. خَفَّارَةٌ, (K,) He guarded palm-trees from injury: and seed-produce from the birds: syn. of the inf. n. of the verb in the latter sense, شَرَّاحَةٌ. (K, TA: in the CK شَرَّاحَةٌ, with fet-h to the ش, and with ج in the place of ح.) — See also 5. — خَفَّرَ بِالْعَبْدِ (Mgh, Msb) and يَخْفَرُ, (A,) aor. - (Mgh, Msb) and 2, (Msb,) inf. n. خَفَّارَةٌ, (Mgh,) He fulfilled the covenant, or engagement, (Mgh, Msb,) and my covenant, or engagement. (A.) — See also 4, in two places. — رِيحُهُ تَخْفَرُ شَهْوَةَ النِّسَاءِ Its odour puts a stop to the carnal desire of women. (R, TA.) — خَفَّرَ, (S, Msb,) or خَفَّرَتْ, (K,) for most assert that this verb is only used in relation to a woman, and it seems to be seldom, if ever, otherwise used, (MF,) aor. - (K,) inf. n. خَفِّرَ (S, A, Msb, K) and خَفَّارَةٌ, (K, TA,) or the latter is a simple subst; (Msb;) and تَخَفَّرَ, (K,) or تَخَفَّرَتْ; (M, L;) He, or she, was bashful; or felt, or had a sense of, or was affected with, shame, shyness, or bashfulness; (Msb, TA;) and was grave, staid, or sedate: (Msb;) or was very bashful; &c. (S, M, A, K.)

2: see 1. — تَخَفَّرَ [its inf. n.] is also syn. with تَشَوَّرَ [The doing an action of which one should be ashamed]: (S, and some copies of the K, and

so in the CK:) or تَشَوَّرَ [the act of walling a town]: (so in other copies of the K, and in the TA:) and تَحَصَّنَ [the act of fortifying]. (TA.)

4. خَفَّرَهُ He sent, (S, K,) or appointed, (A,) with him خَفِيرٌ [or protector], (S, A, K,) to defend and guard him. (Abu-l-Jarrâh El-'Okeylee, TA.) — He broke, or violated, his covenant, or engagement, with him; (S, A, Msb, K;) the i having a privative effect; (TA;) he behaved perfidiously, treacherously, or unfaithfully, to him; as also خَفَّرَ بِهِ, (Msb, K,) aor. - (Msb,) inf. n. خَفِّرَ (K, TA, in the CK خَفَّرَ) and خَفَّرَ: (K, TA:) or خَفَّرَ is an inf. n. syn. with إِخْفَارٌ as inf. n. of اخفر in the sense above explained, but having no verb, such as خَفَّرَ, belonging to it: (TA:) or you say, دِمَّةٌ فَلَانٍ خَفَّرَتْ, inf. n. خَفَّرَ, such a one's compact, covenant, or obligation, by which he had become responsible for the safety, or safe-keeping, of a person or thing, or the like, was unfulfilled: and اخفرها الرجلُ the man broke, or violated, or failed of performing, it: (Sh, TA:) and اخفر العَهْدَ he broke, or violated, the covenant, or engagement: (Mgh:) and اخفر alone signifies the same. (IAth.)

5: see 1, in two places. — تَخَفَّرَ بِهِ also signifies He had recourse to him for refuge, protection, or preservation; sought his protection; asked him to be his خَفِيرٌ [or protector]; (S, A, K;) and so خَفَّرَهُ; (TA;) [and استخفَّرَهُ, occurring in the S, in art. قَوَّبَ:] he protected, or defended, himself by means of him; syn. بِهٖ اِحْتَمَى. (Msb.)

10: see 5.

خَفَّرَ: see خَفَّارَةٌ.

خَفَّرَ, applied to a man; (Msb;) and the same, (K,) without ة, (TA,) and خَفَّرَتْ and مَخْفَرَةٌ, applied to a female, (S, K,) as also مَخْفَرٌ, (K,) as a possessive or an intensive epithet; (TA;) Bashful; or feeling, having a sense of, or affected with, shame, shyness, or bashfulness; (Msb, TA;) and grave, staid, or sedate: (Msb;) or very bashful, &c.; (S, K;) as also خَفِيرٌ applied to a man: (TA, from a trad. :) pl. [of the first, applied to a female, and of the second,] خَفَائِرٌ. (K.)

خَفَّرَهُ (S, A, K) and خَفَّارَةٌ (S, A, Msb, K) [both, in Ham p. 677, said to be inf. ns., but they are rather to be regarded as quasi-inf. ns.,] and خَفَّارَةٌ (S, Msb, K) and خَفَّارَةٌ (K) Protection, refuge, preservation, rescue, or liberation, (S, A, Msb, K,) from one seeking or pursuing: (Msb:) a compact, a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing; or the like; or simply responsibility, or suretiship; syn. دِمَّةٌ: (S, TA:) pl. of the first, خَفَّرَ. (TA.) It is said in a trad., مَنْ صَلَّى الصُّبْحَ فَبَوَّ فِي خَفَّرَةِ اللَّهِ Whoso performeth the prayer of daybreak, he is in the protection of God. (TA.) And in another trad., الدُّمُوعُ خَفَّرَ الْعَيْونَ Tears are the pro-

tections of the eyes from Hell-fire when they weep from the fear of God. (TA.) And خَفَّرَتْكَ, (S, A,) and خَفَّارَتَكَ, (A,) May thy compact, covenant, or obligation, which hath made thee responsible for my safety, be fulfilled, (S,) is said by the object of protection to his protector when he has not as yet preserved him in safety. (A.)

خَفَّرَ: see the next paragraph, in two places.

خَفِيرٌ A protector; one who protects, grants refuge, preserves, saves, rescues, or liberates; (S, A, Msb, K;) from one who seeks or pursues; (Msb;) as also خَفَّرَهُ: (A, K, TA:) a protector of a people, in whose safeguard they are as long as they remain in his district: (Lth:) pl. خَفَّارَةٌ. (A.) One who guards seed-produce from the birds. (TA.) — Oae who is protected, to whom refuge is granted, who is preserved, saved, rescued, or liberated. (K.) The K might be thought to imply that خَفَّرَهُ is also used in this sense; but it is not. (TA.) — See also خَفَّرَ.

خَفَّارَةٌ (A, Msb, K) and خَفَّارَةٌ and خَفَّارَةٌ (Msb, K) The hire, or pay, of a خَفِيرٌ [or protector]: (A, Msb, K:) the vulgar say خَفَّرَ: and some erroneously change the خ into غ. (TA.) — See also خَفَّرَهُ, first and last sentences.

خَفَّارٌ A certain plant, (A, S, K,) which ants collect in their habitations, (TA,) resembling tares, or darnel, (زَوَانٍ) (K,) i. e., in form; said to be so called because its odour puts a stop to the carnal desire of women; also called مَرُوزٌ and زَغَبَرٌ: so says Sub in the R. (TA.)

مَخْفَرٌ }
مَخْفَرَةٌ } see خَفَّرَ

خش

1. خَشَّ, aor. - , inf. n. خَشَّ, He had that quality of the eyes, or sight, which is termed خَشٌّ as this word is explained below. (Msb.) And خَشَّتْ عَيْنُهُ His eye had that quality. (A.)

خَشٌّ Smallness of the eye, (S, A, K,) or of the eyes, (Msb,) and weakness in the sight, by nature: (S, A, Msb, K:) or a natural narrowness in the eye: (TA:) and sometimes it is a disease: (S, Msb:) or a corrupt state in the eyelids, (Kh, A, K,) and redness, which causes the eyes to become narrow, (Kh,) without pain, (Kh, A, K,) and without ulceration: (Kh:) and [so in the S and A and Msb, but in the K "or"] nyctalopia; or the seeing by night, (S, A, K,) but not by day: (S, K:) or the seeing by night more than by day: (Msb:) and in a cloudy day, but not in a clear one: (S, A, Msb, K:) and sometimes, [the being affected with ophthalmia, or inflammation of the eye with pain and swelling. (Msb.)] كَانَهُمْ مَعَزَى حَبْلِيَّةٍ فِي خَشٍّ [As though they were the goats of a pen, in respect of weakness of sight,] is a prov., applied to him who falls into blindness or perplexity or the darkness of night; because goats are the weakest of the غَنَمِ in rain and cold: originally said by 'Aisheh. (TA.)

(Ham p. 137, and Sgh;) i. e. †[*Let not yearning of soul for family and homes prevent thee from enjoying*] *ampleness of the circumstances of life, or plentifulness and pleasantness thereof, in ease and tranquillity: [thou wilt find in every country, if thou take up thine abode in it, a family for a family, and neighbours for neighbours:]* (El-Marzooke. MF:) another reading, which is

preferable, though each is allowable, is نَزَاع in the place of نَزُوع. (Ham ubi supra.) — [It is also used as an epithet; app. for خَفُض.] You say, عَيْشٌ خَفُضٌ, (JK, TA,) and خَافِضٌ, (S, A, K,) and خَفِيفٌ, and مَخْفُوضٌ, (TA,) † *An easy, or a tranquil*, (JK, S, K, TA,) and *plentiful*, (JK, TA,) and *soft*, or *delicate*, (TA,) *life*: (JK, S, &c.): and خَفِيفٌ signifies the same as خَفُضٌ. (TA: there mentioned in the same place as here.) [It is said in the A, that عَيْشٌ خَافِضٌ is like عَيْشَةٌ رَاضِيَةٌ, (meaning that it is for عَيْشٌ مَخْفُوضٌ) and that it is tropical.] — Also † *A gentle pace*; *contr. of رَفَع*; (S, A, *K;) and so مَخْفُوضٌ; (S, *A;) *contr. of مَرَفُوع*. (A, TA.) [See الْإِبِلُ.] — Also *Low*, or *depressed*, *land*: (TA:) and [in like manner] خَافِضَةٌ *a low, or depressed, tract* (تَلْعَةٌ مُطَمِّنَةٌ) *of land*: (ISh, K:) رَافِعَةٌ signifying [the *contr.*, i. e.] *a hard and elevated tract of land*. (ISh.)

خَفِيفَةٌ *He is in a state of abasement and in a state of elevation*: or perhaps the word خَفِيفَةٌ should be written خَفِضَةٌ, to agree in form with رَفِيعَةٌ, and because in itself denoting a state]. (A.)

خَفِيفٌ † *A low, soft, or gentle, voice*. (TA.) And كَلَامٌ خَفِيفٌ and مَخْفُوضٌ † [*Low, soft, or gentle, speech*]. (A, TA.) See also خَافِضٌ — عَيْشٌ خَفِيفٌ: see خَفُضٌ.

خَفِيفَةٌ, as a subst.: see خَفُضٌ, near the beginning of the paragraph.

الْأَسَاءَةُ, one of the names of God called الْإِسَاءَةُ, *The Abaser of the proud, haughty, or insolent*: (K:) *the Abaser of everything which He desireth to abase*. (TA.) — خَافِضَةٌ رَافِعَةٌ in the Kur [lvi. 3, applied to the resurrection, (الْقِيَامَةُ)] means *Abasing certain persons to Hell: exalting certain persons to Paradise*: (O, K:) or *abasing the disobedient: exalting the obedient*. (Zj.) — A rájiz [of the tribe of Asad (S in arts. شول and صن)] says, censuring a collector of the poor-rate,

* أَيْلِي تَأْكُلُهَا مُصْنًا * خَافِضٌ بَيْنَ وَمُشِيلًا بَيْنًا *
[*Dost thou devour my camels, elevating the nose with pride, lowering age in one case and raising age in another?*]: or, accord. to IAgar, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بنات لبون, and demanded them of him; and when he saw among his camels a fat حَقَّةٌ, he said "This is a بنت لبون," that he might take her; and when he saw a lean لبون, he said "This is a مَخَاضٌ," that he might leave her. (S.) — هُوَ خَافِضُ الْجَنَاحِ † *He is gentle, easy to deal with, compliant, or obsequious*: (A, TA:) *he is grave, staid, sedate, or calm*; (TA:) and so هُوَ خَافِضُ الظُّهْرِ (K, TA.) — امْرَأَةٌ خَافِضَةٌ † *A woman low, soft, or gentle, in voice*: (TA:) *not clamorous and foul-tongued*. (T, TA.) — عَيْشٌ خَافِضٌ: see

خَفُضٌ, in two places. — أَرْضٌ خَافِضَةُ السَّقْيَا † *Land easy of irrigation*. (K.) The *contr.* is termed رَافِعَةُ السَّقْيَا. (TA.) — وَبَيْنَكَ لَيْلَةٌ خَافِضَةٌ † *Between me and thee is a night of easy journeying*. (S, TA.) — قَوْمٌ خَافِضُونَ † *A people, or company of men, remaining at a water: when going in search of pasture and of the places where rain has fallen, they are not so called*. (IAgar.) — خَافِضَةٌ *A woman who circumcises girls*. (S, A, Mgh, K,*) And خَافِضٌ is sometimes applied to *A man who circumcises boys*. (TA.)

خَافِضَةٌ, as a subst., or an epithet in which the quality of a subst. predominates: see خَفُضٌ, last signification.

مَخْفُضٌ *A place where a people are in a state of ease, or tranquillity; or in a plentiful and pleasant state of life*. (TA.) — See also خَفُضٌ, in the latter part of the paragraph. — مَخْفُضٌ also signifies *The place of a girl where the operation of circumcision is performed*. (Lh and Az, in TA, voce عَذْرَةٌ.)

مَخْفُوضٌ: see خَفُضٌ, in two places, in the latter part of the paragraph: and see خَفِيفٌ. — مَخْفُوضَةٌ *A girl circumcised*. (Mgh, Mghb.)

الْحُرُوفُ الْمَخْفُضَةُ *All the letters of the alphabet except خ, ص, ض, ط, ظ, غ, and ق*; (K:) which latter are called الْمُسْتَعْلِيَّةُ. (TA.)

خَفَقَ

1. خَفَقَ signifies *The striking, or slapping*, (JK, S, K,) *a thing*, [so as to make a slight sound,] with a دَرَّةٌ [q. v.], (JK, K,) or with something broad. (JK, S, K.) You say, خَفَقَهُ, (Mgh, Mghb,) aor. - [and 2], inf. u. خَفَقَ, (Mghb,) *He struck, or slapped, him, or it*, [so as to make a slight sound,] with something broad, (Mgh, Mghb,) such as a دَرَّةٌ. (Mghb.) And خَفَقَهُ, aor. - and 2, *He struck him slightly*, [or so as to make a slight sound,] with a sword, (S, K,) and with a whip, and with a دَرَّةٌ. (TA.) And خَفَقَ الْأَرْضَ بِنَعْلِهِ *He struck the ground [so as to make a sound] with his sandal*. (S, TA.) — And hence, i. e. from خَفَقَهُ as first explained above, (Mgh,) *The sounding [of the patting, or pattering]*. (JK, Mgh, K) of the sandal, (JK, K,) or of the sandals, (Mgh,) and the like: (TA:) and خَفَقَ خَفَقَ الْأَرْضَ [the sounding of the patting, or pattering, of the feet upon the ground]. (Az, in TA, art. هَمَس.) You say, خَفَقَ النَّعْلُ *The sandal made a sound, or sounds*. (Mghb.) — And خَفَقَانٌ خَفَقَ and خَفَقَ, aor. - and 2, inf. n. خَفَقَ and خَفَقَانٌ, (S, K,) and خَفَقَ, (TA,) *The banner, or standard, was, or became, in a state of commotion; moved, or went, to and fro; trembled; fluttered; or quivered*; (S, K;) as also خَفَقَتْ: (JK, K;) and in the same sense the former verb is used in speaking of the heart; (S, Mghb;) خَفَقَانُ الْقَلْبِ signifying *the fluttering, or palpitating, of the heart*; (JK, T, K;) and in like manner خَفَقَانٌ خَفَقَانٌ *the fluttering, or flapping, of the wing*:

(JK:) so, too, the former verb is used in speaking of the mirage; (S, K;) and † the latter verb likewise; (Lth, K;) and Ru-beh, by poetic license, makes the ف of [the inf. n.] الْخَفَقَ to be with fet-h, in his saying,

مُسْتَبِيهِ الْأَعْلَامِ لِمَا عَنِ الْخَفَقِ

[Indistinct in respect of the signs of the way, glistening much in the quivering, or fluttering]: (S, K:) in like manner, also, the former verb is used in speaking of lightning, (S, *TA,) inf. n. خَفَقَ; (S;) and of a sword, and of the wind, and the like: and † خَفَقَ, said of the heart, and of lightning, and of a sword, and [خَفَقَتْ said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفَقَتِ الرِّيحُ, (S,) ipf. n. خَفَقَانٌ, (S, TA,) signifies *The wind made a rustling, or murmuring, or confused and continued, sound*. (S, TA,*) And خَفَقَتِ النَّاقَةُ *The she-camel broke wind, with a sound*. (K.) — خَفَقَ said of a bird, [because of the flapping, or sound, of its wings,] *It flew*. (S, K.) See also 4, first sentence. And said of an arrow, [because of its whizzing,] *It went swiftly*. (TA.) And خَفَقَ فِي الْبِلَادِ, inf. n. خَفُوقٌ, *He went away into, or in, the countries, or lands, &c.* (TA.) — Also, said of a man, [in the CK, فَلَانٌ is erroneously put for فَلَانٌ,] *He moved, or shook, his head*, (S, K,) or *bent [down] his head*, (TA,) [or nodded,] *being drowsy, or dozing*; (S, K, TA;) as also † خَفَقَ: (Sgh, K:) or *he drowsed, or dozed*: (Mgh:) or *he had a fit of drowsiness, or dozing, and then awoke*: (TA:) or *he slept*; (JK, TA;) so says Ibn-Hāni; (TA;) aor. - and 2, (JK,) inf. n. خَفُوقٌ. (TA.) And خَفَقَ بِرَأْسِهِ خَفَقَ † *أو خَفَقَتَيْنِ*, (Mgh, Mghb,) occurring in a trad., (Mgh,) *He bent [down] his head, without the rest of his body, [or nodded,] once, or twice, being taken by a fit of drowsiness, or dozing*. (Mghb.) It is said in another trad., كَانَتْ رُؤُوسُهُمْ تَخْفِقُ خَفَقَةً † *أو خَفَقَتَيْنِ* [Their heads used to nod by reason of drowsiness, or dozing, once or twice]. (S.) And in another, كَانُوا يَنْتَظِرُونَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ الْعِشَاءَ, i. e. [They used to wait for nightfall until] they slept so that their chins dropped upon their breasts. (TA.) — خَفَقَتِ النُّجُومُ, inf. n. خَفُوقٌ, *The stars set, or disappeared*. (S.) And خَفَقَ النُّجُومُ, (JK, Mgh, K,) aor. -, inf. n. خَفُوقٌ, (K,) *The star, or the asterism, [or the Pleiades,] set, or disappeared*; (JK, Mgh, K;) as also † خَفَقَ: (JK:) or the former signifies *the star, &c., went down in the place of setting*; and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAgar, TA:) and خَفَقَتِ النُّجُومُ signifies *the stars retired to the place of setting*: (S, K:) or, as some say, *shone with a flickering light, or glistened, or shone brightly*: [because of their twinkling, or apparent quivering: or] as though the 1 in the verb had a privative effect. (TA.) One says, وَرَدَتْ خَفُوقُ النُّجُومِ, meaning [I came] at the time of the setting of the Pleiades; making the inf. n. an adv. n. [of time]. (S, TA.) — Hence, (Mgh, TA,) or, as some say, from the same word as signifying "the act of striking [or

slapping],” (TA.) **حَقَّقَ** signifies *The act of inserting*; (Mgh;) [i. e.] *the causing the penis to become concealed in the vulva*; (K;) or *the act of copulation*: (JK:) or [rather] *the penis becoming concealed in the vulva*. (Az, TA.) — **حَقَّقَ اللَّيْلَ** *The night for the most part passed away*: (JK, K:) [and in like manner the verb is said of the day:] see **حَقَّقَ**. — **حَقَّقَ الْمَكَانَ** *The place was, or became, void, or unoccupied*. (TA.) — **حَقَّقَ** in a horse is *The being slender, or lean, in the belly*. (AO, K. [See **حَقَّقَ**].)

4. **حَقَّقَ**, said of a bird, *It beat with [or flapped] its wings*: (S, K:) and **بَجَنَاحِهِ** **حَقَّقَ** [signifies the same]. (S and K in art. رنق.) And **أَخَفَقَ بِثَوْبِهِ** *He (a man) made a sign with his garment, by raising it, and waving it*. (S, Z, Sgh, K.) — Said of the heart, and of lightning, and of a sword, &c.: see 1. — And said of a drowsy, or dozing, man: see 1. — Also *He (a man who had gone on a warring and plundering expedition) failed of obtaining any spoil*: (A'Obeid, S, Mgh, K, and Ham p. 157, and Har p. 26:) because he becomes in a shaky, or unsteady, condition, at that time: or because his travelling-bags become unsteady, or shake about, by reason of their lightness and emptiness: so that the verb is of the same category as **أَعْطَشَ** [meaning “his camels thirsted”] and **أَجْرَبَ** [meaning “he had his camels affected with the mange, or scab”]: (Har ubi supra:) or the proper signification is, *he found the spoil to be not stationary*: (TA:) or it means *he returned disappointed of spoil, or of predatory warfare*: (JK:) or *he was disappointed of that for which he hoped*. (Ham p. 157.) And *He (a hunter or fowler) returned without having taken any game*. (S, K.) And *His property became little*. (TA.) You say also, **أَخَفَقَ فِي زَادِهِ** *He (a man) had his travelling-provisions all spent, or consumed*, [so that his provision-bags, being empty, shook about]. (JK.) And **طَلَبَ حَاجَةً فَأَخَفَقَ** (S, K.) *He sought an object of want, and failed of obtaining it*. (K.) — **أَخَفَقَ النَّجْمُ**, and **أَخَفَقَتْ** *the stars*: see 1. — **أَخَفَقَ فَلَانًا** *He threw down, or prostrated, such a one on the ground*. (AA, K.)

8: see 1, in two places.

حَقَّقَ *A camel's lip flaccid, or pendulous*. (JK.) — **حَقَّقَ** and **حَقَّقَ** and **حَقَّقَ** and **حَقَّقَ** *A horse, or mare, slender, or lean, in the belly*: sometimes the animal is so by nature; sometimes, by reason of loss of flesh; and sometimes, by being jaded: (AO, K:) sometimes, also, they said **حَقَّقَ الْأَحْسَاءَ**; at other times using the epithet by itself: (AO, TA:) pl. [masc.] **حَقَقَاتٍ** and [fem.] **حَقَقَاتٍ**. (AO, K.)

حَقَّقَ and [its fem.] with ة: see **حَقَّقَ**.

حَقَّقَ [A single nodding of the head, by reason of drowsiness, or dozing]: see 1, in two places: (Mgh, Mgh:) *a slight, or light, sleep*. (TA.) It is said in a trad. respecting Ed-Dejjál [or Antichrist], **يُخْرِجُ فِي حَقَّقَةٍ مِنَ الدَّيْنِ**, explained as meaning [He will come forth] in a time when

religion will be drowsy, or dozing, by reason of weakness. (TA.) — **مَضَى حَقَّقَةً مِنَ اللَّيْلِ** means *A period (ساعة) of the night passed*. (JK.) — And one says, **سَبَرُ اللَّيْلِ حَقَّقَاتَانِ وَسَبَرُ النَّهَارِ** [The time of] *the journeying of the night is the first part thereof and the last part thereof, and [that of] the journeying of the day is the morning, between daybreak and sunrise, and the evening, between sunset and nightfall*. (TA.) — See also the next paragraph, in two places.

حَقَّقَ, (K,) or, as in the Tekmileh, **حَقَّقَ**, (TA.) *A thing with which one strikes, or beats, such as a thong, or strap, or a ذَرَّةَ [q. v.]*. (K, TA.) [See also **مَحَقَّقَ**.] — And the former, (K,) or the latter, (JK,) *A smooth desert in which is [the kind of mirage termed] آل*: (JK, K:) so says Lth. (TA.) [See also **مَحَقَّقَ**.]

حَقَّقَ *A garment with which one makes a sign, by raising it, and waving it*. (JK.)

حَقَّقَ: see **حَقَّقَ**. — Also *A she-camel that breaks wind [often], with a sound*. (K.)

حَقَّقَ [Flopping, or flapping much;] applied to a wing. (TA.) And applied to a bird, [because of the sound of its wings,] meaning *Flying*. (TA.) — **حَقَّقَ أَرْضَ حَقَّقَةٍ** *A land in which the سَرَاب [or mirage] quivers*. (TA.) — **حَقَّقَ الْقَدَمَ** *A man broad in the fore part of the foot*: (S, K:) or *broad in the under part, or sole, of the foot*: (JK, TA:) or *having the foot light upon the ground; not heavy, nor slow*: (IAar, TA:) or *quick in step, beating the ground much with the foot so that it makes a sound of flapping to be heard by reason of the vehemence of his tread*. (Ham p. 173.) — **حَقَّقَ الْحَشَى** *A woman lank in the belly*. (S, L, K, TA.)

حَقَّقَ fem. of **حَقَّقَ** [q. v.]. — [Hence,] **الْحَقَّقَاتُ** *The anus*. (IDrd, K.)

حَقَّقَ [act. part. n. of **حَقَّقَ** in all its senses]. It is applied as an epithet to the سَرَاب [or mirage, as meaning *Quivering*]: and so **حَقَّقَ** [but with an intensive signification]. (JK.) And [the fem. pls.] **حَقَقَاتٍ** and **حَقَقَاتٍ** are used as [subst.] signifying *Banners, or standards*, [because of their fluttering]. (TA.) — Applied to a man, *Moving, or shaking, his head, or bending it [down, or nodding], when drowsy, or dozing*. (TA.) — [Hence, app.,] **رَأَيْتُ فَلَانًا حَقَّقَ الْعَيْنَ** *I saw such a one with the eye cast down, and depressed in the head [as though drowsy]*. (TA.) — **أَيَّامُ حَقَقَاتٍ** *Certain days in which the stars [in great number] became scattered* (تَنَاصَرَتْ [in the CK, erroneously, تَنَاصَرَتْ], [causing a belief that the day of judgment was at hand, (see Kur lxxxii. 2,)] in the time of Abu-l'Abbás and Aboo-Jaafar, (K, TA,) the 'Abbásees. (TA.) —

الْحَقَقَانِ is a term applied to *The place of sunrise and the place of sunset*, (AHeyth, JK, Mgh, K,) by the attribution of predominance to the latter; for **الْحَقَقَانِ**, meaning *the disappearing*, is applied to *the place of sunset*: (AHeyth, TA:) or *the horizon (أفق) of the place of sunrise and that of*

the place of sunset; (S, K;) accord. to Lth (TA) and ISk, (S, TA,) because the night and the day for the most part pass away (يُخَفِّقَانِ, so in the T and S, but in the K, erroneously, يَخْتَلِفَانِ, TA) between them, (T, TA,) or in them: (S, TA:) or *the two [opposite] extremities of the heaven and the earth*: (As, Sh, K:) or *the end of the heaven and earth*: (Khálid Ibn-Jembeh, K:) or *two vacant spaces (هَوَانٍ) next to the two [opposite] sides of the earth*: (Khálid Ibn-Jembeh, TA:) and **خَوَافِقُ السَّمَاءِ** signifies *The regions of the heaven from which issue the four [cardinal] winds*. (Khálid Ibn-Jembeh, K.) One says, **مَا بَيْنَ الْخَافِقَيْنِ مِثْلُهُ** *There is not between the place of sunrise and the place of sunset the like of him*. (TA.) And **أَلْحَقَهُ اللَّهُ بِالْخَافِقِ** and **بِالْخَوَافِقِ** [May God remove him to the place of sunset and to the four cardinal regions of the heaven or earth]. (TA.) — **خَافِقٌ** also signifies *A place void of, or unoccupied by, any one to cheer by his presence*. (TA.)

خَفِيفٌ, applied to a desert (فَلَاةٌ), *Wide*, (S, K,) in which the سَرَاب [or mirage] quivers. (S.) — Applied to a horse or mare, (JK, S, K, TA,) mostly to a female, (IDrd, TA,) and a she-camel, (IDrd, JK, K,) and a male ostrich, (IDrd, S, K,) *Quick, or swift*: (K:) or *very quick or swift*: (JK, S:) and **خَفِيفٌ**, (so in some copies of the K,) or **خَفِيفٌ**, (so in other copies of the K and in the JK and O, and so written by A'Obeid,) each correct, the ن in the former and the ي in the latter augmentative, (MF, TA,) is applied to a she-camel and a male ostrich, (JK, K,) in the former sense, as is also **خَفِيفٌ**, (JK,) or in the latter sense. (A'Obeid, K.) Accord. to some, applied to a she-camel, it signifies *Lean, or lank, in the belly; having little flesh*. (TA.) And, applied to a woman, *Long in the رُفْغَانِ [app. here meaning the two inguinal creases], slender in the bones, and wide in step*. (El-Kilábee, K.) Also, applied to a woman, *Quick and bold*; and so **خَفِيفٌ**: (TA:) or the latter, so applied, signifies *light, active, or agile, and bold*: and Sb says that the ن in it is augmentative; deriving it from **حَقَّقَ الرِّيحَ** [explained above: see 1]. (S.) — Also **دَاهِيَةٌ** [meaning either *A calamity*, or, as an epithet, *very cunning*]; (AA, K;) and so **خَفِيفٌ**; which latter occurs in a verse, variously related, applied to a child brought forth by a woman who had been in labour a whole night; (S, K;) meaning **دَاهِيَةٌ**; or, as some explain it, in this instance, meaning *imperfectly formed*; (TA;) [and is also used as a corroborative of **دَاهِيَةٌ**; for] one says **دَاهِيَةٌ خَفِيفٌ** [a great, or severe, calamity; or extremely cunning]. (S.)

خَفِيفٌ: see the next preceding paragraph, in four places. — Also, (as in some copies of the K,) or **خَفِيفٌ**, (as in other copies of the K and in the JK, and thus written by Lth,) a word imitative of *The sound of the running of horses* (JK, K) in which is a quivering, or convulsive, motion. (K.)

خَفِيقٌ: see خَفِيقٌ: and see also خَفِيقٌ.

مَخْفِقٌ *A place, (TA,) or a level land, (As, TA,) in which the سَرَاب [or mirage] quivers. (As, TA.)* [See also خَفِيقَةٌ.] — And [the pl.] مَخْفِقَاتٌ signifies *The places of setting [of stars]:* and is used as [a sing.] meaning *the place of setting of a star. (Ham p. 152.)* [See also خَفِيقٌ.]

مَخْفِقٌ *A broad sword: (JK, S, K:) or anything broad with which one strikes. (Mgh.)*

مَخْفِقَةٌ *A دُرَّة [q. v.] (JK, S, K) with which one strikes [or flogs]: (S:) or (so in the K, but in the JK "and") a whip of wood: (JK, K:) so says Lth. (TA.)*

مَخْفِقٌ *A man (T) having a fluttering, or palpitation, of the heart. (IDrd, T, K.)* — And *Possessed, bereft of reason, or insane; syn. مَجْنُونٌ: (AA, K:) fem. with ة. (AA.)*

خلق

1. خَفَا, (S, K,) aor. يَخْفُو, (S,) inf. n. خَفُو, (S, K) and خَفُو, (ISd, K,) and خَفَى, aor. يَخْفَى, inf. n. خَفَى; (S, TA;) and خَفَى, aor. يَخْفَى, inf. n. خَفَى; (Kr, TA;) said of lightning, *It flashed, gleamed, or shone, (S, K, TA,) faintly, extending sideways in the adjacent tracts of cloud: when it flashes, gleams, or shines, a little, and then ceases, not extending sideways, it is termed وَمِضٌ: and when it cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left, it is termed عَقِيقَةٌ: (S, TA:) accord. to A 'Obeyd, خَفُو signifies the extending of lightning sideways in the tracts of the sky. (TA.)* — And خَفَا, (K,) inf. n. خَفُو, (TA,) *It (a thing) appeared. (K, TA.)* [See also خَفَى, in art. خَفَى.]

خَفُوَةٌ *i. q. خَفِيَّةٌ, (K, TA, [in the CK, erroneously, خَفِيَّةٌ]) an inf. n. of خَفِيتَ as syn. with اخْتَفَيْتَ, (K* and TA in art. خَفَى, q. v.,) the و and ي being interchangeable. (TA.)*

خلق

1. خَفَى, (Mgh, Mgh, K,) aor. يَخْفَى, (Mgh, K,) inf. n. خَفَا, (Mgh, Mgh, K,) has two contr. significations: (Mgh, Mgh:) *It was, or became, unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K:) [latent; obscure;] hidden, concealed, or covered; (Mgh, Mgh;) [or unobscured; but also faint, or dim, to the sight; suppressed, or stifled, said of the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine:] and the contr., i. e. it appeared; it was, or became, apparent, open, manifest, plain, or evident; (Mgh, Mgh;) [as also استخفى: (see مُسْتَخْفٍ, below:)] or, accord. to some, the particle that connects it with its subject distinguishes one*

meaning from the other: (Mgh:) you say, خَفَى عَلَيْهِ, aor. and inf. n. as above, (S, Mgh, Mgh, TA,) *it (a thing, or an affair, Mgh) was, or became, unperceived or imperceptible, [&c., by him;] unapparent, or not apparent, [or obscure, &c., to him;] (TA;) or hidden, or concealed, from him: (Mgh, Mgh:) and خَفَى لَهُ it appeared to him; it was, or became, perceptible, apparent, open, &c., to him: [but see what follows:] (Mgh, Mgh:) whence the sayings of Mohammad, [app. the Hanafee Imām,] referring to spoils, فَخَفَى لَهُمْ أَنْ يَذْهَبُوا بِهَا وَيَكْتُمُوا أَهْلَ الشَّرْكِ, i. e. *It appeared [to them that they should go away with them, or take them away, and conceal them from the believers in a plurality of gods], and خَفَى لَهُمْ أَنْ يَخْرُجُوا إِلَى دَارِ الْإِسْلَامِ [It appeared to them that they should take them forth to the territory of El-Islām]:* but this is said only in relation to that which appears from a state of concealment or from a hidden quarter. (Mgh.) [Hence,] بَرَحَ الْخَفَاةُ *The affair, or case, became manifest: (S, K:) or the state of concealment departed, or ceased; but the former explanation is better: or, as some say, الْخَفَاةُ here signifies the secret; and the meaning is, the secret became apparent: (TA:) or, lit., the low ground became high and apparent; meaning what was concealed became revealed. (Har pp. 133-4.)* [See also art. بَرَحَ.] [And خَفَا عَلَى means *Covertly, secretly, privately, stealthily, or clandestinely. (See also what follows.)*] — خَفِيتَ لَهُ, aor. خَفَى, (K,) inf. n. خَفِيَّةٌ, (K,) the ي and و being interchangeable, (TA,) signifies اخْتَفَيْتَ [i. e. *I made myself unapparent to him, lurked, or lay hid or in ambush, for him; cloaked, or disguised, myself to him; hid, or concealed, myself from him:*] (K:) [for] اخْتَفَى signifies *he hid, or concealed, himself, (Fr,* El-Fārūbī, JK,* Mgh, K,) from him; (TA;) as also استخفى, (Fr,* JK,* Mgh, K,) and اخفى, (IAar, K,) and اخفى also is syn. with اخْتَفَى [in this sense]: (Z, TA:) or you say, اخْتَفَيْتَ مِنْكَ, meaning *I hid, or concealed, myself from thee; but not اخْتَفَيْتَ: (IKt, Th, S, Mgh:) or اخفى in the sense of خَفَى is not of high authority, nor is it disallowed, (Az, Mgh, TA,) but استخفى is more usual. (Az, TA.)* You say, خَفَيْتُ وَفَعَلْتُهُ خَفِيَّةً [I did it covertly, secretly, privately, stealthily, or clandestinely]. (Mgh) And قَتَلَ خَفِيَّةً [He was slain covertly, secretly, &c.]. (JK.) And يَأْكُلُهُ خَفُوَةً [lit. *He eats it covertly, &c.,] means he steals it. (K.)* In the saying in the Kur [vii. 53], ادْعُو رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً, the meaning [of the last word] is, *Submissively, devoting yourselves to his service: or, accord. to Zj, adhering to his service in your minds: or, accord. to Th, celebrating Him in your minds: or, accord. to Lh, in quietness, and stillness: (TA:) or secretly; and so in the similar passage in the Kur vi. 63. (Jel, and so Bd on this latter passage.)* خَفِيَّةٌ is from الصَّوْتُ [explained below in this paragraph]: (JK:) the intrans. v. whereof is اخفى [signifying *It (the voice) was, or became, suppressed, or stifled; or***

low, faint, gentle, or soft; like خَفَى, which is more common. (Lth, TA.) — خَفَاهُ, aor. يَخْفِيهِ, (JK, S, Mgh, K,) inf. n. خَفَى (JK, Mgh, K) and خَفَى, (K,) also has two contr. significations: (S, Mgh, TA:) *He made it perceptible, apparent, open, manifest, plain, or evident: (JK, S, Mgh, K:) and he hid, or concealed, or covered, it; (S, Mgh, K; [in this latter sense, erroneously written in the CK خَفَاهُ;]) as also اخفاهُ: (S, K:) or, accord. to some, this latter has the latter meaning; and the former verb has [only] the former meaning: but accord. to others, the reverse is the case: (Mgh:) or, accord. to Abou-'Alee El-Kālee, the former verb has the former meaning only; and the latter verb has both meanings: (IB, TA:) the latter is also explained as signifying *he removed its خَفَاة, i. e. its covering: (TA:) and the former, as meaning he made it to come forth from a state of concealment: (JK:) and he drew it forth; (K;) as also اخفاهُ. (S, Mgh, K.)* One says, خَفَى الْبَطَرُ الْفَارَّ, *The rain made the rats, or mice, to come forth from their holes. (S.)* It is said in the Kur [xx. 15], إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ, *I am almost making it to appear: (JK, TA:) and the latter, I am almost removing that which conceals it: (S, IJ, TA:) or I almost conceal it: (JK, TA:) or, as Ubel reads it, I almost conceal it from Myself: and Fr says [that the meaning is], I almost conceal it from Myself, and how then should I acquaint you therewith? (TA.)* And it is said in a trad. respecting the flight [from Mekkeh], اخفى عَنَّا خَبْرَكَ [written without the vowel-signs, so that it may be اخفى or اخفى,] i. e. *Conceal thou thine information from such as may ask thee respecting us. (TA.)* And in another trad., كَانَ يَخْفَى صَوْتُهُ بِأَبْنٍ, thus with fet-h to the ي, meaning *He used to make his voice perceptible [or audible, with moaning]. (TA.)* And you say, اخْفَيْتُ الصَّوْتُ, [meaning *I suppressed, or stifled, the voice; or made it low, faint, gentle, or soft. (Lth, JK, TA.)*] [And اخفى الكلامَ *He uttered speech, or the speech, in a low, faint, gentle, or soft, tone; he spoke in a low, faint, gentle, or soft, manner; lit. he made speech, or the speech, to be low, &c.]* — خَفَى, aor. يَخْفَى; and خَفَى, aor. يَخْفَى; inf. n. of each خَفَى; said of lightning: see خَفَا, in art. خَفُو.*

4, as an intrans. v.: see 1, in the former half of the paragraph, near the middle. — As a trans. v.: see 1, in seven places, in the latter half of the paragraph.

5: see 1, in the former half of the paragraph, near the middle.

8, as an intrans. v.: see 1, in four places. — اخْتَفَى, said of a man, [if it be not a mistranscription for اخْتَفَى, like دَمَهُ,] signifies also *He was slain covertly, secretly, or clandestinely. (JK.)* — As a trans. v.: see 1. — You say also اخفى مَيِّتًا *He drew forth a dead body*

from the grave, to steal the grave-clothes. (TA.) — And اختفى البئر *He dug, or cleared out, the well.* (Mgh.) — And اختفى دمه *He slew him without its being known.* (K.)

10: see 1. in four places, in the former half of the paragraph.

خَفَا [more properly written خَفِيَ] *A thing that is unperceived or imperceptible, [or hardly perceived or perceptible,] unapparent, or not apparent; [latent; obscure; &c.; (see 1, first sentence;)]* (JK, K;) as also خَافِيَةٌ and خَافٍ [for شَيْءٌ خَافٍ, the explanation in the JK]. (K.) [See also خَفَا.]

خَفِيَ الْبَطْنُ *A man lank in the belly.* (IAar, TA.)

خَفَا inf. n. of خَفِيَ. (Mgh, Msh, K.) — Also *A thing that is unperceived or imperceptible [&c. (see خَفَا)] by one; unapparent, or not apparent. [latent, or obscure,] to one; or hidden, or concealed, from one.* (TA.) *A secret:* so, accord. to some, in the phrase بَرَجَ الْخَفَاءُ mentioned above: see 1, in the former half of the paragraph. (TA.) And [in the same phrase, accord. to some,] *Low, or depressed, ground.* (TA.)

خَفَا *A [garment of the kind called] رِدَاءٌ, which a woman wears over her other clothes:* (Lth, JK;) or a [garment of the kind called] كِنَاءٌ: (S, K;) and any covering of a thing, (Lth, JK,*) whatever it be with which one covers a thing, such as a كِساء and the like: (Lth:) pl. أَخْفِيَةٌ. (Lth, JK, S, K.) — [Hence,] أَخْفِيَةُ الثَّوَرِ *The calyxes of flowers:* (K:) sing. as above. (TA.) — And أَخْفِيَةُ الْكِرَامِ *[The coverings of drowsiness; meaning] the eyes.* (K.)

خَفِيَ i. q. خَافٍ; (S, K;) applied to a thing; (S;) i. e. *Unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent;* (K;) [latent; obscure; hidden, or concealed; or unobscured; but also faint, or dim, to the sight; suppressed, or stifled, applied to the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recoudite, occult, or covert; and secret, private, or clandestine: see 1, first sentence:] pl. خَفَايَا. (S.) [You say نَجْمٌ خَفِيٌّ *A dim star or asterism.* And مَكَانٌ خَفِيٌّ *An obscure, or a concealed, place.* And صَوْتُ خَفِيٍّ *A low, faint, gentle, or soft, voice or sound.*] And امْرَأَةٌ خَفِيَّةُ الصَّوْتِ *A woman having a low, faint, gentle, or soft, voice.* (TA in art. خَفَضَ.) And خَفِيَّةُ التَّوْنِ i. q. الْخَفِيفَةُ [q. v.]. (K.) And some of the Arabs say, (Yaqkoob, S,) إِذَا حَسَنَ مِنَ الْمَرْأَةِ خَفِيَّاهَا حَسَنَ سَائِرُهَا, meaning [When] the voice and the foot-mark of the woman [are good, or pleasing, the rest, or the whole, of what pertains to her is good, or pleasing]: (Yaqkoob, JK, S, K;) for when her voice is soft, or gentle, this indicates her being bashful, or shy; and when her foot-marks are near together, and firmly impressed, they indicate that she has [large] but-

tocks and haunches. (Yaqkoob, S.) One says also, لَقِيتُهُ خَفِيًّا *I met him covertly, secretly, privately, or clandestinely.* (TA.) [And مَشَى مَشْيَةً خَفِيَّةً *He walked with a soft, or stealthy, gait.*] — Also One who secludes himself from [other] men; whose place is concealed from them. (TA.)

خَفِيَّةٌ *A well:* (S, K;) or a deep well; because its water is not perceived, or not apparent: (TA:) or a well of ancient times, that has become filled up and then dug again: (JK, TA:) or any well that has been dug and then left until it has become filled up, then dug again, and cleared out: (ISK, S;) [opposed to بَدِيٌّ:] accord. to A'Obeyd, it is so called because it is made to appear: (S;) pl. خَفَايَا and خَفِيَّاتٌ. (JK, TA.) — And *A tangled, or luxuriant, or dense, thicket,* (JK, K, TA,) which the lion takes as his covert: (JK, TA:) or خَفِيَّةٌ is the name of a certain place frequented by lions; (S, IB;) and is properly imperfectly decl., so that you say *أَسْوَدَ خَفِيَّةً*; but it may be perfectly decl. in poetry. (IB.) — Also *A slight taint, or infection, or a touch, or stroke, of insanity:* so in the phrase *بِهِ خَفِيَّةٌ* *In him is a slight taint, &c., of insanity.* (Ibn-Menádhir, S, K,*)

خَفَا: see خَفِيَ — and see also خَفَا. — خَافٍ: see خَفِيَ — and see also خَفَا. — الخَافِي *The jinn, or genii;* (Aq, Lh, JK, S, K;) because they conceal themselves from the eyes [of men]; (TA;) as also الخَافِيَّةُ (JK, K) and الخَافِيَّةُ: (K;) or this last signifies *what conceals itself in the body, of the jinn, or genii:* (Ibn-Menádhir, S;) the pl. (of the first, Lh, JK, [and of the second and third also accord. to analogy,]) is خَافُونَ; (Lh, JK, K;) [and of the first, خَافُونَ also, like قَاضُونَ; for] the bare piece of ground amid herbage is said, in a trad., to be مَضَلَّى الخَافِينَ, i. e. *[The praying-place] of the jinn, or genii.* (TA.) The first (الخَافِي) also signifies *Manhind;* thus bearing two contr. [or rather opposite] meanings. (TA.) And one says, خَالَفَهُ مَا أَدْرَى أَيَّ خَافِيَةٍ هُوَ (K and TA voce خَالَفَ, q. v.) or خَافِيَةٍ (CK ibid.) *I know not what one of mankind he is.* (K ibid.) — أَرْضٌ خَافِيَةٌ [and أَرْضٌ خَافِيَةٍ, the latter word in the former case being an epithet, fem. of خَافٍ, and in the latter case a subst., or an epithet in which the quality of a subst. is predominant,] *A land in which are jinn, or genii.* (K.) — خَافِي الْغُرَابِ: see the last sentence but one in the next paragraph.

خَافِيَةٌ contr. of غَلَبِيَّةٌ [app. meaning that it signifies *A state of being unapparent or not apparent, covert, secret, private, or clandestine:* though explained in the TK (followed by Freytag) as an epithet applied to a man, meaning *whose actions are always covert*]. (K.) — See also خَفَا. — And see خَافٍ, in four places. — Also One, i. e. *a single feather, of the feathers called الخَوَافِي:* (TA:) الخَوَافِي signifies *the feathers below the ten that are in the fore part of the wing:* (Aq, S;) or *certain feathers that are concealed when the bird contracts its wing:* (K:)

or the four feathers that are [next] after those called المَنَاجِبُ, (Lh, K,*) and next before those called الأَبَاهِرُ: (S in art. يَهْر, and L in art. نَكَب:) or seven feathers in the wing, after the seven foremost: (K,*) TA:) but the people [generally] mention them as four: or they are the small feathers in the wing of a bird. (TA.) خَنْجَرٌ خَافِيَةٌ *[A dagger like the خَافِيَة of the vulture],* occurring in a trad., means *a small dagger.* (TA.) One says also خَافِيَةُ الْغُرَابِ *[The feather of the crow]:* and the pl. is [sometimes expressed by using the coll. gen. n., saying] خَافِيُ الْغُرَابِ. (JK.) — خَافِيُ الْخَوَافِي also signifies *The palm-branches [next] below the قَلْبَة [which latter are the branches that grow forth from the heart of the tree]:* (S, TA:) thus called in the dial. of Nejd: (TA:) in the dial. of El-Hijáz called الْعَوَافِينُ. (S, TA.)

خَافٍ: see خَافِيَةٌ.

مُخْتَفٍ *A rifler of graves:* (JK, S, Msh, K;) because he extracts the grave-clothes; (S, Msh, TA;) or because he steals covertly: a word of the dial. of the people of El-Medcneh: fem. مُخْتَفِيَةٌ. (TA.)

مُتَخَفٍ *Hiding, or concealing, himself:* and accord. to Akh, *appearing:* in both of which senses it is said to be used in the words of the Kur [xiii. 11], مُتَخَفٍ بِاللَّيْلِ وَنَارٍ بِالنَّهَارِ *[Hiding himself by night, and appearing by day: or appearing by night, and hiding himself by day: see art. سَرَب.]* (TA.) — الْيَدُ الْمُتَخَفِيَّةُ *The hand of the thief, and of the rifler of graves:* opposed to الْيَدُ الْمُسْتَعْلِيَّةُ, which is the hand of him who takes by force, and of the plunderer, and the like: the Sunneh ordains that the former shall be cut off [except in certain cases], but not the latter. (TA.)

خل

1. خَلَّ نَحْمُهُ, aor. ʿ, (Ks, S, K, TA, in the CK;) [irreg. in the case of an intrans. v. of this class, unless the verb be of the measure فَعَّلَ,] and ʿ, (K,) [agreeably with general rule,] inf. n. خَلٌّ and خُلُولٌ; (Ks, S, K;) and ʿ, (Sgh, K;) *His flesh became little, or scanty;* (Ks, S;) or *his flesh decreased, diminished, or wasted:* (K:) *he became lean, or spare.* (Ks, S, K.) [But it seems, from what follows, that the verb may be of the measure فَعَّلَ, aor. ʿ; as well as of the measure فَعَّلَ, aor. ʿ; or perhaps of the measures فَعَّلَ and فَعَّلَ and فَعَّلَ, so that the aor. may be regularly ʿ and ʿ and ʿ.] — You say also خَلَّلْتُ مِنْ كَذَا *I missed such a thing.* (JK.) And خَلَّ الْبَعِيرُ مِنَ الرَّبِيعِ *The camel missed the [herbage called] رَبِيع, and became lean in consequence thereof.* (JK, Ibn-'Abbád, TA.) — And أَخْلَّ ʿ, (JK, S, K,) inf. n. خَلٌّ; (TA;) and أَخْلَّ ʿ, (JK, Msh, TA,) or أَخْلَّ ʿ, (K,) and أَخْلَّ ʿ, (S, TA;) and أَخْلَّ ʿ, (MA, KL;) said of a man, (JK, S, Msh,) *He was, or became, poor, or in want or need.* (JK, S, MA, KL, Msh, K,

TA.) = خَلَّ الشَّيْءَ (K.) aor. ², inf. n. خَلَّ, (TA.) He, or it, perforated the thing; transpierced it, or pierced it through; as also ¹ تَخَلَّلَهُ: (K.) so in the M. (TA.) You say, خَلَّلْتُ الشَّيْءَ, aor. ², I transpierced, or transpierced, the thing with the [pin called] خَلَل. (JK.) [And خَلَّ اللَّحْمَ He skewered the flesh-meat.] And خَلَّلْتُهُ بِالرُّمَحِ I pierced him with the spear. (JK.) And اخْتَلَّ بِالرُّمَحِ He transpierced him, or transpierced him, with the spear; (T, M, K, TA;) and so بِالسَّهْمِ with the arrow: (S;) or the former signifies he pierced him with the spear and transpierced his heart: (TA;) accord. to AZ, الإِخْتِلَالُ relates to the heart and the liver. (M in art. نَظَرُ.) And يَخْتَلُّ السُّورُ ¹ يَخْتَلُّ [The bull pierces the dog with his horn]. (JK. [It is there vaguely indicated that ¹ خَلَّةٌ signifies The act, or perhaps the effect, of a bull's piercing a dog with his horn.]) And خَلَّلْتُهُ بِالرُّمَحِ He pierced him time after time with the spear. (M, K.) — And خَلَّ الْفَصِيلَ, (K.) inf. n. خَلَّ, (TA.) He slit the tongue of the young camel, and inserted into it a wooden pin called خَلَل, in order that he might not suck: (K;) or [simply] he slit the tongue of the young camel, in order that he might not be able to suck [any longer], so that he became lean; as also خَلَّ لِسَانَ الْفَصِيلِ (S;) or الخَلُّ signifies the fixing a خَلَل above the nose of the young camel, to prevent his sucking. (TA in art. لَهِجُ.) — And خَلَّ, (T, Mgh, Mgh, K, TA,) aor. ², inf. n. خَلَّ, (S, Mgh, TA,) namely, a thing, (TA,) a garment, (T, TA,) a [garment such as is called] كِسَاءٌ (S, K, TA) or رِدَاءٌ (Mgh, Mgh) &c., (TA,) and a [tent such as is called] خَبَاءٌ (S, TA,) He pinned it with the [pin called] خَلَل; (T, TA;) he conjoined (Mgh, Mgh, TA) its two edges, (Mgh, Mgh,) or its edges, (TA,) or he fastened it, (K,) with a خَلَل: (S, Mgh, Mgh, K, TA;) and ¹ خَلَّلَهُ has a similar, but intensive, signification. (Mgh) A poet says,

* سَمِعْنَ بِمَوْتِهِ فَظَهَرْنَ نَوْحًا
* قِيَامًا مَا يُخَلُّ لَبَنٌ عَوْدُ

meaning, ¹ لَا يُخَلُّ لَبَنٌ ثَوْبٌ بَعْدُ [i. e. They (the women) heard of his death, and appeared, wailing, standing; no garment of theirs having its edges fastened together with a pointed piece of wood]. (TA.) = خَلَّ الْإِبِلَ, (K.) aor. ², inf. n. خَلَّ, (TA.) He removed, transferred, or shifted, the camels to what is termed خَلَّة [after they had been pasturing upon خَمِص]; as also ¹ اخْتَلَّ: (K;) or the latter signifies he pastured them upon خَلَّة. (S.) = خَلَّ, (Lh, S, K,) [aor. ²,] inf. n. خَلَّ, (TA,) is also syn. with خَمَصَ [He particularized, or specified]; (Lh, S, K;) contr. of عَمَرَ; (K;) and so ¹ خَلَّلَ: (JK, S, TA;) thus in the phrase, عَمَّرَ فِي دُعَانِهِ وَخَلَّلَ (S, TA) and وَخَلَّلَ (JK, S, TA) [He included, or compre-

hended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things].

2. خَلَّلَ أُسْنَانَهُ, inf. n. تَخْلِيلُ, [He picked his teeth;] he extracted the remains of food between his teeth with a خَلَل [or toothpick]; (Mgh, K,) in which latter the pass. form of the verb is mentioned; and so ¹ تَخَلَّلَ, alone; (T, S, O, TA;) but accord. to the K, you say, تَخَلَّلَهُ [he extracted it], meaning the remains of food between the teeth. (TA.) — خَلَّلَ الشَّعْرَ بِالْمِشْطِ [He separated the hair with the comb; he combed the hair]. (Mgh voce تَشْرِيبُ.) — خَلَّلَ بَحْمَتَهُ, (S, Mgh, K,) and أَصَابَعَهُ, (S, K,) inf. n. as above, (S,) He made the water to flow into the interstices of his beard, (Mgh, K,) and of his fingers or toes, (K,) in the ablution termed وَضُو; (S, TA;) and ¹ تَخَلَّلَ, alone, signifies the same. (S.) It (the former) is as though it were taken from تَخَلَّلْتُ الْقَوْمَ meaning "I entered amid the breaks, or interspaces, of the people." (Mgh.) Hence the trad., خَلَّلُوا أَصَابِعَهُمْ لَا تَخَلَّلَهَا نَارٌ قَلِيلٌ خَلَّلُوا أَصَابِعَهُمْ لَا تَخَلَّلَهَا نَارٌ قَلِيلٌ [Make ye the water to flow into the interstices of your fingers or toes, lest fire that shall spare little be made to flow into their interstices]. (TA.) — خَلَّلَهُ كَلَسًا [or كَلَسَ, i. e. quick lime, &c.,] into the interstices of its (a building's) stones. (TA in art. كَلَسُ.) — خَلَّلَ الْبَطِيخَ, and خَلَّلَ الْقَيْئَةَ, inf. n. as above, He investigated the state of the cucumbers, and the melons, or water-melons, so as to see every one that had not grown, and put another in its place. (AA, TA.) — See also 1, in the latter half of the paragraph. = And see 1 again, last sentence. =

خَلَّلَ, inf. n. تَخْلِيلُ, said of wine and of other beverages, It became acid, or sour; and spoiled: (K;) or, said of شَرَابٍ [i. e. wine and the like], (Mgh,) or of نَبِيذٍ [i. e. must and the like], (Mgh,) or of expressed juice, (K,) it became vinegar; (Mgh, Mgh, K;) as also ¹ اخْتَلَّ; (Lh, K;) but this is disallowed by Az; (TA;) and ¹ تَخَلَّلَ; but this is of the language of the lawyers; (Mgh;) or, said of نَبِيذٍ, this last signifies it was made into vinegar: (Mgh;) or خَلَّلَ, said of شَرَابٍ, signifies it spoiled, (JK, T,) and became vinegar. (T.) = تَخْلِيلُ also signifies The making vinegar; (S;) and so ¹ اخْتِلَالُ; (K;) i. e. of the expressed juice of grapes and of dates. (TA.) You say, خَلَّلَ الْخَمْرَ, (K,) or الشَّرَابَ, (Mgh,) or التَّبِيذَ, inf. n. as above, (Mgh,) the verb being trans. as well as intrans., (Mgh, Mgh, K,) and تَخَلَّلَ ¹ التَّبِيذَ, (TA,) He made the wine, or beverage, or must or the like, into vinegar. (Mgh, Mgh, K, TA.) = And خَلَّلَ الْبُسْرَ He put the full-grown unripe dates in the sun, and then sprinkled them (نَضَحَهُ, in some copies of the K, نَضَحَهُ,) with vinegar, and placed them in a jar: (K;) so in the M: and in like manner, other things than بُسْر; as cucumbers, and cabbage, and بَازُجَان [q. v.], and onions. (TA.)

[Accord. to modern usage, the verb signifies He pickled.]

3. خَلَّلَ, (JK, Mgh, K,) inf. n. مَخَالَةٌ and خَلَلٌ (JK, S, K) and [quasi-inf. n.] ¹ خَلَّةٌ, (JK,) He acted, or associated, with him as a friend, or as a true, or sincere, friend. (JK, S, Mgh, K.) خَلَّلَ, in the K, is said to mean [Wherein shall be no buying or selling] nor mutual befriending: or [and no friends, or true friends, for], as some say, خَلَلٌ is here pl. of ¹ خَلَّةٌ, like as خَلَلٌ is pl. of خَلَّةٌ. (TA.)

4. أَخَلَّ and أَخَلَّ بِهِ: see 1, near the beginning. — أَخَلَّ بِهِ He (a man) fell, or stopped, short in it; fell short of accomplishing it; fell short of doing what was requisite, or due, or what he ought to have done, in it, or with respect to it; or flagged, or was remiss, in it; namely, a thing; syn. قَصَرَ فِيهِ; (Mgh;) as, for instance, in belief, and in confession thereof, and in works: (Kah and Bd in ii. 2:) he left it, neglected it, omitted it; or left it undone: (Har p. 402:) or i. q. أَجَفَّ بِهِ [app. as meaning he was near to falling short of accomplishing it, or of doing what was requisite in it; or was near to being remiss in it]; namely, a thing. (K.) — He failed of fulfilling his compact with him, or his promise to him. (K.) — He became absent, or he absented himself, from it; he left, abandoned, or quitted, it; namely, a place &c. (K.) You say, أَخَلَّ بِمَرْكَزِهِ He (a man, S, or a horseman, Mgh) left, abandoned, or quitted, his station (S, Mgh) which the commander had appointed him. (Mgh.) And أَخَلَّ بِهِمْ He became absent, or he absented himself, from them. (JK.) — أَخَلَّ الْوَالِي بِالشُّغُورِ The prefect made the frontiers to be kept by a small body of troops. (K.) — أَخَلَّ إِلَيْهِ: see 8. — أَخَلَّهُ He made him, or caused him, to want, or be in need. (JK, S, K.) You say, مَا أَخَلَّكَ إِلَى هَذَا What has made thee, or caused thee, to want, or be in need of, this? (S.) And مَا أَخَلَّكَ اللَّهُ إِلَيْهِ What has God made thee, or caused thee, to want, or be in need of? (Lh, K.) — أَخَلَّ الْإِبِلَ: see 1, near the end of the paragraph. = اخْتَلَّ, (K,) inf. n. إِخْلَالٌ, (TA,) Their camels pastured upon what is termed خَلَّة. (K.) — Hence, أَخَلَّ said of a man signifies ¹ أَخَذَ مِنْ قُبُلٍ [i. e. He took frontways]: opposed to أَحْمَضَ [and حَمِضَ, q. v.], meaning أَخَذَ مِنْ دُبُرٍ. (TA.) = اخْتَلَّتِ النَّخْلَةُ The palm-tree produced bad fruit. (A'Obeyd, JK, S, K.) — And The palm-tree produced dates such as are termed خَلَل: [like أَبْلَحَتْ from بَنَحَ:] thus it bears two contr. significations. (K.)

5. تَخَلَّلَ [primarily signifies It entered, or penetrated, or passed through, the خَلَل, i. e. interstices, &c., of a thing]. You say, تَخَلَّلْتُ الْقَوْمَ I entered amid the breaks, or interspaces, of the people. (S, M, Mgh, K.) And تَخَلَّلُوا [They went through the midst of the houses]. (S in art. جَوَسُ.) And تَخَلَّلَ الرَّمْلَ He passed through the sands. (Az, TA.) And تَخَلَّلَ الْقَلْبَ

† [It penetrated the heart]; said of admonition. (TA in art. *بهر*.) And *تخلل الشيء* The thing [i. e. anything] went, or passed, through. (JK, S, K.) — [Hence, It intervened; said of a time &c. And hence the phrase *من غير تخلل* Without interruption.] — And *تخلل المطر* The rain was confined to a particular place, or to particular places; was not general. (S, K.) — See also 1, in two places, in the former half of the paragraph. — *تخلل الرطب* He sought out the fresh ripe dates in the interstices of the roots of the branches (M, K) after the cutting off of the racemes of fruit. (M.) And *تخلل النخلة* He picked the dates that were among the roots of the branches of the palm-tree; as also *تخللها*. (AHn, TA.) — For other significations, see 2, in four places.

8. *تخلل* [said of several persons] The being friendly, one with another. (KL.) [You say, *تخللوا* They acted together, or associated, as friends, or as true friends.]

8. *اختل* [primarily signifies] It had interstices, breaks, chinks, or the like. (MA. [See *خلل*].) — [And hence,] It was, or became, shaly, loose, lax, uncompact, disordered, unsound, corrupt, (Msb.) faulty, or defective, (KL, Msb.) [and weak, or infirm, (see *خلل* and *مختل*)] said of a thing or an affair; (KL;) it became altered for the worse. (Msb.) [You say, *اختل مزاجه* His constitution, or temperament, became in a corrupt or disordered state. And *اختل* alone He was, or became, disordered in temper; (see *تخبط*;) but this seems to be from the same verb said of a camel; (see *اختلت الإبل*, below;) for the camel becomes disordered in his stomach by pasturing long upon *خلّة*, without shifting to *خمس*. And *اختل عقله* His mind, or intellect, was, or became, unsound, or disordered.] And *اختل أمره* [His affair, or state, was, or became, unsound, corrupt, or disordered]; (S, voce *اضطرب*;) i. e. *وقع فيه الخلل*. (JM.) — He was, or became, lean, meagre, or emaciated; (KL;) and so *اختل جنبه*. (S.) See 1, first sentence. — See also *خل* as syn. with *أخل* or *أخل* &c., near the beginning of the first paragraph. [Hence,] *اختل إليه* He wanted it, or needed it; (S, Msb, K;) namely, a thing; (S, Msb;) as also *أخل إليه*: (TA:) whence the saying of Ibn-Mes'ood, *عَلَيْكُمْ بِالْعِلْمِ فَإِنْ أَحْدَكُمْ لَا يَدْرِي مَتَى يَخْتَلُ إِلَيْهِ* [Keep ye to the pursuit of knowledge, or science; for any one of you knows not, or will not know, when it will be wanted, or needed]; i. e., when men will want, or need, that [knowledge] which he possesses. (S.) You say also, *أختل إلى فلان* Such a one was wanted, or needed. (JK.) — See also 3, in two places. — *اختل بالرمح*, and *بالسيف*: and *يختل الثور الكلب بقرونه*: see 1, in the former half of the paragraph. — *اختل* also signifies He served together. (KL.) — *أختل* said of herbage: see *خلّة*, near the end of the paragraph. — *اختل* *المكان* The place had in it *خلّة* [q. v.]. (MA.)

— And *اختلت الإبل* The camels were confined in [pasturage such as is termed] *خلّة*. (K.)

R. Q. 1. *خلخلها* He attired her with the *خلخال* [or anklet, or pair of anklets]. (TA.) — *خلخل العظم* He took the flesh that was upon the bone. (K.)

R. Q. 2. *تخلخلت* She attired herself with the *خلخال* [or anklet, or pair of anklets]. (K.) — *تخلخل* It (a garment, or piece of cloth,) was, or became, old, and worn out. (JK.)

خل a word of well-known meaning, (S, Msb.) Vinegar; i. e. expressed juice of grapes (JK, Mgh, K) and of dates (JK) &c. (K) that has become acid, or sour: (JK, Mgh, K:) so called because its sweet flavour has become altered for the worse (*اختل*): (Msb:) a genuine Arabic word: (IDrd, K:) the best is that of wine: it is composed of two constituents (K) of subtle natures, (TA,) hot and cold, (K,) the cold being predominant: (TA:) and is good for the stomach; and for the gums, (K,) which it strengthens, when one rinses the mouth with it; (TA;) and for foul ulcers or sores; and for the itch; and for the bite, or sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears: (K: [various other properties &c. are assigned to it in the TA:] *خلّة* signifies somewhat (lit. a portion) thereof; [being the n. un.]; (Abou-Ziyád, K;) or it may be a dial. var. thereof, like as *خمرة* is [said by some to be] of *خمير*: (Abou-Ziyád, TA:) see also *خلّة*: the pl. is *خلول* [meaning sorts, or kinds, of vinegar]. (Msb.) It is said in a trad., *نعم الإدام الخل* [Excellent, or most excellent, is the seasoning, vinegar!]. (TA.) — [Hence,] *أمر الخل* [The mother of vinegar; meaning] nine. (JK, TA.) — [Hence also the saying,] *مَا فَلَانُ بِخَلٍّ وَلَا خَمِيرٍ*, (A'Obeyd, JK, S,) or *خَمِيرٍ وَلَا خَلٍّ*, (K,) or *عَنْدَ مَا فَلَانٍ خَلٌّ وَلَا خَمِيرٌ*, (S in art. *خمر*.) Such a one, or he, possesses neither good nor evil: (A'Obeyd, JK, S, K:) [or neither evil nor good: for] AA says that some of the Arabs make *الخمير* to be good, and *الخل* to be evil; [and thus the latter is explained in one place, in this art., in the K;] and some of them make *الخمير* to be evil, and *الخل* to be good. (Har p. 153.) = I. q. *خمس* [i. e. A kind of plants in which is saltiness: or salt and bitter plants: or salt, or sour, plants or trees: &c.: opposed to *خلّة*]. (K.) A poet says,

لَيْسَتْ مِنَ الْخَلِّ وَلَا الْخِمَاطِ

[She is not, or they are not, of the plants or trees called *خل*, nor of the kind called *خِمَاط* (pl. of *خِمِط*)]. (TA.) — A road in sands: (S:) or a road passing through sands: or a road between two tracts of sand: (K:) or a road passing through heaped-up sands: (JK, K:) masc. and fem. [like *طريق*]: (S, K:) pl. [of pauc.] *أخلل* and [of mult.] *خلال*. (K.) One says *خل حية*

[A serpent of a road in sands, &c.]; like as one says *ألقى صريرة*. (S.) — An oblong tract of sand. (Ham p. 709.) — A vein in the neck (JK, K) and in the back, (K,) communicating with the head. (JK, TA.) — A slit, or rent, in a garment, or piece of cloth. (K.) — An old and worn-out garment, or piece of cloth, (JK, S, K, TA,) in which are streaks: (TA:) [or so *ثوب خل*] and *خلخل* and *خلخال*, applied to a garment, or piece of cloth, (JK, K,) signify old and worn out, (JK,) or thin, (K,) like *هليل* and *هليل*. (TA.) — A bird having no feathers: (JK:) or having few feathers. (K.) — A man (JK, S) lean, meagre, or emaciated; (JK, S, K;) as also *خليل* (K) [a meaning said in the TA to be tropical] and *مخلول* and *مختل*: (TA:) or light in body: (IDrd, TA:) and [the fem.] *خلّة*, applied to a woman, light (K, TA) in body, lean, or spare: (TA:) the pl. of *خل* is *خلول*. (JK.) Also *Fat*: thus bearing two contr. significations: (K:) and so *مخلول*. (TA.) It is applied to a man and a camel. (TA.) Accord. to the K, it also signifies A [young camel such as is termed] *فصيل*: (TA:) but it means such as is lean, or emaciated; (TA;) and so *مخلول*, applied to a *فصيل* as an epithet, for a reason mentioned above, in an explanation of the phrase *الْفَصِيلُ*. (S, TA.) — Also i. q. *ابن مخاض* [i. e. A male camel in his second year]; (JK, K;) and so *خلّة*; which is also applied to the female: (As, S, K:) and i. q. *ابن لبون* [i. e. a male camel in, or entering upon, his third year]; and in like manner *خلّة* is applied to the female; (JK;) or, as in the M, to a she-camel; (TA;) and, as some say, (JK,) a large she-camel: (JK, TA:) and *ابن* *اللبون* signifies the same as *ابن اللبون* (T in art. *بنى*) or *ابن مخاض* [or *ابن المخاض*]. (TA in that art.) You say, *أتأخّر بقرص كأنه قرص*, (S, TA,) or *كأنه خفّ خلة*, (JK,) [They brought them a round cake of bread as though it were the foot of a camel in its second, or third, year,] meaning small. (JK. [In the TA, meaning *سمنية* (i. e. *fat*); but this seems to be a mis-transcription.]) = A cautery. (TA.)

خل: see *خليل*, in two places.

خل: see *خلّة*, in two places: — and see *خليل*, in four places.

خلّة A road between two roads. (TA.) — A hole, perforation, or bore, that penetrates, or passes through, a thing, and is small: or, in a general sense: (K:) or a gap, or breach, in a booth of reeds or cunes. (T, TA.) [See also *خلل*.] — [And hence,] The gap that is left by a person who has died: (As, T, S, TA:) or the place, of a man, that is left vacant after his death. (K.) One says, of him who has lost a person by death, *اللهم أخلف على أهله بخير وأسدّد خلّته*, i. e. [O God, supply to his family, with that which is good, the place of him whom they have lost,] and fill up the gap which he has left by his death. (As, T, S, TA.) — And The interval, or inter-

vening space, between the piercer, or thruster, and the pierced, or thrust: whence the saying, رَقَعَ خَلَّةَ الْفَارِسِ, explained in art. رَقَعَ. (O and K and TA in that art.) — [Hence also,] *Want*, or a want: poverty; (S, Mgh, K;) need, straitness, or difficulty. (Lh, K.) One says, بِهِ خَلَّةٌ شَدِيدَةٌ *He has pressing, or severe, need or straitness or difficulty.* (Lh, TA.) And سَدَّ اللَّهُ خَلَّتَهُ *May God supply his want.* (TA.) And it is said in a prov., الْخَلَّةُ تَدْعُو إِلَى السَّلَةِ *Want invites to theft.* (K,* TA.) = *I. q.* خَلَّةٌ; (JK, S, Mgh, Mgh, K;) both signify *A property, quality, nature, or disposition: and a habit, or custom:* (KL, PS, TK;) [and app. also *a practice, or an action:*] in a man: (TA: [see the latter word:]) pl. خَلَلٌ (JK, Mgh, Mgh, K.) One says, فَلَانٌ خَلَلٌ *[Such a one, his nature, or disposition, is good].* (IDrd, TA.) And hence, خَيْرُ خَلَلٍ *The best of the habits, or customs, of the faster is the use of the tooth-stick.* (Mgh.) — See also خَلَّةٌ. = *An isolated tract of sand,* (Fr, K,) *separate from other sands.* (Fr, TA.) — And *i. q.* هَضْبَةٌ [which signifies *An elevated tract of sand: but more commonly a hill; or a spreading mountain; &c.*]. (JK, TA.) = *Wine,* (K,) in a general sense: (TA:) or *acid, or sour, wine:* (S, K:) or *wine altered for the worse,* (K, TA,) in *flavour,* (TA,) *without acidity, or sourness:* (K, TA:) pl. [or coll. gen. n.] خَلَلٌ. (K.) — See also خَلٌّ, first sentence. — And see this last word near the end of the paragraph, in four places.

خَلَّةٌ an inf. n. [or rather quasi-inf. n.] of خَلَّاهُ q. v.: (JK:) *True, or sincere, friendship, love, or affection; as also خُلُونَةٌ and خُلَانَةٌ and خُلَانَةٌ and خُلَانَةٌ:* (S:) or all these signify *a particular true or sincere friendship, or love, or affection, in which is no unsoundness, or defect, and which may be chaste and may be vitious:* (K: [in which all are said to be subst., except خَلَّةٌ, as though this were properly speaking an inf. n., though having a pl., as shown below:]) [and sometimes simply *friendship:* see an ex. in a verse cited voce مَرْحَبٌ, in art. رَحِب:] or خَلَّةٌ and خَلَّةٌ, (Mgh,) or خَلٌّ and خَلَّةٌ, each with kear, (K,) signify *true, or sincere, friendship, or love, or affection,* (Mgh, K,) and *brotherly conduct:* the last two as used in the phrases, إِنَّهُ خَلَّةٌ and لَكَوَيْرُ الْخَلِّ *[Verily he is generous in respect of true, or sincere, friendship, &c.]:* (K:) the pl. of خَلَّةٌ in the sense explained above is خَلَلٌ. (S, K.) — See also خَلِيلٌ, in three places. = *A kind of plants or herbage [or trees];* (JK, S, Mgh, K;) namely, the *sweet kind thereof:* (S, K;) not خَمِضٌ: (JK:) or *any pasture, or herbage, that is not خَمِضٌ; all pasture, or herbage, consisting of خَمِضٌ and خَلَّةٌ, and خَمِضٌ being such as has in it saltiness [or sourness]:* (TA:) the [kind of plant, or tree, called] عَرْقَجٌ; and *every tree that remains in winter:* (JK:) accord. to Lh, it is [applied to certain kinds] of trees &c.: accord. to IAr, peculiarly of trees: but accord.

to A'Obeyd, [shrubs, i. e.] not including any great trees: (TA:) and a certain thorny tree: also a place of growth, and a place in which is a collection, of [the plants, or trees, called] عَرْقَجٌ: (K:) and any laud not containing [the kind of plants, or herbage, or trees, called] خَمِضٌ; (AHn, K;) even though containing no plants, or herbage: (AHn, TA:) the pl. is خَلَلٌ: (K:) one says أَرْضٌ خَلَّةٌ and أَرْضُونَ خَلَلٌ: Ish says that أَرْضٌ خَلَّةٌ and خَلَلٌ الْأَرْضِ mean *land, and lands, in which is no خَمِضٌ, sometimes containing [thorny trees such as are called] عَضَاهُ, and sometimes not containing such; and that خَلَّةٌ is also applied to land in which are no trees nor any herbage:* (TA:) some say that خَلَّةٌ, as meaning the *pasture, or herbage, which is the contrary of خَمِضٌ,* has for a pl. خَلَلٌ, and then, from خَلَلٌ is formed the pl. أَخَلَّةٌ: and some say that this last means *herbage that is cut* (وَاجْتَرَّ) [in which the latter verb seems to be an explicative adjunct to the former] while green. (Ham p. 662, q. v.) They say that the خَلَّةٌ is the bread of camels, and the خَمِضٌ is their fruit, (JK, T, S, TA,) or their flesh-meat, (S, TA,) or their خَبِصٌ. (TA.) — Hence, by way of comparison, it is applied to *Ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and amplexness of circumstances:* and خَمِضٌ, to evil, and war: (T, TA:) and the former, to life: and the latter, to death. (Ham p. 315.) — Also *Acid, or sour, leaven or ferment.* (IAr, TA.)

خَلَّةٌ: see 1, near the middle of the paragraph: — and see also خَلَانَةٌ, in four places: — and خَلِيلٌ, first sentence, in two places: — and خَلِيلٌ, in two places. — Also The جَفَنُ [i. e. the scabbard, or the case,] of a sword, covered with leuther: (K:) or a lining with which the جَفَنُ of a sword is covered, (S, K, and Ham pp. 330 et seq.) variegated, or embellished, with gold &c.; (S;) but the pl. is also used as meaning *scabbards:* (Ham p. 331:) and a thong that is fixed upon the outer side of the curved extremity of a bow: (S, K:) in the T it is explained as meaning the inner side of the thong of the جَفَنُ, which is seen from without, and is an ornament, or a decoration: (TA:) and any piece of skin that is variegated, or embellished: (M, K:) the pl. is خَلَلٌ (S, K, and Ham p. 330) and خَلَلٌ, and pl. pl. أَخَلَّةٌ, (K,) i. e. pl. of خَلَلٌ. (TA.)

خَلَلٌ *An interstice, an interspace or intervening space, a break, a breach, a chink, or a gap, between two things;* (JK, S, Mgh, K;) pl. خَلَلٌ: (JK, S, Mgh;) and particularly the places, (K,) or interstices, (S,) of the clouds, from which the rain issues; as also خَلَلٌ; (S, K;) both occurring in this sense, accord. to different readings, in the Kur xxiv. 43 and xxx. 47: (S, TA:) the latter may be [grammatically] a sing. [syn. with the former], or it may be pl. of the former: (MF, TA:) and الدَّارُ خَلَلٌ signifies *what is around the limits of the house;* (JK, K;) or *around the walls thereof;* thus in the M; (TA;) and what

is between the chambers thereof. (K.) You say, دَخَلْتُ بَيْنَ خَلَلِ الْقَوْمِ and خَلَلْتُهُمْ *[I entered amid the breaks, or interspaces, of the people].* (S, Mgh.) And خَلَلْتُهُمْ and خَلَلْتُهُمْ (M, K) and خَلَلْتُهُمْ (K [but in the CK these words are with damm to the second ل]) *He is amid them.* (M, K.) And بَيَّوتَ الْحَيِّ خَلَلًا, and خَلَلْنَا خَلَلًا, i. e. *[We went, or went to and fro, or went round about, &c.,] amid the tents of the tribe, and in the midst of the houses of the people; like a phrase in the Kur xvii. 5.* (TA.) — And [hence] *Shakiness, looseness, laxness, or want of compactness, and disorder, or want of order, of a thing;* (Mgh;) *unsoundness, or corruptness,* (S, Mgh,) in an affair or a thing, (S,) or of a thing; (Mgh;) *[a flaw in a thing;] defect, imperfection, or deficiency;* (Ham p. 300;) *weakness, or infirmity, in an affair,* (JK, K, TA,) as though some place thereof were left uncompact, or unsound, (TA,) and in war, (JK,) and in men: (JK, K:*) and *unsettledness in an opinion.* (K,* TA.) — الخَلَلُ *The night.* (JK, Ibn-Abbād.)

خَلَلٌ: see خَلَانَةٌ, in two places.

خَلَلٌ: see خَلَانَةٌ, in three places.

خَلَلَةٌ: see خَلَانَةٌ, in two places.

خَلَلٌ *[Dates in the state in which they are termed] بَلَّحٌ, (JK, T, S, K,) in the dial. of the people of El-Bagrah; (T, TA;) i. e. green dates:* (JK:) [but see بَلَّحٌ and بَلَّحٌ:] n. un. with ة. (JK, TA.) = خَلَلٌ هُوَ خَلَلْتُهُمْ: see خَلَلٌ.

خَلَلٌ: see خَلَانَةٌ. — Also *An accident that happens in anything sweet so as to change its flavour to acidity, or sourness.* (K.)

خَلَلٌ *A thing with which one perforates, or transpierces, a thing, (JK, K,) either of iron or of wood: (JK:) pl. أَخَلَّةٌ. (K.) — A wooden thing [or pin] (S, Mgh) with which one pins a garment, (T, S, Mgh, Mgh, K,) conjoining its two edges: (Mgh, Mgh:) pl. as above: (S, Mgh:) which also signifies the small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent. (TA.) — [A shaver for flesh-meat.] — A wooden pin which is inserted into the tongue of a young camel, in order that he may not suck: (K:) or which is fixed above the nose of a young camel, for that purpose. (TA in art. لَبَج.) — [A toothpick;] a thing (of wood, S, Mgh) with which one extracts the remains of food between his teeth; (S, Mgh, K;) as also خَلَلَةٌ. (Har p. 101.) — [A long thorn or prickly: such being often used as a pin and as a toothpick.] — See also خَلَانَةٌ. — And see خَلَلٌ, in six places.*

خَلِيلٌ *Perforated, or transpierced; like مَخْلُولٌ. (K.) — See also خَلٌّ, in the latter half of the paragraph. — Poor; needy; in want;* (JK, S, Mgh, K;) as also مَخْلٌ, (so in some copies of the K and in the M,) or مَخْلٌ, (so in

other copies of the K,) and **أَخْلَ** and **مُخْتَلٍ** (K:) and **أَخْلَة** may be a pl. of **خَلِيل** in this sense. (Ham p. 662.) — *A friend; or a true, or sincere, friend*; (S, Mgh, Mghb;) as also **خَلَّ**, and **خَلَّة**, which is used alike as masc. and fem., because originally an inf. n., [or a quasi-inf. n., i. e. of 3, q. v.,] (S,) or **خَلَّة**, [thus in the copies of the K, but what precedes it, though not immediately, seems to show that the author perhaps meant **خَلَّة**,] used alike as masc. and fem. and sing. and pl.: (K:) or *a special, or particular, friend or true or sincere friend*; as also **خَلَّ** and **خَلَّ**; or this latter is only used in conjunction with **وَدَّ**, as when you say, **وَدَّ** **خَلَّ** **لِي** **وَدَّ** [He was to me an object of love and a friend &c.]; (K;) or, as ISd says, **خَلَّ** is the more common, and is applied also to a female; (TA;) as is also **خَلَّة**, (K,) and **خَلَّة**: (TA:) **خَلِيل** also signifies *veracious*; (K;) thus accord. to IAqr: (TA:) or *a friend in whose friendship is no خَلَل* [i. e. unsoundness, or defect, or imperfection]: (Zj, TA:) or *one who is pure and sound in friendship, or love*: (IDrd, K:) the pl. is **أَخْلَاءَ** (Mgh, K) and **خَلَلَنَ** (JK, K) and **أَخْلَة**: (Ham p. 662, and MA:) the fem. is **خَلِيلَة**; (S, M, K;) of which the pl. is **خَلِيلَات** and **خَلَلَنَ**: (M, K:) the pl. of **خَلَّ** or **خَلَّ** is **أَخْلَال**: (K:) and the pl. of **خَلَّة** is **خَلَلَنَ** (S,) mentioned before, see 3, second sentence. It is applied in the Kur iv. 124 to Abraham; who is called **خَلِيلُ اللَّهِ**, (TA,) and **الْخَلِيلُ**. (K.) And it is said that the pl. **أَخْلَاءَ** means also *Pastors*; because they act to their beasts like **أَخْلَاءَ** [or friends, &c.], in labouring to do good to them. (Ham p. 662.) — Also *One who advises, or counsels, or acts, sincerely, honestly, or faithfully*. (IAqr, TA.) — And **الْخَلِيلُ** also signifies *The heart*. (IAqr, JK, K.) — And *The liver*. (JK, TA.) — And *The nose*. (JK, K.) — And *The sword*. (IAqr, TA.) [And] *A sword of Sa'ed Ibn-Zeyd Ibn-Amr Ibn-Nufeyl*. (K.) — And *The spear*. (IAqr, TA.)

خَلَّة: see **خَلَّة**, first sentence.

خَلَّة i. q. **كُرَانَة**; (AHn, JK;) i. e. *The scattered dates that remain at the roots of the branches [after the racemes of fruit have been cut off]*; (AHn, TA;) the *fresh ripe dates that are sought out in the interstices of the roots of the branches*; as also **خَلَلَنَ**. (K.) — Also *What comes forth from the teeth when they are picked*; (JK, S, Mghb;) as also **خَلَّلَ** (JK, S) and **خَلَّلَ** (S) and **خَلَّة**: (JK:) or **خَلَّلَ** and **خَلَّلَ** and **خَلَّة** (K) and **خَلَّة** (S) and **خَلَّ** (TA) signify *the remains of food between the teeth*; (S, K;) and the sing. [of **خَلَّلَ**] is **خَلَّة** and [the n. un. of the same] **خَلَلَة**. (K, TA.) [In the CK, for **خَلَّة** is erroneously put **خَلَلَة**.] You say, **خَلَلَنَ** **يَأْكُلُ خَلَلَاتَهُ** and **خَلَلَه** (JK, S) and **خَلَلَه** (S) and **خَلَلَه** (JK) and **خَلَلَه** (TA)

Such a one eats what comes forth from his teeth when they are picked. (JK, S, TA.) — See also **خَلَّة**, first sentence.

خَلَّة: see **خَلَّة**, first sentence: — and see also **خَلَلَنَ**.

خَلْوَة: see **خَلَّة**, first sentence.

خَلَّلَ *A seller of vinegar.* (K, TA.)

خَلَّ a rel. n. from **خَلَّة** as meaning the “sweet kind of plants or herbage.” (S.) You say **بَعِيرٌ خَلِّي**, (Yaqoob, S,) and **إِبْنُ خَلِيَّة** (Yaqoob, S, K) and **مُخَلَّة** and **مُخَلَّة**, (K,) meaning *[A camel, and camels,] pasturing upon خَلَّة*. (K.) And hence the prov., **فَتَحَمَّضَ** **إِنَّكَ مُخَلَّلٌ** [meaning *Verily thou art disordered in temper, therefore sooth thyself; or] shift from one state, or condition, to another*: accord. to IDrd, said to him who is threatening: (TA.) [See also 5 in art. **حَمِضَ**:] [or it may mean *verily thou art weary of life, therefore submit to death*: see Ham p. 315.] And the saying of El-Ajjaj,

كَانُوا مُخَلَّلِينَ فَلَا قَوْا حَمِضًا

[lit. *They were pasturing upon خَلَّة*, and they found **حَمِضَ**; meaning *they were seeking to do mischief, and found him who did them worse mischief*]: applied to him who threatens, and finds one stronger than he. (TA.) [See also **حَمِضَ**.]

خَلَّلَنَ: see **خَلَّ**, in the latter half of the paragraph: — and see also **خَلَلَنَ**.

خَلَّلَنَ: see the next paragraph.

خَلَلَنَ: see **خَلَّ**, in the latter half of the paragraph. — **رَمَلٌ خَلَلَنَ** *Rough sand.* (TA.) — Also, and **خَلَّلَنَ**, (JK, S, K,) which is a dial. var. of the former, or a contraction thereof, (S,) and **خَلَّلَنَ**, (JK, K,) *A well-known ornament (K) of women*; (S, K;*) i. e. *an anklet*: (KL:) [or a pair of anklets; for you say,] **فِي سَاقَيْهَا خَلَلَنَ** [Upon her legs is a pair of anklets]: (TA in art. **حَجَل**:) pl. (of the first, S) **خَلَلَخِيلَ** (S, TA) and [of the second and third] **خَلَلَخِيلَ**. (TA.)

مُخْتَلٍ (K) and **مُخْتَلِجٍ** (Mgh, K) [and **مُخْتَلٍ**] all signify *Having interstices, breaks, chinks, or the like*: [uncompact, or incoherent]: (Mgh, K:) the first and second applied in this sense to an army. (K.) — For the first, see also **خَلَّ**, in art. **خَلَّلَ**. — And see **خَلَّة**.

أَخْلَ *More, and most, poor, or needy*: (K, TA:) from **أَخْلَ** **إِنِّه** signifying “he wanted it,” or “needed it.” (TA.) Hence the phrase **أَخْلَ** **إِنِّه** [meaning *More, or most, in need of him, or it*]. (TA.) — See also **خَلِيل**.

مُخَلَّ: see **خَلِيل**.

مُخَلَّ: see **خَلِيل**: — and see also **خَلِّي**, in two places: — and what here follows.

مُخَلَّة, or **مُخَلَّة**, (accord. to different copies

of the S,) *A land abounding with خَلَّة*, not containing any **حَمِضَ**. (S.)

مُخْلَو: see **خَلِيل**, first sentence: — and see also **خَلَّ**, in the latter half of the paragraph, in three places.

مُخْلَو *The part, of the leg, which is the place of the خَلَلَا [or anklet]*; (JK, K;) i. e., *of the leg of a woman*. (TA.)

مُخْتَلٍ: see **خَلَّ**: — and see **خَلَّ**, in the latter half of the paragraph: — and **خَلِيل**. — Also **أَمْرٌ مُخْتَلٌ** *Vehemently thirsty*. (ISd, K.) — **أَمْرٌ مُخْتَلٌ** *An affair in a weak, or an unsound, state*. (K.) — See also **خَلِّي**, in two places.

مُتَخَلِّل: see **خَلَّ**.

حَلَا

1. **حَلَّ**, (S, K,) aor. **حَلَّ**, (K,) inf. n. **حَلَّ**, (S, K,) in an expos. of the Mo'allukāt written **حَلَّ**, (TA,) and **حَلَّ**, (S, K,) with **keer** and **medd**, (S,) so accord. to IKoot and IKtt and 'Iyād and Iath and Z and Hr, but in some copies of the K **حَلَّ**, and so many assert it to be, (TA,) and **حَلَّ**, (K,) said of a she-camel, (S, K,) *She lay down, or kneeled and lay down, upon her breast*: (Lh, K:) or *she was, or became, refractory, or stopped and was refractory*, (S, K,) and *lay down, or kneeled and lay down, upon her breast, without disease or other like cause*, (S,) and *would not move from her place*: (Lh, K:) like **حَلَّ** said of a he-camel, and **حَرَنَ** said of a horse: (S:) the epithet applied to her that does thus is **حَلَّ**, (Lh, K,) without **ه**; (Lh;) and [app. to her that does so much, or often,] **حَلَّ**. (K.) And in like manner **حَلَّ** is said of a he-camel; (K;) accord. to ISh, only of a he-camel: (TA:) or the verb is used only in speaking of a female [when relating to a camel]: (K:) one should not say of a he-camel **حَلَّ**: (Az, S, Z, Sgh:) but it is also said of a man, (K,) tropically, (TA,) inf. n. **حَلَّ**, meaning *He moved not from his place*. (K, TA.) — [See also what next follows.]

3. **حَلَّ** **الْقَوْمَ** [in the CK **حَلَّ**] *The people, or party, or company of men, left one thing, and betook themselves to another*. (Th, K, TA.) [حَلَّ] (see 3 in art. **خَلَّ**) has a similar meaning.]

حَلَّ: { see 1.
حَلَّ: }

حَلَب

1. **حَلَبَ**, (A, Mgh, Mgh, K,) aor. **حَلَبَ**, (A, Mgh,) or **حَلَبَ**, (Mgh,) or **حَلَبَ**, (Mgh, K,) inf. n. **حَلَبَ**, (Lth, Mgh, TA,) *He wounded him, or scratched him, or cut him, with his nail*; (A, K;) as also **حَلَبَ**: (K:) *he (a beast or bird of prey, TA) seized him, i. e. the prey, with his claw or talon*: (K:) or *he (a beast of prey) rent his shin with his dog-tooth*: (TA:) or *he rent it (the skin) with his dog-tooth*: (Lth, Mgh, TA:) or

he (a bird) cut and rent it (i. e. the skin) بِخَلْبِهِ with his talon: (Mgh:) he rent it, or slit it. (K.) One says of a woman, قَلَبْتُ قَلْبِي وَخَلَبْتُ [She smote, or overturned, my heart, and rent my midriff, or, more probably, liver, which is regarded as a seat of passion]. (A, TA.) And خَلَبَتْ فَلَانًا She (a woman) smote the خَلْبُ [app. here, also, meaning liver] of such a one. (Ham p. 343.) — Also It (a venomous or noxious reptile or the like, TA) bit him. (K.) — And خَلَبَ الثِّبَاتِ, aor. 2, inf. n. خَلَبٌ, He cut the plants, or herbage; (S, Mgh:) as also خَلَبَ بِالْمِخْلَبِ He worked, and cut, with the reaping-hook. (TA.) — The root denotes the making a thing to incline: for نَفَسَهُ إِلَى نَفْسِهِ الطَّائِرُ بِخَلْبِ يَدَيْهِ الشَّيْءَ إِلَى نَفْسِهِ [The bird makes to incline, with its talon, the thing towards himself]. (IF, Mgh.) — [Hence,] خَلَبَ فَلَانًا عَقْلَهُ, aor. 2, and 2, He despoiled, or deprived, such a one of his reason: (K:) or خَلَبَ خَلْبًا, inf. n. خَلَبٌ, he despoiled, or deprived, the woman of her reason: and خَلَبَتْ عَقْلَهُ, inf. n. as above, she took away his reason; as also اخْتَلَبَتْ. (L.) — And [hence,] خَلَابَةٌ signifies The endeavouring to deceive or beguile (IF, IATH, Mgh) with blandishing speech: (IATH:) or deceiving with the tongue: (S:) or a woman's captivating the heart of a man by the most blandishing and deceiving speech. (Lth.) You say, خَلَبَهُ, (S, A, Mgh, Mgh, K,) aor. 2 (S, Mgh, Mgh, K,) or 2 and 2, (Mgh,) inf. n. خَلَبٌ (Mgh, K) and خَلَابَةٌ, (A, K,) or this is a simple subst., (Mgh,) and خَلَابٌ; (K:) and اخْتَلَبَ; (S, A, K;) and خَالِبُهُ; (K:) He deceived him (S, Mgh, K) with his tongue: (S:) or he despoiled, or deprived, him of his reason, بِمِنْطَقِهِ [by his speech]: (A:) or, followed by بِمِنْطَقِهِ, he made his heart to incline [to him] by the most blandishing speech. (Mgh.) It is said in a prov., إِذَا لَمْ تَغْلِبْ فَأَخْلِبْ, (S, TA,) or فَأَخْلِبْ; accord. to the former reading, which is that of Aq, (TA,) When thou dost not overcome, use deceit: (S, IATH, TA:) accord. to the latter reading, [it is said to mean when thou dost not overcome,] grasp little after little; as though it were taken from مِخْلَبٌ signifying "a claw" or "talon." (TA.)

3: see 1.

8: see 1, in two places.

10: see 1, in two places. استخلب also signifies He cut, (S, TA,) with the reaping-hook, (TA in art. خَبِر,) and crunched (خَضَدَ, TA) and ate, plants, or herbage. (S, TA.)

خَلْبٌ i. q. ظَفَرٌ, (K,) used in a general sense [as meaning 'The nail of a man, and the talon of a bird, and the claw of a beast: see also مِخْلَبٌ]: pl. أَخْلَابٌ only. (TA.) — The diaphragm, or midriff; syn. حِجَابُ الْقَلْبِ; (JK, L;) or حِجَابٌ الْكَبِدِ; (A, K;) the partition intervening between the heart and the liver; (IAGr, S;) the partition between the heart and the belly; (Zj in his "Khalk el-Insán;") or a small and thin piece of flesh forming a connection between the ribs [app. of one side and those of the other]: or the liver

[itself]: (K:) or its زِيَادَةٌ [or زَائِدَةٌ]: (A, K:) or a white thin thing adhering to the liver: (K:) or a certain thing in, or upon, the liver, like a غُدَّة: (JK:) or a small bone, resembling a man's nail, adhering to one side of the midriff, next the liver. (TA.) See 1, in two places. — A friend; [app. because he cleaves to another;] as also خَلِمٌ. (JK.) — [And hence, app.,] خَلِبٌ نِسَاءً, (S, A, K,) a phrase like حَدَّثَ نِسَاءً and زَيَّرَ نِسَاءً, (TA,) A man whom women love: (S:) or one who loves women for the sake of discourse, or for the sake of vitious or immoral conduct, or adultery, or fornication, (A, K,) and whom they love (K) in like manner: (TA:) and one who endeavours to deceive, or beguile, women [with blandishing speech: see 1]: (TA:) pl. أَخْلَابٌ خَلِبَةٌ, (K, TA:) the latter [in the CK] extr. [with respect to rule]. (TA.) — I. q. وَشَى [app. as meaning A kind of variegated, or figured, cloth or garment]. (TA.) [See also مِخْلَبٌ.] — The radish. (K, TA.) In a copy of the K, الْفَحْلُ is erroneously put for الْفَجْلُ. (TA.) — The leaves, (K,) or broad leaves, (Lth,) of the grape-vine. (Lth, K.)

خَلِبَةٌ: } see خَالِبٌ.
خَلِبَةٌ: }

خَلِبَةٌ نِسَاءً: see خَلِبٌ.

خَلِبُوتٌ: see خَالِبٌ.

خَلِبُوتٌ: } see خَالِبٌ, for each in two places.
خَلِبُوتٌ: }

خَلَابَةٌ: see 1. [And see also خَالِبِي.]

خَلَبٌ + Clouds (سَحَابٌ, S, K, TA) that thunder and lighten, (TA,) containing no rain: (S, K, TA:) or whereof the lightning flashes slightly, so that one hopes for their raining, but which deceive the expectation, and become dispersed: as though derived from خَلَابَةٌ, the "deceiving with blandishing speech." (IATH.) And الْبَرَقُ الْخَلَبُ and الْبَرَقُ الْخَلَبُ (S, K) and الْبَرَقُ الْخَلَبُ (K) and الْبَرَقُ الْخَلَبُ (A) Lightning with which is no rain; (S, A;) as though deceiving: (S:) that excites hope [of rain] and breaks its promise. (K.) Hence the saying, to him who promises and does not fulfil his promise, خَلَبَ كَبَرَقِي خَلَبٌ [Thou art only like lightning with which is no rain]. (S.) And فَلَانٌ خَلَبٌ قَلْبٌ Such a one is sharp in intellect, clever, ingenious, skilful, knowing, or intelligent. (JK.)

خَالِبٌ and خَلَابَةٌ: see خَالِبٌ.

خَلَابَةٌ Deceit, or guile. (K.) [See also خَلِبِي, in the first paragraph.]

خَالِبٌ, applied to a man, Deceiving: (K:) and in like manner, [but in an intensive sense,] خَلَبٌ (ISK, S, K) and خَلِبُوتٌ (Kr, Mgh, TA) and خَلِبُوتٌ (ISK, S, K) and خَلِبُوتٌ (K) Very deceitful (ISK, S, Kr, Mgh, K, TA) and lying: (ISK, S:) and so, applied to a woman, خَلَابَةٌ

and خَلِبُوتٌ (A, K) and خَلِبَةٌ (S, K) and خَلِبُوتٌ (K) and خَلِبَةٌ (TA) very deceitful: (S, A, K, TA:) خَلِبَةٌ is a pl. [of خَالِبٌ], and means men who deceive women. (S.) You say also امْرَأَةٌ خَالِبَةٌ لِلْفُؤَادِ [meaning A woman who captivates the heart by the most blandishing and deceitful speech]. (TA.)

أَخْلَبَ [More, and most, deceiving or deceitful]. You say of a woman, تَخْلِبُ قَلْبَ الرَّجُلِ بِالطَّلَبِ الْقَوْلِ وَأَخْلِبُهُ [She captivates the heart of the man by the most blandishing and deceiving speech]. (Lth.)

مِخْلَبٌ [The talon, or claw, of a bird or beast of prey; a tearing talon or claw;] the same to the bird (S, Mgh, Mgh) and to the beast of prey (S, Mgh) as the ظَفَرُ to man; (S, Mgh, Mgh;) because the bird [or beast] cuts and rends with it the skin: (Mgh:) the ظَفَرُ [or nail] (A, K) of any beast or bird of prey: or it is of a bird of prey; and the ظَفَرُ is of a bird that does not prey: (K:) pl. مِخْلَابٌ. (A.) [See also خَلِبٌ.] You say, أَتَشَبَّ فِيهِ مِخْلَابُهُ, meaning †He clung, or caught, to him, or it. (A.) — Also A مَنْجَلٌ [or reaping-hook] (S, Mgh, K) in a general sense: or (TA) that has no teeth. (S, Mgh, TA.)

عُقَابٌ مُخْلَبَةٌ An eagle with sharp talons. (JK.)

مُخْلَبٌ, applied to a garment, or piece of cloth, (S, TA,) means كَثِيرُ الْوَشْيِ, (S, K, TA,) i. e. [Much variegated or figured; or] of many colours. (TA.) [See also خَلِبٌ.]

خلج

1. خَلَجَ, (S, A, L, Mgh, K,) aor. 2, (S, K,) or 2, (Mgh,) inf. n. خَلَجٌ; and اخْتَلَجَ; (S, L, Mgh, TA;) and تَخَلَجَ; (L, TA;) He drew, dragged, pulled, strained, stretched, extended, lengthened, or protracted, (S, L, K,) a thing: (S, L, TA:) and he pulled out or up, displaced, removed, or took away, (S, A, Mgh, K,) a thing, (S, A, Mgh, TA,) and a person. (A.) Thus in the saying, أَخَذَ بِيَدِهِ فَخَلَجَهُ مِنْ بَيْنِ صُحْبِهِ [He took his hand, and pulled him out from amid his companions]: and خَلَجَ رُمْحَهُ مِنَ الْمُطْعُونِ [He pulled out his spear from the person pierced]: and اخْتَلَجَ رُمْحًا مَرْكُوزًا [He pulled out a spear stuck in the ground]. (A, TA.) [See also an ex. in a verse cited voce مَطْرَبٌ.] El-'Ajjáz says,

فَإِنْ يَكُنْ هَذَا الزَّمَانُ خَلَجًا
فَقَدْ لَبَسْنَا عَيْشَهُ الْمُخْرَجًا

meaning †And if this time has taken away, and exchanged for another, a state [in which we were, we have long enjoyed its plentiful life]. (S.) — [Hence,] خَلَجَ, said of a stallion-camel, He was taken away from the females that had passed seven or eight months since the period when they last brought forth, before he had become too languid to cover any longer. (Lth, A, L.) And خَلَجَ, aor. 2, †He reared his offspring, or the offspring

of his she-camel: (K:) *he separated a young camel from the mother.* (A.) *وَلَدَهَا وَخَلَجَتْ* *She (a mother) weaned her offspring:* (M, A:) so accord. to Lh, who does not particularize any kind [of animal]. (M.) *وَالْخَلَجُ نَاقَةٌ* *He weaned the offspring of a she-camel.* (S.) And *أَخْلَجَ مِنْ بَنِيهِمْ* *He was taken away from among them:* said of the dead. (A, TA.) — *وَالْخَلَجُ شَيْءٌ* (S, K,*) aor. -, (K,) *Such a thing occupied me; busied me; or diverted me, by employing my attention, from other things.* (S, K,*) TA.) You say, *خَلَجَتْهُ أُمُورُ الدُّنْيَا* *The affairs of the world occupied him, &c.* (S, TA.) And *خَلَجَتْهُ الْخَوَالِجُ* *Busying [or distracting] affairs busied [or distracted] him.* (Lth.) And a poet says,

• وَأَبَيْتُ تَخْلُجُنِي الْهُومُ كَأَنِّي
• دَلُّو الشَّقَاةَ تُمَدُّ بِالْأَشْطَانِ

[And I pass the night,] *anxieties busying me [as though I were the bucket of the waterers, drawn from the well by the ropes].* (IAgr.) — *تَخْلَجُ* said of a fleet she-camel, (L, K,) *She goes, journeys, or travels, quickly.* (L.) And *خَلَجَ فِي مَشِيَّتِهِ* see 5. — *خَلَجَ*, aor. -, also signifies *He put (a thing, TA) in motion, or into a state of commotion.* (A, K, TA.) You say, *خَلَجَ حَاجِبِي*, and *عَيْنِي*, *He put in motion, or into a state of commotion, his eyebrows, and his eyes.* (A.) — And *خَلَجَ*, aor. - (L, K) and *خَلَجَ*, inf. n. (L, TA,) *He made a sign [by a motion]* (L, K, TA) *with his eye, and بِحَاجِبِي with his eyebrows.* (L, TA.) And *خَلَجَهُ بِحَاجِبِي*, aor. and inf. n. as above, *He made a sign to him with his eyebrow.* (L.) And *خَلَجَهُ بِعَيْنِهِ* *He made a sign to him with his eye; winked to him.* (S, L.) And *خَلَجْتَنِي بِعَيْنِهَا* *She made a sign to me with her eye, or winked to me, to indicate a time or place of appointment, or something that she desired.* (A, TA.) — See also 8, in two places.

3. *مُخَالَجَةٌ* (A, Mgh, TA,) inf. n. *خَالَجَهُ* (Mgh,) *He contended with him,* (A, Mgh,* Mgh, TA,) [as though drawing, or pulling, him, (see 6,)] namely, a man. (TA.) You say, *خَالَجَهُ الشَّيْءُ* *He contended with him for the thing.* (A.) And *خَالَجَنِي الْقِرَاءَةُ* *He tied with me in reciting the words of prayer,* (Mgh,* TA,) *uttering aloud what I uttered aloud, so that he took from my tongue what I was reciting, and I did not [or could not] continue to do so.* (TA, from a trad.) And *خَالَجَ قَلْبِي أَمْرٌ* *A thing, or an affair, troubled my heart with contending thoughts.* (K, TA.) And *أَلَا مَا يُخَالَجُنِي فِي ذَلِكَ الْأَمْرِ شَيْءٌ* *I doubt does not contend with me respecting that affair,* meaning *I doubt not respecting that affair.* (Sh, TA.)

4. *أَخْلَجَ حَاجِبِي عَنْ عَيْنِي* *He drew up his eyebrows from his eyes.* (Lth.) — *أَخْلَجَ* is also quasi-pass. of *خَلَجَ*, though this is extr. with

respect to analogy, like *أَبْشَرَ* [q. v.] &c.; (TA;) signifying *It was, or became, drawn, dragged, pulled, &c.* (L, TA.)

5. *تَخْلَجُ*: see 1, first sentence. — [Hence,] *He (a paralytic, S, K, or an insane, or a possessed, man, A) walked in a loose manner, as though disjoined, and inclined from side to side, (S, A, K, TA,) as one dragging a thing: (A, TA:) it is similar to تَخْلَجُ: (TA:) and signifies also he (an insane, or a possessed, man) inclined from side to side in his gait, (Mgh,* TA,) as though he were drawing along, now to the right and now to the left; and so فِي تَخْلَجٍ*, aor. -, inf. n. *خَلَجَانُ*. (TA.) — See also 8, in two places. — And see 6. — [It branched off, like a خَلِيج, from a large river: occurring in this sense in art. دَجَل of the T and TA; where دَجَل is described as نَهْرٌ صَغِيرٌ يَتَخَلَّجُ دَجَلًا] *where دَجَل is described as a small river branching off, like a خَلِيج, from a large river: occurring in this sense in art. دَجَل of the T and TA; where دَجَل is described as*

6. *تَخَالَجَتِ الْهُومُ* *Anxieties contended with him, one on one side and another on another side, as though each were drawing him to it.* (A, L.) And *تَخَالَجَ فِي صَدْرِي شَيْءٌ* (S, A, K) and *أَخْلَجَ* (TA) *A thing was, or became, unsettled in my bosom, or mind; (TA;) meaning I was in doubt [respecting a thing]; (S, A, K;) as also تَخَلَّجَ and تَحَلَّجَ, (Lth,* Ag, TA in art. حَلَج,) or these two mean nearly the same. (Sh, TA in that art.; in which see 5, in three places.) [See also 8.]*

8. *أَخْلَجَ*, as a trans. v.: see 1, in three places. — Also *It (a thing) was, or became, in a state of commotion, or agitation; it quivered, quaked, or throbbed; (Sh, TA;) and so تَخَلَّجَ (Sh, K) [and تَخَلَّجَ, as will be seen from what follows].* You say *أَخْلَجَ حَاجِبَاهُ* *His eyebrows quivered, or were in a state of commotion.* (Lth.) And *تَخَلَّجَتْ عَيْنُهُ* (S, K;) and *تَخَلَّجَتْ عَيْنُهُ* (S, K) and *خُلُوجٌ* (S, K) aor. - and *خُلُوجٌ*, inf. n. (S, K) and *خَلَجَانُ*; (Sh;) *His eye quivered, throbbed, or was in a state of commotion; (Sh, L;) i. q. طَارَتْ* (S, K,) i. e., *throbbed.* (PS, TK.) And *أَخْلَجَ الْعَضْوُ* *The member (i. e. any member, L) quivered, &c. (Mgh, L, Mgh.) — He trembled, quivered, or quaked. (TA.)* And *أَخْلَجَ بِوَجْهِهِ* *He moved about his lips and his chin, mocking and imitating a person talking. (TA, from a trad.)* *أَخْلَجَ فِي صَدْرِي فَرَسٌ* *Anxious thought fluttered in my bosom.* (TA.) See also 6.

خُلُوجٌ: see *خُلُوجٌ*. *خُلُوجٌ* *Persons trembling in the bodies.* (K.) — *Persons tired, or fatigued.* (IAgr.) — *A people whose lineage, or origin, is doubted, (T, K,) so that different persons dispute, one with another, respecting it. (T.)* See also *مُخْتَلَجٌ*.

خَلَجَ: see art. *خَلَجَ*. *خُلُوجٌ* Clouds (سَحَاب) separated, or scattered, (K, TA,) as though drawn away from the mass; of the dial. of Hudheyl: (TA:) or clouds,

(سَحَاب, K,) and a cloud, (سَحَابَةٌ, TA,) *abounding with water, (K, TA,) and lightening vehemently. (TA.)* — And hence, *A she-camel abounding with milk, and yearning towards her young one. (T, TA.)* — Also *A she-camel, (S, K,) or other female, (TA,) whose young one has been taken from her (S, K) by slaughter or death, and that yearns towards it, (TA,) and whose milk in consequence has become little in quantity. (S, K.)* Accord. to some, (L,) *A she-camel that goes, journeys, or travels, quickly, by reason of her [natural, not forced,] fleetness. (L, K,*)* Pl. *خُلُوجٌ* [or, rather, this is a quasi-pl. n., like *لَبُونٌ* is of *لَبُونٌ*,] and *خِلَاجٌ*. (L.)

خَلِيجٌ A canal, or cut, from a large river; syn. *شَوْقٌ مِنْ بَحْرٍ* (S, A, K:) *what is cut off from the main mass of water; so called because it is drawn from it: (ISd, TA:) a river cut off from a larger river, extending to a place where use is made of it: a river on one side of a larger river: (TA:) and [simply] a river: (S, A, K:) and خَلِيجَانِ is said to signify the two sides of a river: (S:) or the two wings thereof: and some explain the sing. (خَلِيج) as meaning a branch from a valley, conveying its water to another place: (TA:) pl. خُلُجَانُ (A, TA) and خُلُجٌ. (TA.)*

خَالِجٌ [act. part. n. of 1]. — It is said in a trad. *إِنَّ اللَّهَ جَعَلَ (الْحَيَاةَ) خَالِجًا لِمَوْتِ خَالِجًا لِأَشْطَانِهَا*, meaning *Verily God has made death to be quick in seizing its cords; i. e. the cords of life. (L.)* — [Hence,] *الخَالِجُ* is applied to *Death*; because it draws away mankind. (TA.)

جَالِجَةٌ *A busying, or distracting, affair: pl. خَوَالِجٌ*. Hence, *خَلَجَتْهُ الْخَوَالِجُ*: see 1.

مَخْلَجٌ *Fat, so that his flesh quivers. (TA.)*

مُخْتَلَجٌ *A man whose name has been transferred from the register of his own people to that of another people, to whom his lineage, or origin, is consequently ascribed, (A, TA,) and respecting whose lineage, or origin, people differ and dispute: (TA:) accord. to some, i. q. خُلُوجٌ as meaning a people whose reputed origin is transferred so as to be ascribed to another people: and the former signifies also a man whose lineage, or origin, is disputed; as though he were drawn, and pulled away, from his people. (TA.) — One whose flesh and strength are taken away. (TA.) — A face (Lth, ISd, K) lean, (Lth, ISd,) having little flesh. (K.)*

خلد

1. *خَلَدَ*, aor. -, inf. n. *خُلُودٌ* (S, A, L, Mgh, K) and *خُلْدٌ* (S,* A, L, K,*) [but the latter is not said to be an inf. n. in the first nor in the last of these lexicons, and is perhaps a simple subst.,] *He remained, stayed, dwelt, or abode; syn. أَقَامَ: (L, Mgh, K:) or he remained, stayed, dwelt, or*

abode, long; syn. أَطَالَ الإِقَامَةَ (A:) بِمَكَانٍ (S, A, Mgh, K) and إِلَى مَكَانٍ (K) [in a place]; as also خَلَدَ (S, A, L, Mgh, K) and خَلَدَ (K:) and he remained, or continued, incessantly, always, endlessly, or for ever; (S, A, L, K:) syn. بَقِيَ, (A, L, K,) and دَامَ, (K,) or دَامَ بَقَاؤُهُ; (S, L;) in a house, or an abode, not going forth from it: (L:) he remained, stayed, dwelt, or abode, far ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) — [Hence,] خَلَدَ, (L, K,) nor: and ٢, (Ham p. 70, and L,) inf. n. خَلَدَ, (K,) or خَلَدَ, (thus in the L,) and خَلَدَ; (L, K;) and خَلَدَ; (Ham ubi supra:); † He was slun in becoming hoary, (Ham, L, K,) when advanced in years; (K;) as though he were created to continue for ever. (L.) — See also 4, in two places.

2. خَلَدَ, as a trans. v.: see 4. — Also He adorned a girl [with bracelets, or other ornaments (see the pass. part. n.), or] with earrings. (AA.) — As an intrans. v.: see 1: — and see also 4.

4. اخْلَدَ, (S, A, L,) inf. n. اِخْلَادٌ; (S, L;) and خَلَدَهُ, (S, A, L,) inf. n. تَخْلِيدٌ; (S, L;) He (God, S, L) caused him to remain, stay, dwell, or abide: (L:) or caused him to remain, stay, dwell, or abide, long, in a place: (A:) or caused him to remain, or continue, incessantly, always, endlessly, or for ever, (S, L,) in a house, or an abode, not going forth from it: (L:) or caused him to remain, stay, dwell, or abide, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) — يَخْسِبُ أَنْ مَالَهُ اُخْلَدَهُ, in the Kur civ. 3, means He thinketh that his wealth hath made him to be one that shall continue for ever; that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) — As an intrans. v.: see 1, in two places. — You say also, اخلد به, (inf. n. as above, AA,) He kept, or clave, to him; (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K.) — And اخلد إليه † He inclined, or propended, to him, (L, K, TA,) and liked him: (L, TA:) he inclined to, and relied upon, (S, A, Mgh,) him, (S, A,) or it; (Mgh;) as also خَلَدَ. (Mgh.) اخلد إلى الأرض, in the Kur [vii. 175], (Ks, S, A, L,) as also خَلَدَ, and خَلَدَ, but this last is rare, (Ks, L,) and so is the second, (L,) means † He inclined to, and relied upon, the earth: (S, A:) or he inclined, or propended, to the world; (Bḷ, Jel;) and relied thereon: (Jel:) or he inclined, or propended, to lowness, buseness, or meanness. (Bḷ.)

خَلَدَ: see the next paragraph.

خَلَدَ an inf. n. of خَلَدَ, (A, L,) [or a simple subst.] syn. with [the inf. n.] خَلَدَ. (K.) — [Hence,] الخَلْدُ, (T, K,) or دَارُ الخَلْدِ, (L,) [the latter signifying The abode of the state of perpetual existence;] Paradise: (K:) or the Paradieses: (T:) or the world to come. (L.) — A bracelet: and an earring; as also خَلْدَةٌ: pl. خَلْدَةٌ: (K:) which last signifies [also] ornaments for the person, collectively; (TA;) and so خَلْدَةٌ [if this be not a mistranscription for خَلْدَةٌ]. (L.) — [The mole;] the blind rat; (L,

K;) as also خَلْدٌ, (K,) and جَلْدٌ [q. v.]: (K) in art. جَلْد:) or a species of rat; as also خَلْدٌ: (L:) or one of the names of the فَار [or rat]: (IAAr:) or a species of the [kind of rats called] جَرْدَان, blind (Lth, S, L, Mgh) by nature, (Lth, L, Mgh,) having no eyes, (Lth, L,) inhabiting the deserts: (Mgh:) Lth says that the sing. is خَلْدٌ, and the pl. خَلْدَان: in the T it is said that the sing. is خَلْدَةٌ, and the pl. خَلْدَان; which is very strange: (L:) or a blind beast [that lives] beneath the ground, (K,) having no eyes, (TA,) that likes the smell of onions and leeks; so that if either of these be put over its hole, it comes forth and is caught: if its upper lip be hung upon a person affected with a quartan fever, it cures him; and its bruin, mixed, or moistened, with oil of roses, and used as unointment, dispels the maladies termed البَرَص and الكَلْب and الجَرَب and القَوَابِي and الخَنَازِير, and every eruption upon the body: (K:) مَنَاجِدُ, (L, K,) or, as in some copies of the K, مَنَاجِدُ, with the unpointed د, (TA,) is used as its pl., like as مَخَاضُ is used as pl. of خَلْفَةٌ. (L, K.) — Also A species of the قَبْرَةُ [or lark]. (K.)

خَلْدَ: see خَلْدَ, in two places.

خَلْدَ The mind: (S, A, K:) the heart: (S, K:) pl. اِخْلَادٌ. (TA.) You say, وَقَعَ ذَلِكَ فِي خَلْدِي, That came into my mind, or heart. (S.)

خَلْدَةٌ: }
خَلْدَةٌ: } see خَلْدَ.
خَلْدَةٌ: }

خَالِدٌ [Remaining, staying, &c.]. — [Hence,] الخَوَالِدُ [as though pl. of الخَالِدَةُ] † The three pieces, or portions, of stone, or rock, called الأَثْنَانِي, upon which the rooking-pot is placed, (S, A, L, K,) remaining in their places: (L:) so called because of their remaining (S, L) a long time (L) after the standing relics of a house have become effaced. (S, L.) [See an ex., from a poem of El-Mukhabbal Es-Saqdee, voce إِثْرٌ, p. 78; where الخوالد is with tenween for the sake of the metre.] — Also † The mountains: and the stones: (L, K:) and the rocks: so called for the same reason. (L.) — [As a proper name, خَالِدٌ is often written خَلْدٌ.]

مُخَلَّدٌ: see the next paragraph, in two places.

مُخَلَّدٌ † Slow in becoming hoary; (A;) as also † مُخَلَّدٌ and † مُخَلَّدٌ: (Har p. 588:) whose teeth do not fall out (T, A) by reason of extreme old age: (T:) or, as some say, it is † مُخَلَّدٌ; as though [meaning] made by God to continue for ever in such a state: (A:) a man who is not hoary when advanced in age: (ISK, S:) whose hair of his head and beard remains black in old age. (T.) — Also † Still; motionless. (TA in art. خَمَد.)

مُخَلَّدٌ: see the paragraph next preceding. — مُخَلَّدُونَ in the Kur [lvi. 17 and lxxvi. 19] means

Always of the same age; never altering in age: (Fr:) or [endowed with perpetual vigour;] that never become decrepit: (K:) or that never exceed the fit age for service: (L, K:) — or it means adorned with earrings: (L, K:) or, with bracelets: (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, with ornaments. (Zj.)

جلس

1. جَلَسَ, (S, A, Mgh,) aor. : , (Mgh, MS.) inf. n. جُلُوسٌ (Mgh, Mgh, K) and جُلُوسِي; (K;) and جُلُوسًا; (S, A, Mgh, K;) and جُلُوسًا; (S, TA;) He seized it, or carried it off, by force; (S, A, K;) مِنْ يَدِهِ from his hand: (A:) he took it at an opportunity, with deceit, guile, or circumvention: (TA:) or he took it hastily and openly: (Mgh:) or he snatched it at unawares; seized it hastily when its owner was unawares: (Mgh:) or جُلُوسًا denotes a quicker action than جُلُوسٌ. (Lth, K.) You say also, جَلَسَ إِلَيْهِ [He seized it, or carried it off, from him by force; &c.]: (TA:) and جَلَسْتُ الشَّيْءَ I seized the thing, or snatched it away, from him. (Har p. 139.) And أَخَذَهُ جُلُوسًا, i. e. أَخَذَهُ جُلُوسًا [He took it by forcible seizure; &c.]. (TA.) جُلُوسٌ is also in fighting and prostrating: and you say, جُلُوسًا طَعَنَهُ [He seized an opportunity to inflict a thrust, or wound, with a spear or the like]. (TA.) And أَخَذَ بَصْرَهُ † His sight was suddenly taken away. (A* and TA in art. مَلَس.)

3. جُلُوسًا, (A, TA,*) inf. n. مُجَالَسَةٌ and جُلُوسًا, (TA,) [He contended with him in a mutual endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares: see 1 and 6.] A poet says, [app. using the verb tropically,]

• نَظَرْتُ إِلَى مَيِّ جُلُوسًا عَشِيَّةً
• عَلَى عَجَلٍ وَالْكَاشِحُونَ حُضُورُ

[I looked at Mei, vying with her in snatching glances, in the evening, in haste, while the secret enemies were present]. (Th, TA.) — See also 1.

4. اِجْلَسَ It (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) became a mixture of black and white, (S, A, TA,) in equal proportions: or more black than white: (TA:) [or mostly white: (see جُلُوسًا)] or partly white. (AZ.) — [Hence,] † It (herbage) became a mixture of fresh and dry: (S, K, TA:) or partly green and partly white, in drying up. (AZ, TA.) † It (حَلِي [q. v.]) put forth fresh verdure. (IAAr, TA.) And اِجْلَسَتِ الْأَرْضُ † The land put forth somewhat of herbage. (TA.)

5: see 1.

6. تَجَالَسَا [They both contended together, each endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares:

see 1 and 3]: (A:) the inf. n., **تَخَالَسَ**, signifies i. g. **تَسَالَبَ**. (S, K.) — **تَخَالَسَ الْقِرْنَانِ**, and **تَخَالَسَا نَفْسَيْهِمَا**, *The two opponents sought to seize each other by force; &c.* (T, TA.)

8: see 1, in five places. — [اختلس also signifies † *He slurped a vowel; i. e., pronounced it slightly: and he suppressed it altogether.*]

خَلَسَ: } see **خَلِيسَ**.
خَلَسَ: }

خَلَسَ inf. n. of **خَلَسَ** [A single act of seizing, or carrying off, by force; &c.]. (Msb.) — It also occurs in a trad., where, if correctly related, it is syn. with **خَلَسَ**. (Mgh.)

خَلَسَ a subst. from **خَلَسَ**: (S, K:) [which may perhaps mean that it has the abstract sense of the inf. n.: and] *A thing that is [seized, or carried off, by force; or taken at an opportunity, with deceit, guile, or circumvention; or] taken hastily and openly; (Mgh;) or snatched at unawares: (Msb;) or spoil; plunder; booty; a thing taken by spoliation and force; as also † خَلِيسَ; which last also signifies an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered; in consequence of which it is forbidden [to be eaten]. (TA.) Hence, لَا قَطْعَ فِي الْخَلَسَةِ [There shall be no amputation (of the right hand) in the case of a thing seized, or carried off, by force; &c.]. (Mgh, Msb.) [See also an ex. voce حَدِيًّا, in art. حَدَى.] — *An opportunity.* (S, *A, TA.) You say, **هَذِهِ خَلَسَةٌ فَاتَّخِذْهَا** *This is an opportunity, therefore do thou take it, or seize it.* (A, TA.) — *A mixture of whiteness with blackness in the hair, (S, Ham p. 387, TA,) in equal proportions: or of more blackness than whiteness: (TA:) [or a predominance of whiteness: see خَلِيسَ.] — [Hence,] † *A mixture of fresh and dry portions [or green and white (see 4)] in herbage.* (S, K, TA)**

خَلَسَ: see the next paragraph.

خَلِيسَ [an epithet having the sense of the pass. part n. of **خَلَسَ**; i. e., *Seized, or carried off, by force; &c.*]. [Hence,] **طَعْنَةُ خَلِيسَ** *A thrust, or wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill.* (TA.) — *A courageous man; as also † مُخَالَسَ and † خَلَسَ. (TA.)* — Also, and **مُخَلَسَ**, *Hair having whiteness mixed with its blackness, (A, TA,) in equal proportions: or with more blackness than whiteness: (TA:) or mostly white: (Mgh:) or partly white. (AZ, TA.)* And the former, *Having a mixture of whiteness with the blackness of his hair.* (S, K.) — [Hence,] the former also signifies † *Herbage drying up, or dried up, (S, K, TA,) part yellow and part green; as also † مُخَلَسَ: (TA:) or both signify having its dry and green portions intermixed: (A:) and the former signifies dry herbage, upon the lower part of which fresh has grown and mixed with the former; as also † خَلَسَ. (K.)* — Also † *White (أَحْمَرُ [q. v.]) whose whiteness is mixed* Bk. I.

with blackness: and so, applied to women, † خَلَسَ, (syn. سَمَرُ, TA,) of which the sing. may be † خَلَسَا; or خَلِيسَ; or † خَلَسَا, supposing the two augmentations (TA) to be elided. (K.) — Also † i. g. **خَلِيسَ** [q. v.]. (TA.) — And † *The young one of a she-camel begotten by a stallion not prepared for her.* (Sgh, TA.)

خَلَسَ: see **خَلَسَ**.

خَلِيسَ † *A boy whose mother is black, and his father a white, or tawny, Arab, and who is born of a colour between those of his two parents; fem. with ة: (AZ, TA:) or † a child whose parents are (one) white and (the other) black, (A, K, TA,) a white man and a black woman, or a black man and a white woman. (TA.)* See also **خَلِيسَ**. — And † *A domestic fowl, (A,) or cock, (K,) begotten between an Indian and a Persian fowl. (A, K.)*

خَلَسَ: see **خَالَسَ**: — and see **خَلِيسَ**.

خَالَسَ One who seizes, or carries off, a thing by force: *who takes it at an opportunity, with deceit, guile, or circumvention: [or who takes it hastily and openly: or who snatches at unawares:] as also † خَلَسَ: [or this latter has an intensive signification:] and [in like manner] † مُخَلَسَ one who seizes, or carries off, a thing at a time of inadvertence. (TA.)* — [Hence,] **الْخَالَسُ** *Death: because it seizes people unawares. (TA.)*

مُخَلَسَ: see **خَلِيسَ**, in two places.

مُخَالَسَ: see **خَلِيسَ**.

مُخَلَسَ: see **خَالِيسَ**.

خلص

1. **خَلَصَ**, (S, A, K, &c.) aor. 2, (S, TA,) inf. n. **خُلُوصَ** (S, A, K) and **خَلَاَصَ** (TA) and **خَالَصَ**, (K,) or the second and third of these are simple substs. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and **خَلَصَ** also; (Et-Towshceh, TA;) but the former is that which is commonly known; (TA;) *It (a thing, S, TA) was, or became, خالص, (S, A, K,) which signifies [here] clear, pure, sheer, free from admixture, unmingled, unmixed, or genuine; (B, TA;) and white. (K.)* You say, **خَلَصَ الْهَاءُ مِنَ الْكُدْرِ** *The water became clear from turbidness.* (Msb.) And **خَلَصَ الزُّبْدُ مِنَ الثُّغُلِ** [The butter became clear from the dregs, or sediment,] in being cooked. (S.) — **خَلَصَ مِنَ** (A,) or **التَّلَفِ**, aor. 2, (Msb,) inf. n. **خَلَاَصَ** (A, Msb) and **خُلُوصَ** and **مُخَلَصَ**, (Msb,) † *He became safe, or secure, or free, from embarrassment or difficulty, or from destruction, (A, Msb,) like as a thing becomes clear from its turbidness. (A.)* [See also 5.] — **خَلَصَ مِنَ الْقَوْمِ** † *He withdrew, retired, or went away or apart, from the people, or company of men. (A, TA.)* It is said in the Kur [xii. 80] **خَلَصُوا نَجَاتًا** † *They retired, conferring privately together.* (Bd, Jel, TA.) — **خَلَصَ إِلَيْهِ**, (S, A, K,) and **بِهِ**, (TA,) inf. n. **خُلُوصَ**, (K,) † *He, or it, (a thing, S, and grief, and happiness, A, TA,) came to, or reached, him: (S, A, K, TA:) he came to, reached, or arrived at, it; namely, a place. (TA.)* — Also **خَلَصُوا إِلَيْهِ** *They came to him (namely a judge or governor) and referred to him their cause, or suit, for judgment. (T and L in art. نَفَذَ.)* — **خَلَصَ**, inf. n. **خَلَاَصَ** and **خُلُوصَ**; (TA;) or **خَلَصَ**, (K,) inf. n. **تَخْلِيسَ**; (TA;) but the former is that which is found in the correct lexicons; (TA;) *He took the خَلَاَصَ [q. v.] (K, TA) of, or from, clarified butter; (TA;) and † اخْلَصَ, inf. n. اخْلَاصَ, signifies the same. (TA.)* [See also this last below.]

2. **خَلَصَ**, (A,) inf. n. **تَخْلِيسَ**, (TA,) *He made, or rendered, it clear or pure [&c. (see 1, first signification)]; he cleared, clarified, purified, or refined, it; (A, Mgh, TA;) [as also † اخْلَصَ, q. v.] — † He separated it from another thing or other things. (Msb.)* You say also **خَلَصَ بَيْنَهُمَا** [He separated them, each from the other]. (M in art. قَلَصَ.) — † *He (God, A, TA, or a man, S) saved, secured, or freed, him, (S, A, K,) مِنْ كَذَا from such a thing, (S,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, like as one renders a thing clear from its turbidness, (see 1,)] after he had become caught, or entangled; (TA;) as also † اخْلَصَ. (TA.)* Also † *He disentangled it; unravelled it: said of spun thread that has become entangled. (Lth und Az and Sgh, in TA, art. عَسَرَ.)* — † *He made it clear; or explained, expounded, or interpreted, it; as also نَحَصَ. (A in art. لَخَصَ.)* — **خَلَصَ**, inf. n. as above, also signifies † *He gave [a man (for the verb in this case, as in others, is trans., accord. to the TK,)] the خَلَاَصَ, (K, TA,) i. e., the equivalent of a thing, or requital, or hire for work. (TA.)* — See also 1, last signification.

3. **خَالَصَ**, (S, K,) inf. n. **مُخَالَصَ**, (TK,) † *He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity: and particularly, as also خَالَصَ الْوَدَّ, mentioned in this art. In the A, but not explained,] † he regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection; syn. صَانَاهُ (S, K, TA) and وَادَدَهُ (TA;) فِي الْعِثْرَةِ [in social intercourse]. (S, TA.)* You say also, **خَالَصَ اللَّهُ دِينَهُ** † *He acted with reciprocal purity, or sincerity, towards God, in his religion.* (A.) And one says, **خَالَصَ الْبُؤْمِنَ وَخَالَفَ الْكَافَرَ** † *Act thou with reciprocal purity, or sincerity, towards the believer, and act thou with contrariety to the unbeliever.* (A. [See 3 in art. خَلَقَ, where a similar saying is mentioned.]) [See also the next paragraph.]

4. **اخْلَصَ**: see 2, first signification. You say, **اخْلَصَ الشَّمْنَ**, inf. n. **اخْلَاصَ**, *He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat (سَوِيْق), or dates, or globules of gazelles' dung: (S, *L:) or he took the خَلَاَصَ [q. v.] of the cooked, or clarified, butter. (Fr, K.)* See also 1, last signification.

And **أَخْلَصَتِ النَّارُ** [The fire clarified it, or purified it,] namely, butter, and gold, and silver. (K.) — You say also, **اخْلَصُوا النَّصِيحَةَ** and **الْحُبَّ** [lit. They made good advice or counsel, and love, pure, or sincere; meaning, they were pure, or sincere, in giving good advice, and in love]. (TA.) And **اخْلَصَ لَهُ الْمَوَدَّةُ** [He was pure, or sincere, to him in love, or affection]. (A.) And **اخْلَصَ اللَّهُ الْعَمَلَ** [He was pure, or sincere, towards God in works]. (Msb.) And **اخْلَصَ لِلَّهِ الدِّينَ**, (S, TA,) or **دِينَهُ**, (A,) [He was pure, or sincere, towards God in religion, [or in his religion,] without hypocrisy. (S,*TA.) And **اخْلَصَ لِلَّهِ**, [elliptically,] [He was without hypocrisy [towards God]. (K.)] or **إِخْلَاصٌ** properly signifies †The asserting oneself to be clear, or quit, of [believing in] any beside God. (B, TA.) [Hence,] **سُورَةُ الْإِخْلَاصِ** is †a title of The [112th] chapter of the Kur-ān commencing with the words **قُلْ هُوَ اللَّهُ أَحَدٌ**: (IAth, Msb:) and **سُورَةُ الْإِخْلَاصِ** †the same together with the [109th] chapter commencing with the words **يَا أَيُّهَا الْكَافِرُونَ**. (Msb.) And **كَلِمَةُ الْإِخْلَاصِ** is applied to †The sentence which declares belief in the unity of God. (A,*TA.) **أَخْلَصْنَاكُمْ بِخَالِصَةٍ**: see below, voce **خَالِصَةٌ**. — See also 2, third signification. — And see 10.

6. **تَخَلَّصَ** †He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity; (S, K;) from a thing; (S;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) — [See also **نَسَبَ** بِالْمَرْأَةِ.]

6. **تَخَالَصُوا** †They regarded one another, or acted reciprocally, [with purity, or sincerity: and particularly,] with purity, or sincerity, of love, or affection. (A,*TA.)

10. **اسْتَخْلَصَ الرَّبْدَ مِنَ اللَّبَنِ** He extracted the butter from the milk. (ADK, A, L.) — **اسْتَخْلَصَهُ** He appropriated him [or it] purely to himself, (Bd and Jel in xii. 54,) exclusively of any partner: (Jel:) he chose him [or it] for himself; took him [or it] in preference for himself; (IAth, in L, art. **قَرَحَ**; and TA in the present art.) he appropriated him to himself as his particular, or special, intimate; (TA;) syn. **اسْتَخَصَّهُ**; (S, K, TA;) and **اخْلَصَهُ** signifies the same. (TA.)

خَلِصٌ (S, A, K) and **خُلِصَانٌ** (S, A, TA) and **خَالِصَةٌ** (S, TA) †A man's friend; [or his sincere, or true,] or his secret, or private, friend; or his companion, or associate, who converses, or talks, with him; syn. **خَدْنٌ**; (S, K, TA;) his particular, or special, friend: (TA:) †the second is also used in a pl. sense: (S, TA:) pl. of the first, **خُلَصَاءُ**. (K.)

خَلِصٌ A kind of tree like the grape-vine (K) in its manner of growth, (TA,) that clings to other trees, and rises high; (K;) having leaves

of a dust-colour, thin, round, and wide; and a blossom like that of the **مر** [?]; and tinged in the lower parts of its stems; (TA;) sweet in odour; and having berries (K) like those of [the plant called **التَّغْلِبُ**, [see art. **تَغْلِبَ**,] three and four together, red, (TA,) like the beads of **عَقِيقَ** [q. v.]; (K;) not eaten [by men], but depastured: (TA:) n. un. with **ة**: (K:) thus described by [AHu] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.

ذُو الْخُلَصَةِ (S, K,) and **ذُو الْخُلَصَةِ** (Hishām, K,) and **ذُو الْخُلَصَةِ**, accord. to IDrd, and some write it **ذُو الْخُلَصَةِ**, but the first is the form commonly obtaining with the relaters of trads., (TA,) A certain temple, (S, K,) called **كَعْبَةُ النَّبَاةِ** (S,) or **الكَعْبَةُ النَّبَاةِيَّةُ**, (El-Hāfiḍh Ibn-Hajar, K,) and also **الكَعْبَةُ الشَّامِيَّةُ**, because its door faced Syria, (TA,) belonging to the tribe of Khath'i'au, (S, K,) and **Daws** and **Bejeeleh** and others, (TA,) in which was an idol called **الْخُلَصَةُ**, (S, K,) which was demolished (S, TA) by command of Moḥammad: (TA:) or **ذُو الْخُلَصَةِ** was the idol itself, as some say; but, says IAth, this requires consideration, because [it is asserted that] **ذُو** is not prefixed to any but generic names: (TA: [but see **ذُو**]) or the temple was so called because it was the place of growth of a tree of a kind called **خُلِصٌ**. (K,*TA.)

خُلِصَانٌ: see **خُلِصٌ**, in two places.

يَوْمُ الْخُلَاصِ an inf. n. of 1. — **يَوْمُ الْخُلَاصِ** is The day of the coming forth of **الدَّجَالِ** [or Antichrist]; because then the believers will be distinguished. (TA.) — Also †An equivalent; a requital, or compensation; hire, pay, or wages, for work: pl. **أَخْلَاصٌ**. (TA.) — See also **خُلَاصَةٌ**.

خُلَاصٌ: see **خُلَاصَةٌ**, in two places.

خُلَاصٌ: see **خُلَاصَةٌ**, throughout.

خُلُوصٌ: see **خُلَاصَةٌ**, in three places. — Also an inf. n. of 1.

خَالِصٌ: see **خَالِصٌ**.

خُلَاصَةُ السَّمَنِ (S, A, L, Msb, K) and **خُلَاصَتُهُ** (Fr, Sgh, K) What has become clear, of cooked butter; (S, A, L, K;) or cooked butter into which some dates have been thrown, or into which some **سَوِيقَ** [i. e. meal of parched barley or wheat] has been thrown, in order that thereby it may become clear from the remains of the milk: (Msb:) for when they cook fresh butter, to make it **سَمَنَ**, they throw into it somewhat of **سَوِيقَ**, or dates, or globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that **سَمَنَ** is called **الْخُلَاصَةُ**, and **خُلَاصٌ** also, (S, L,) mentioned by A'Obeid, (S,) and this, namely the **خُلَاصُ**, is the **إِثْرُ**: (S, L, K:) and the terms **خُلُوصٌ** (S, L, K) and **قِلْدَةٌ** (S, L) and **قَشْدَةٌ** (S, L, K) and **كُدَادَةٌ** (S, L) are applied to the dregs, or sediment, remaining at the bottom; (S, L, K;) as also **خُلَاصَةٌ**: (AHeyth, L in art. **قَشْدَ**;) the

inf. n. is **إِخْلَاصٌ**; and you say, **أَخْلَصْتُ السَّمَنَ**, (S, L:) or **خُلَاصَةٌ** and **خُلَاصٌ** signify dates and **أَخْلَصَ** that are thrown into **سَمَنَ**; and **أَخْلَصَ السَّمَنَ** signifies “he threw dates and **سَوِيقَ** into the **سَمَنَ** [and so clarified it]:” and **خُلَاصٌ** [thus I find it written] signifies what has become clear, of **سَمَنَ**, when it is cooked: and **خُلَاصٌ** also signifies, and so **إِخْلَاصٌ**, and **إِخْلَاصَةٌ**, butter when clear from the dregs, or sediment: and **خُلُوصٌ**, the dregs, or sediment, at the bottom of the milk: (L:) **إِخْلَاصٌ** and **إِخْلَاصَةٌ** are syn. with **إِذْوَابٌ** and **إِذْوَابَةٌ**: (TA:) or, accord. to AZ, the latter two terms are applied to butter when it is put into the cooking-pot to be cooked into **سَمَنَ**; and when it has become good, and the milk has become clear from the dregs, or sediment, that milk is called **إِثْرٌ** and **إِخْلَاصٌ**: Az says, I have heard the Arabs apply the term **خُلَاصٌ** to that with which **سَمَنَ** is cleared, in the cooking-pot, from the water and milk and dregs; for when it is not clear, and the milk is mixed with the butter, they take dates, or flour, or **سَوِيقَ**, which they throw therein, that the **سَمَنَ** may become clear from the remains of the milk mixed with it: this is the **خُلَاصُ**: but the **خُلَاصَةُ** [i. e. **خُلَاصَةٌ**] is what remains, of the **خُلَاصُ** and dregs or milk &c., in the bottom of the cooking-pot: (L, TA:) [or] **خُلَاصٌ** (K) [accord. to some, **خُلَاصٌ**, but this is app. wrong, (see Har p. 311,)] and **خُلَاصَةٌ** (Hr, TA) also signify what fire has clarified, or purified, (**مَا أَخْلَصَتُهُ النَّارُ**) of butter, and of gold, and of silver: (Hr, K, TA:) or **اللَّبَنُ خُلَاصٌ**, means what is extracted from milk; i. e. butter; (ADK, L, TA;) and so does **خُلَاصَةُ اللَّبَنِ**: (A: [but there mentioned among tropical expressions:]) **خُلَاصَةٌ** being applied in the manner first mentioned in this paragraph, by a secondary application is made to signify what is clear, or pure, of other things; (Msb;) [as also **خَالِصٌ**: and hence both of them often signify †the choice, best, or most excellent, part of anything; and so, probably, does **خُلَاصٌ**:] and **خُلَاصَةٌ** and **خُلَاصٌ** also signify *Inspissated juice* (**رَبٌّ**) made from dates; (JK;) or this is called **خُلُوصٌ**. (TA.)

خَالِصٌ Clear; pure; sheer; free from admixture; unmingled; unmixed; genuine: (B, TA:) clear, or pure, applied to any colour: (Lh, TA:) †white; as also **خُلِصٌ**; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, **خُلِصٌ**;] both applied to anything. (K, TA.) You say, **ثَوْبٌ خَالِصٌ**; A garment, or piece of cloth, of a clear, or pure, white: and **أَزْرَقٌ خَالِصٌ**; A garment of the kind called **قَبْلَةٌ** blue with a white lining. (A.) — [Also †Pure, or sincere, love, religion, &c.] — See also **خُلَاصَةٌ**, near the end of the paragraph.

خَالِصَةٌ [fem. of **خَالِصٌ**: used as a subst.,] †A pure property, or quality. (Bd in xxxviii. 46; and K. [In the CK, **خُلَاصَةٌ** is erroneously put for **خُلَاصَةٌ**: the corresponding word in Bd is **خُلَاصَةٌ**].)

So in the *Kur* [xxxviii. 46], أَخْلَصْنَاكُمْ بِخَالَصَةٍ + *We have rendered them pure by a pure quality*, (Bd, K, TA.) the keeping in memory the final abode: (Bd, TA:) ذكرى الدار being a substitute for خُلَصَ: or it may mean [by] their keeping in memory much the final abode and the return to God: (TA:) some also, (TA,) namely Nafi' and Hishām, (Bd,) read بخالصة, making it a prefix to ذكرى (Bd, TA) as an explicative; or an inf. n., in the sense of خلوص, prefixed to its agent. (Bd.) — You say also, هَذَا الشَّيْءُ خَالِصٌ لَكَ + *This thing is a property of thine*: (so in a copy of the S, and so the phrase is written in the TA:) or *is a thing purely thine, exclusively of others*: (TA:) or *this thing is particularly, or specially, thine, or for thee*. (So accord. to other copies of the S, and a copy of the JK.) — See also خُلِصَ. خَالِصٌ is also syn. with إِخْلَاصٌ [in some sense not pointed out: see the latter below; and see also 4]. (TA.)

إِخْلَاصٌ [inf. n. of 4, used as a subst.]: see خلاص, in three places.

إِخْلَاصَةٌ: see خلاصة, in two places.

مُخْلَصٌ † *A place of safety, or security, or escape from an event.*

مُخْلَصٌ *Chosen*: (JK:) chosen by God, and pure from pollution; applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also syn. with مُخْلِصٌ in the sense explained below.]

مُخْلِصٌ † *Pure, or sincere, towards God in religion; without hypocrisy*: (TA:) or *purely believing in the unity of God*. (Zj, TA.)

يَا قُوتٌ مُتَخَلِّصٌ *Picked [sapphires]*. (A, TA.)

خلط

1. خَلَطَهُ (S, Mgh, K,) aor. -, (Mgh, K,) inf. n. خَلَطٌ (S, Mgh,) *He mixed it; mingled it; incorporated, or blended, it*; (Mgh, K;) or *put it together*; (Mgh;) *with another thing*; (S, Mgh;) inseparably, as in the case of fluids; and separably, as in the case of animals, (Mgh, TA,) and grains; (TA;) as also خَلَطَهُ (K,) inf. n. تَخْلِيطٌ: (TA:) [or the latter relates to many, or several, objects; or signifies *he mixed it much*:] El-Marzooki says that the primary signification of خَلَطٌ is the *intermingling of the particles of a thing, one with another*. (Mgh, TA.) [And hence, † *He confused, confounded, or disordered, it*.] — خَلَطَ الْقَوْمَ; and خَلِطَ: see 3, near the end of the paragraph.

2: see 1. — [Its inf. n. is pluralized: you say.] جَمَعَ مَالَهُ مِنْ تَخْلِيطٍ [He collected together his property, or camels, &c., from states of confusion]. (TA.) — خَلِطَ فِي الْأَمْرِ signifies *The creating confusion, or disorder, (الإنفاس) in the affair, or case*. (S.) And you say, هُوَ فِي تَخْلِيطٍ فِي أَمْرِهِ, *He is in a state of confusion, or dis-*

order, in, or with respect to, his affair, or case. (TA.) [And خَلَطَ عَلَيْهِ الْأَمْرَ *He rendered the affair, or state, or case, confused, or disordered, or perplexed, to him*. And خَلَطَ بَيْنَ الْقَوْمِ *He created confusion, or disorder, or disturbance, among the people, or company of men*.]

3. خَالَطَهُ, inf. n. مُخَالَطَةٌ (S, Mgh, K) and خَلِطَ (S, K,) *It mixed, mingled, commingled, intermixed, or intermingled, with it; it became incorporated, or blended, with it; syn. مَزَجَهُ*; (Mgh, K;) and خَامَرَهُ (S, A, K, all in art. خمر); [as, for instance,] water with milk. (A in art. خمر, and Mgh in the present art.) خَلِطَ in relation to camels, and men, and beasts, also signifies *Their being mixed together*. (K.) A poet says,

يَخْرُجْنَ مِنْ بُعْثُوكَةِ الْخِلَاطِ

[They come forth from the crowding and dust (of the beasts) occasioned by the being mixed together]. (Th, TA.) And it is said in a trad., لَا خِلَاطَ وَلَا وَرَاطَ (S, Mgh,) *There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate*: (S:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i. e. *there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poor-rate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat*: (K, TA:) accord. to I Ath, this is termed إِخْلَاطٌ [app. a mistake for خِلَاطٌ]: nor shall there be any separating of what is put together; i. e., when there are two partners, each of them having a hundred and one sheep or goats, for which together they are bound to give three sheep or goats; and when the collector of the poor-rate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat: [see also art. وراط]: (TA:) or خِلَاطٌ signifies *a man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate, in order that one [only] may be taken*: and وراط, *a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything*: (Mgh:) or خِلَاطٌ is, when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a

third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third [in some copies of the K, erroneously, two thirds] of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one: (ISd, K, TA:) and وراط is *deceiving, and acting dishonestly*: (ISd, L, TA:) in the place of وراط, we find, accord. to one relation, فِي الصَّدَقَةِ, followed by شَتَاق. (TA.) — El-'Ajjāz contended with Homeyd El-Arkaṭ in two poems of the metre termed رَجَزٌ ending with ط, and Homeyd said, الْخِلَاطُ يَا أَبَا الشَّعْثَاءِ, i. e. [Beware thou of mixing; or] do not thou mix my أَرْجُوزَةٌ with thine [O father of her with the shaggy hair]; to which El-'Ajjāz replied, الْفِجَاجُ أَوْسَعُ مِنْ ذَلِكَ يَا ابْنَ أَخِي [The roads are wider than to require my doing that, O son of my brother]. (AO, S.) — خَالَطَ الذَّنْبُ الْغَنَمَ [lit. signifying *The wolf mixed with the sheep, or goats*], means *the wolf fell upon the sheep, or goats*: (K, TA:) the inf. n. is خِلَاطٌ. (TA.) — خَالَطَهَا (Az, Mgh, K,) inf. n. خِلَاطٌ and مُخَالَطَةٌ (Az, Mgh,) † *He had carnal intercourse with her*; (Az, Mgh, K;) i. e., a man with his wife, (Az, Mgh,) or with a woman: (K:) the lawyers say, خَالَطَهَا الْمُخَالَطَةُ الْإِزْدَوَاجَ (Mgh:) Th explains the inf. n. خِلَاطٌ by رَفَثٌ, q. v. (TA.) Also, in like manner, with the same inf. ns., † a stallion-camel with the female. (Lth, K, TA.) [See also 4.] I Ath explains خِلَاطٌ in relation to camels as signifying † *A man's coming to the nightly resting-place of another's camels, and taking thence a male camel, and making him to cover his she-camel without his owner's knowledge*. (TA.) — خَالَطَهُ الشَّيْبُ † [The arrow penetrated into him]. (TA.) — خَالَطَهُ الشَّيْبُ [Hoariness, or whiteness, became intermixed in his hair]. (S and K in art. وخط; &c.) — خَالَطَهُ الدَّاءُ † *The disease infected, or pervaded, him; [as though commingling with him;] syn. خَامَرَهُ*. (Sh, K:) or infected, or pervaded, his inside. (Lth, S.) — خَالَطَ قَلْبَهُ هَمٌّ عَظِيمٌ † [Great anxiety, or disquietude of mind, infected, or pervaded, his heart]. (TA.) It is said in a trad., وَرَجَعَ الشَّيْطَانُ, † *And the devil returned seeking to infect (يَخَالِطُ) the heart of the man praying by suggesting what was vain*. (TA.) — خَامَرَتْهُ الْخَمْرُ † [Wine infects the intellect]. (S and K in art. خمر.) And خَوَّلَطَ فِي عَقْلِهِ, inf. n. خِلَاطٌ, † [He became infected, corrupted, disordered, or confused, in his intellect.]. (S, K.) And خَوَّلَطَ عَقْلَهُ, and عَقْلَهُ † *His intellect became corrupted, or disordered*; (TA; [in which only the latter phrase is thus explained, though both are mentioned:]) and so † *He alone*: (S, K:) and † *His soul, or stomach, became disordered*: (S and K in art. خمر.) and † *said of a man, signifies the same as خَالَطَ*. (TA.) — خَالَطَ الْقَوْمَ † *He mixed with the people, or company of men, in familiar, or social, inter-*

course; conversed with them; or became intimate with them; or mixed with them in, or entered with them into, their affairs; syn. **دَاخَلَهم**; as also **خَلَطَهم**, inf. n. **خَلَطَ**; (TA;) and **خَلَطَ**, like **فَرَحَ**, is used in a similar manner, in the sense

of **خَالَطَ**: (IAqr, TA;) and you say also **خَالَطَ** **بِالنَّاسِ** [+he mixed, or associated, or conversed, with men]. (TA.) And **خَالَطْتُ فُلَانًا** + I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. **عَاشَرْتُهُ**, (A in art. **عَاشَرَ**.) and **خَالَطَهُ فِي أَمْرٍ** (S, Mgh, K, all in art. **عَاشَرَ**.) And **خَالَطَهُ فِي أَمْرٍ** + [He mixed, or joined, with him in an affair]. (Mgh.) And hence **خَالَطَهُ** signifies + He was, or became, copartner with him; he shared with him. (Mgh.) **خَالَطَهُمُ خَالِطُهُمُ** also signifies **خَالَفَهُمُ** [evidently a mistranscription, for **خَالَفَهُمُ** + He entered into a confederacy, league, compact, or covenant, with them]. (TA.) And you say also **خَالَطَ الْأُمُورَ** + [He mixed in, engaged in, or entered into, affairs]. (S, K.)

4. **اخْلَطَهُ**, (AZ, S, K,) and **اخْلَطَ لَهُ**, (IAqr, K,) **He put**, (S,) or inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his (a camel's) **قَصَبٍ** into the **حَيَاءَ**, (AZ, S, K,) he having missed it; (AZ, K;) as also **الْطَفَهُ**: (AZ:) IF makes **اخْلَطَ** and **اخْتَلَطَ** to be the same. (TA.) = **اخْلَطَ** [intrans.] + **He** (a stallion) covered the female. (K.) [This seems to be taken from IF, who, as shown above, makes it syn. with **استخْلَطَ**. See also 3.] — As syn. with **اختلَطَ**, see 3, near the end of the paragraph. — Said of a horse, **He fell short, or flagged, in his running**; as also **اخْتَلَطَ**. (IDrd, K.)

6. **تَخَالَطُوا فِي الْحَرْبِ** + They commingled; or became mixed, or confounded, together, in war, or battle; as also **اخْتَلَطُوا فِي الْحَرْبِ**. (TA.) — **تَخَالَطُوا** also signifies + They commingled, or mixed together, in familiar, or social, intercourse; [conversed together; or became intimate, one with another; or they mixed, one in another's affairs; see 3, near the end;] syn. **تَعَاشَرُوا**. (S, Mgh, K, all in art. **عَاشَرَ**.)

8. **اخْتَلَطَ** **It was, or became, mixed, mingled, commingled, incorporated or blended together**, (S, Mgh, K,) or put together. (Mgh.) [And hence, + It was, or became, confused, confounded, indiscriminate, promiscuous, without order, disordered, or perplexed.] — **اخْتَلَطَ اللَّيْلُ بِالتُّرَابِ** + [The night became confused, or confounded, with the dust, or earth]: (AZ, K;) and **الْحَابِلُ بِالنَّابِلِ** (K) + the setter of the snare with the shooter of arrows; or the warp with the woof: (TA;) and **الْمَرْعَى بِالْهَيْلِ** + [the place of pasturage with the camels left to pasture by themselves]: (AZ, K;) and **الْخَائِرُ بِالتُّرَابِ** (as in some copies of the K and in the TA) + the thick milk with the butter that had become bad, or spoiled, in the churning; or, as some say, with the thin milk; (TA;) or **بِالتُّرَابِ** (as in other copies of the K and in the TA) with the herb [so called], which, when it falls into the **رَائِبَ** [or milk that is thick, and fit for churning, &c.], is with diffi-

culty separated from it: (TA:) [but see art. **زَهْدٌ**:] proverbs, alluding to the dubiousness and confusedness of an affair or a case: (K:) or the first, to the dubiousness of an affair or case; and the second, to its confusedness; and the third is applied when a people's affair or case is confused or perplexed to them; and the last relates to the confusedness of truth with falsity; and to a people whose affair or case is dubious to them, so that they do not decide upon anything. (TA.) — **اخْتَلَطَ الظَّلامُ** + The darkness, or the beginning of night, became confused, is a phrase of frequent occurrence. And so **اخْتَلَطَ الظَّلامُ** + The confusedness of the darkness, &c. — **اخْتَلَطَ أَمْرُهُمُ** + [Their affair, or case, became confused, or perplexed, to them]. (S.) — See also 3, in four places, near the end of the paragraph: and see 6. — Said of a camel, + He became fat; (ISH, K;) his fat and flesh becoming mixed together. (ISH.) — Said of a horse: see 4, last sentence.

10. **استخْلَطَ He** (a camel) inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his **قَصَبٍ** into the **حَيَاءَ**, by himself: (AZ, K, TA:) or he leaped the female; syn. **قَعَا**. (S.) See also 4.

خَلَطَ: see the next paragraph.

خَلَطَ Anything that mixes, mingles, commingles, or becomes incorporated or blended, with a thing; an admixture; (K, TA;) any kind of mixture; as a medicinal mixture; and the like: pl. **أَخْلَاطٌ**. (TA.) — A kind of [mixed] perfume, (S, Mgh,) well known: (Mgh:) pl. as above. (S, Mgh.) — **أَخْلَاطُ الْإِنْسَانِ** The four humours of man, (K, TA,) which are the constituents of his composition; (TA;) namely, **الْمِرْتَانِ** [the black bile and the yellow bile] and **الْبَلغم** [the phlegm] and **الدَّمُ** [the blood]. (TA in art. **مَزَجَ**.) — Mixed dates of various sorts: pl. as above. (K.) — + A man who mixes with others, and manifests love to them; (TA;) and **خَلَطَتْ** a woman who does so: (K, TA:) and the former, (IAqr, TA,) or **خَلَطَ**, (K,) or this signifies [simply] **مُخَالَطٌ**, [see 3,] and is an inf. n. used in that sense, (TA,) and **خَلَطَ**, (Lth, K,) and **خَلَطَ**, (K,) which is mentioned by Sb and explained by Seer, (TA,) + a man who mixes with others, (K, TA,) and manifests love to them, (TA,) and behaves in a blandishing manner to them; and one who casts his women and goods among men; (K, TA;) and **خَلَطَتْ** in like manner, applied to a female. (TA.) — + A man of mixed race: or a bastard. (As.) You say **رَجُلٌ خَلَطٌ مِنْطٌ** + A man of mixed race: (K, TA:) or of faulty race: (O, TA:) or **مِنْطٌ** signifies one whose race and father are unknown. (As, TA.) And **أَخْلَاطُ مِنَ النَّاسِ** + A medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (K, TA;) as also **خَلِيطٌ**, (Ibn-'Abbád, K,) and **خَلِيطِي**, (K,) and **خَلِيطِي**: (Ibn-'Abbád, K:) to these (**لَهُمُ** [in the CK] **لَهُنَّ**) there is no sing.:

(K, TA:) but **خَلِيطٌ** is also a sing., and has pls., as will be seen below. (TA.) — + Stupid; foolish; having little sense; (IAqr, K;) as also **خَلِيطٌ**: (IAqr, Sgh, K;) pl. of the former **أَخْلَاطٌ**; (IAqr, TA;) with which **خَلِيطٌ** is syn. (TA.) — A crooked bow, and arrow; (K;) an arrow of which the wood has grown crookedly, and which ceases not to be crooked even if it have been straightened; (S;) as also **خَلِيطٌ**, applied to either of these. (K.) And in like manner, + a man; he being likened to such an arrow: and + a people, or company of men. (TA.)

خَلِيطٌ; fem. with **ة**: see **خَلِيطٌ**, in three places. — Also + Good in disposition; good-natured. (TA.)

خَلِيطٌ: see **خَلِيطٌ**, in two places: — [and see **خَلِيطٌ**, of which it is a pl.]

خَلِيطٌ: see **خَلِيطٌ**, last sentence but one.

خُلُطَةٌ [A state of mixing, or mingling, together;] a subst. from **اخْتَلَطَ**. (Mgh.) — [And hence,] + Copartnership. (S, Mgh, TA.) You say **بَيْنَهُمَا خُلُطَةٌ** + Between them two is a copartnership. (Mgh.) [See also what next follows.]

خُلُطَةٌ + Social, or familiar, intercourse. (S, Mgh, TA.) [See also what next precedes.]

خَلِيطٌ [Mixed; mingled; incorporated, or blended: of the measure **فُعَيْلٌ** in the sense of the measure **مَفْعُولٌ**; like **قَتِيلٌ** &c. And hence,] (K,) or **عَنْفٌ خَلِيطٌ**, (S, TA,) [The kind of trefoil called] **قَتٌ** and cut straw (S, TA) mixed together: (TA:) or clay mixed with cut straw: (K, TA:) or **قَتٌ**. (K.) Also, (K,) or **لَبَنٌ خَلِيطٌ**, (TA,) Sweet milk mixed with sour or such as bites the tongue. (K, TA.) Also, (K,) or **سَمْنٌ خَلِيطٌ**, (TA,) Clarified butter in which are fat and flesh-meat. (K, TA.) [Hence also,] it is said in a trad. respecting [the beverage called] **نَبِيذٌ**, (TA,) **عَيْنِ الْخَلِيطَيْنِ** (S, K) [Two sorts of things mixed together are forbidden in the beverages of the kind called **نَبِيذٌ**, or that **نَبِيذٌ** should be made of them]; i. e. it is forbidden to mix together [for making **نَبِيذٌ**] two sorts of things; (S, TA;) meaning dried dates and raisins; (S, Mgh, K;) or fresh grapes and fresh ripe dates; (S;) or dried dates and full-grown unripe dates, (T, Mgh, K,) thoroughly cooked by fire; (Mgh;) or fresh grapes and raisins; (T, K;) and the like; because such **نَبِيذٌ** quickly alters, and becomes intoxicating: (K:) and some hold that **نَبِيذٌ** so made is forbidden even if it do not intoxicate. (TA.) — See also **مِنْ النَّاسِ** **خَلِيطٌ**. — + One who mixes much with men: (Mgh, TA:) [see also **مُخَالَطٌ**:] + one who mixes with others in familiar, or social, intercourse; or becomes intimate with them; or mixes with them in, or enters with them into, their affairs; syn. with **مُخَالَطٌ**; (S, K;) like as **نَدِيمٌ** is syn. with **مُجَالِسٌ** and **جَلِيسٌ** with **مُجَالِسٌ**: (S:) pl. **خُلُطَاءٌ**. (S, Mgh, K,) and **خَلِيطٌ**: (S, K:) it sometimes has

these pls., but is itself both sing. and pl.: (S, TA:) and as a pl. signifies *a people, or company of men, whose affair, or case, or stote, is one*: (K, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (S, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies *a partner, copartner, or shorer*: (Mgh, Msh, K, TA:) as, for instance, in merchandise, and sheep or goats: (Mgh:) or *one who has mixed his property with that of his copartner*: (Bd in xxxviii. 23:) or *one who shores in merchandise, or in a debt, or in commerce, or in neighbourship*: (Ibn-'Arafsh, TA:) and *a sharer in the rights of possession, or property; such as water, and a road*: (K:) the pl. is *خُلَطَاءُ*: (Mgh, TA:) occurring in the Kur xxxviii. 23: (TA:) and the sing. also signifies *a neighbour*; syn. *جَارٌ* [which has also other significations here assigned to *خَلِيطٌ*: (TA:) and *مُجَارٍ*: (Mshb:) and *a husband*: and *the son of a paternal uncle*: (K:) and [the pl.] *خُلَطَاءُ* is also explained by IAqr as *q. مَوَالٍ* [pl. of *مَوْلَى*, which has several of the significations here assigned to *خَلِيطٌ*: and as signifying also *neighbours of sincere friendly conduct*. (TA.) It is said in a trad. (K, TA) respecting [the right termed] *الشُّفْعَةُ*, (TA,) *الشَّرِيكَ أَوْلَى مِنَ الْخَلِيطِ وَالْخَلِيطُ أَوْلَى مِنَ الْجَارِ* *†The sharer in what is not divided is more deserving than the sharer in the rights of possession, or property; [and the sharer in the rights of possession, or property, is more deserving than the neighbour:]* (K, TA:) [or the trad. is as follows:] *الْخَلِيطُ أَحَقُّ مِنَ الشَّرِيكَ وَالشَّرِيكَ أَحَقُّ مِنَ الْجَارِ وَالْجَارُ أَحَقُّ مِنْ غَيْرِهِ* *†the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour has more right than another: or the meaning here is, he between whom and thyself are acts of receiving and giving, and affairs of debt and credit; not the sharer, or partner.* (Mgh.) And in another trad., *مَا كَانَ مِنْ خَلِيطَيْنِ فَاتَّهَمَا* *†Whatever two copartners there be that have not divided the beasts [belonging to them], they shall make claim for restitution, one of the other, with equality; i.e., if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution [of what he has given above his own share] upon his copartner, with equality*: (Esh-Sháfi'ee, K, TA:) the two persons are not *خَلِيطَانِ* unless they be such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year; and if so, they give the poor-rate as one: otherwise, they are not *خَلِيطَانِ*; and they give the

poor-rate as two: (Esh-Sháfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a *مُسْتَه* [q. v.], and from the thirty a *تَبِيع* [q. v.]; then the giver of the *مُسْتَه* makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the *تَبِيع*, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the *مُسْتَه* and the *تَبِيع*] when the property is not divided, as though it were the property of one: and the saying *بالسُّوَّةِ* shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.)

خِلَاطَةٌ *†Stupidity; foolishness; paucity of sense.* (IAqr, K.)

خَلِيطَةُ *Camel's milk milked upon that of sheep or goats: or sheep's milk upon that of goats: and the reverse.* (K.)

خَلِيطَى: see *خَلَطَ*: — and see what next follows, in two places.

وَقَعُوا فِي خَلِيطَى, (S, K,) and *خَلِيطَى*, (K,) *†They fell into a stote of confusion*: (K:) *their affair, or case, became confused, or perplexed, (اخْتَلَطَ) to them.* (S.) And *كُنَّا خَلِيطَى* *†[We were in a stote of confusion]*: cited by Az, from an Arab of the desert. (TA.) [*خَلِيطَةٌ*, which probably signifies the same, is mentioned in the TA, voce *لَغَزَ*, on the authority of Sb.]

خَلِيطَى *The creating confusion, or disorder, (إِسَادَ) in an affair, or a case.* (TA.) [See also 2.] — *مَالَهُمْ خَلِيطَى* [in the CK *مَالَهُمْ خَلِيطَى*] *Their possessions, or camels &c., are mixed together.* (K, TA.)

خَلِيطَى: see *خَلِيطَى*.

أَخْلَطَ مِنَ الْحَمَى *†[More insinuating than fever]*; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.)

مُخْلَطٌ *†One who renders things confused, or dubious, to the hearers and beholders.* (TA.) — *†One who mixes in, or enters into, (يُخَالِطُ) affairs,* (S, K, TA,) *and relinquishes them;* (TA; [but this addition seems rather to apply to *مُزِيلٌ* in what follows;]) as also *مُخْلَطٌ*: (K:) or this latter signifies *one who mixes much with men.* (Sgh, TA.) [See also *خَلِيطٌ*.] You say, *هُوَ مُخْلَطٌ مُزِيلٌ* *†[He is one who mixes in, or*

*enters into, affairs; (and, accord. to an explanation of *مُزِيلٌ* in the TA, in art. *زِيل*, on the authority of IAth,) one who is vehement in altercation, or litigation, relinquishing one plea, or argument, and taking to another]; like as you say, *هُوَ رَاتِقٌ فَاتِقٌ*. (S, K.)*

مِخْلَاطٌ: see *مِخْلَاطٌ*.

مُخَالِطٌ *†Infected, corrupted, disordered, or confused, in his intellect; as also *مُخْتَلِطٌ*: (TA:) or mad; insane; or affected by diabolical possession.* (TA in art. *لَبَسَ*.)

مُخَالِطٌ: see *خَلِيطٌ*.

مُخْتَلِطٌ: see *مُخَالِطٌ*. — Also *†A camel that has become fat, so that the fat is mixed with the flesh: fem. with ة, applied to a she-camel.* (Ish, K.)

خلع

1. *خَلَعَهُ*, (S, Mgh, Msh,) aor. *عَ*, (TA,) inf. *نَ*. *خَلَعَ*, (S, Mgh, Msh, K,) *He pulled it off; syn. نَزَعَهُ*; (Mgh, Mshb;) or *stripped it off; or took it off*: (TA;) or *put it, or threw it, or cast it, off from him*; (IAth;) namely, his garment, (S, IAth, Mgh, Mshb,) *عَنْ بَدَنِهِ* *from his body*; (Mgh;) and his sandal, (S, Mgh, Msh,) *عَنْ رِجْلِهِ* *from his foot*; (Mgh;) &c.; (Mshb, TA;) [as also *اخْتَلَعَهُ*, as appears from its being said that] *اخْتَلَعَ* is syn. with *خَلَعَ*: (TA:) accord. to some, *خَلَعَ* is syn. with *نَزَعَ*; but accord. to Lth, (TA,) the former is like the latter, except that the former is a somewhat leisurely action. (K, TA.) The phrase in the Kur [xx. 12], *فَاَخْلَعْ نَعْلَيْكَ*, is said to be used in its proper sense, [And do thou pull off, or put off, thy sandals,] because his sandals were of the skin of a dead ass: or, as the Soofees say, it is a command to stay; like as you say to him whom you desire to stay, "Pull off thy garment and thy boots," and the like; and is tropical: (TA:) or, accord. to some, *†make thy heart vacant from [care for] family and property.* (Bd.) — *خَلَعَ عَلَيْهِ*, (B, TA,) and *خَلَعَ عَلَيْهِ خَلْعَهُ*, (S, TA,) [*He took off from himself, and bestowed upon him, a garment: and hence, he bestowed upon him, or gave him, a garment; [generally meaning, a robe of honour;] the meaning of giving being inferred from the connective على, not from the verb alone.* (B, TA.) — It is said in a trad. respecting 'Othmán, *إِنَّ اللَّهَ سَيَقْبِضُ قَبِيضًا وَإِنَّكَ تَلَاُضُ عَلَى خَلْعِهِ*, (L,) meaning *†Verily God will invest thee with the apparel of the office of Khaleefeh, (K and TA in art. *قَبِضَ*), and thou wilt be urged with enticement, and solicited, to divest thyself of it.* (TA in art. *لَوْصَ*.) — *خَلَعَ الْقَرَسُ عِذَارَهُ* *†The horse threw off his head-stall, or halter, and wandered about at random.* (Mgh.) — [And hence,] *خَلَعَ عِذَارَهُ* [said of a man,] *†He threw off from himself his عِذَارَ, [meaning restraint,] and acted in a wrongful and evil manner towards others, with none to repress him.* (TA.) —

أَوْصَالَهُ *He removed its* اوصال [meaning the bones so called, as is indicated by the context]. (TA.) — *He took away the property of his companion*; said of a person gambling with another. (A, TA.) — *خلع قلبه* [It drew away the heart of the beholder towards it]; said of the best of property. (Aboo-Sa'eed.) — *خلع قيده* [He took off his shackles; or] he released him from his shackles; and in like manner, *خلع دابته*, and *خلعها*, he released his beast from its shackles. (TA.) — *خلع الرِّبْقَةَ عَنْ عُنُقِهِ* [He annulled his compact, or covenant. (TA.)] — *خلع يدا من طاعة* [He threw off his allegiance, or] forsook obedience to his Sultán, and acted in a wrongful and evil manner towards him: (TA:) obedience being likened to a garment which a man puts off, or throws off, from him. (IAth, TA.) — *يُخلع البَيْتَ* [for *يُخلع الدَّابَّةَ*, like *يُخلع الكفن عن الميت* (mentioned above) for *يُخلع قيد الدَّابَّةَ*] *The corpse shall have its grave-clothes pulled off from it.* (Mgh.) — [In like manner you say,] *خلعت الوالي عن عمله* [I removed the ruler, or governor, or the like, from his office; or deposed him. (Mgh.)] And *خلع الوالي* [The ruler, or governor, or the like, was divested of his authority; or] was removed from his office; or was deposed; (S, TA;) and so *الْعَامِلُ* [the agent, or the exactor of the poor-rates]; and *الْخَلِيفَةُ* [the Khaleefeh]. (TA.) And *خلع قائده* [He divested his leader of his authority; or removed him from his office; or dismissed him]. (S, TA.) But IF says, This is scarcely, or never, said, except of an inferior who forsakes, or relinquishes, his superior; so that *خلعه* signifies, in a case of this kind, *He threw off his allegiance to him; or forsook obedience to him; like another phrase, mentioned above; and] one does not say, [or seldom says,] خلعه* [as meaning *He deposed his ruler over such a province, or the like*]; but only, [or rather,] *عزله*. (TA.) — *خلع امرأته* (Az, S, Mgh, Mgb,) inf. n. *خلع*, with *لام*, (S, K,*) or this is a simple subst., (Az, Mgh, Mgh,) and the inf. n. is *خلع*, (Az, Mgh, TA,) and some add *خلع*; (TA;) and *خلعها*, (Az, TA,) inf. n. *مُخلعة*; (K;) [and *خلع* seems to be another inf. n. of this latter verb, rather than of the former;] *He divorced his wife* (Az, Mgh, Mgb, K) *for a ransom given by her*, (Mgh,) or *for her property given by her as a ransom to release herself from him*, (Az, Mgh, TA,) or *for a gift, or a compensation, from her*, (K, accord. to different copies; some having *ببذل*; and others, *ببذل*;) or *from another*: (K:) because the wife is [as] a garment to the husband, and the husband to the wife, (Az, Mgh, Mgb, TA,) as is said in the Kur ii. 183: (Az, TA:) [it is also said that] *تخلع* is syn. with *خلع*: (K:) [but see 6, below:] and *اخْلَعَهَا*, occurring in a trad., is explained as signifying *Divorce thou her, and quit her*. (TA.) — *خلعه الله* [His family cast

him off, repudiated him, or renounced him;] so that if he committed a crime, or an offence rendering liable to punishment, they should not be prosecuted for it. (S, TA.) In the Time of Ignorance, when one said, (K, TA,) proclaiming in the fair, or festival, (TA,) *يَا أَيُّهَا النَّاسُ هَذَا أَبِي*, (K, TA,) meaning [O men, this, my son, I cast off, repudiate, or renounce, him, or] I declare myself to be clear of him; so that if he commit a crime, or an offence rendering him liable to punishment, I am not responsible; and if a crime, or an offence rendering liable to punishment, he committed against him, I will not pursue [for redress, or retaliation]; (TA;) he was not punished afterwards for any such act committed by him: (K, TA:) this was when the person doing so feared some foul action or treachery from his son: and in like manner, they said, *إِنَّا قَدْ خَلَعْنَا فَلَانًا* [Verily we cast off, &c., such a one]. (TA.) In like manner, also, *خَلَعُوهُ*, inf. n. *خلع*, signifies [They cast him off, repudiated him, or renounced him, or] they declared themselves to be clear of him; meaning a confederate; so that they should not be punished for a crime, or an offence rendering liable to punishment, committed by him, nor should he be punished for such an act committed by them. (IAth, L.) In the same sense the verb is used in the saying, *نُخلع ونترك من يفجرك* [We repudiate, or renounce, or] we declare ourselves clear of, and forsake, him who disobeys, or opposes, Thee: (Mgh, TA:) or *نُخلع ونهجر من يكفر* [we hate, and [repudiate, or renounce, or] declare ourselves clear of, [and forsake,] him who denies, or disacknowledges, thy favour, or who is ungrateful, or unthankful, for it. (Mgh.)] — *خلع*, aor. 2, (K,) inf. n. *خَلَاعَةٌ*, (S, TA,) *He became cast off, repudiated, or renounced, by his family*; (S, TA;) *خلعه أمه*; (S, TA;) so that if he committed a crime, or an offence rendering liable to punishment, they were not prosecuted for it: (S, K, TA:) he became alienated or estranged [from his family]; syn. *تباعذ*: (TA:) [he became vitious, or immoral; notorious for drinking and play; a gambler; or the like: see *خَلَاعَةٌ*, below; and see *خَلِيعٌ*.] — *خلع* *He became affected with what is termed خالغ*, i. e., a twisting of the عروق [or hock-tendon]. (K.)

2. *خلع دابته*: see 1. — *تخليع* as signifying a certain manner of walking: see 5.

3. *خلعت زوجها*, (S,) or *خلعت بعلها*, (Mgh, Mgb,) inf. n. *مُخلعة*, (Mgh,) *She incited, urged, or induced, her husband to divorce her for a gift, or a compensation, ببذل, or ببذل, accord. to different copies of the S,* from her to him: (S, Mgh:*) or *she ransomed herself from him, and he divorced her for the ransom.* (Mgh.) — *خالع* *He contended with him in a game of hazard: because he who does so takes away the property of his companion.* (TA.)

5. *تخلع* *It (a bond, or chain,) came off, or fell off, from the hand or foot.* (KL.) [See

also 7.] — *تخلعت السفينة* *The ship parted asunder; became disjointed; became separated in its places of joining.* (Mgh.) — *تخلع*, in walking, i. q. *تفكك*; (S, K, TA;) i. e. *He was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them: (TA:) and تخليع also signifies a certain manner of walking, (so in some copies of the K, and in the TA,) in which one shakes his shoulder-joints and his arms, and makes signs with them: (TA:) or the walking of him whose buttocks are apart, or parted. (CK, and so in a MS. copy of the K.) [See also تخلع.] — *تخلع في الشراب* *He persisted in the drinking of intoxicating beverage, (K, TA,) or became intoxicated, so that his joints became lax, or loose.* (TA.) — *تخلع القوم* *The people, or company of men, stole away, slipped away, or went away secretly.* (IAar.)*

6. *تخالعوا* *They annulled, dissolved, or broke, the confederacy, league, compact, or covenant, that was between them.* (S, K, TA.) — *تخالعا* *They divorced themselves, namely, a husband and his wife, for a gift, or a compensation, ببذل, or ببذل, accord. to different copies of the S,* from the wife to the husband. (S.) See also *خلع امرأته*.

7. *انخلع* *It became pulled off, stripped off, taken off, or removed, from its place; it became displaced.* (Mgh.) [See also 5.] — *انخلع* *He became as though] the integument of his heart became pulled off, in consequence of violence of fear, or fright.* (Mgh.) And hence also, *انخلع فؤاد الرجل* [The heart of the man became removed from its place; meaning] the man became frightened. (Mgh.) — *انخلع عن عظمه*, or *انخلع العظم*, *The limb, or the bone, became dislocated.* See *انخرع*. — *انخلع عن عمله* *He (a ruler, or governor, or the like,) became removed from his office; became deposed.* See 1.] — *انخلع من ماله* *He became stripped of his property, like as a man is stripped of his garment.* (TA.)

8. *اختلعت* (S, Mgh, K) *من زوجها* *She became divorced from her husband* (S, Mgh, K) *for a gift, or a compensation, from her*, (S, K, accord. to different copies; some having *ببذل*; and others, *ببذل*;) or *from another*, (K,) or *for her property given by her as a ransom to release her from him.* (Mgh.) — *اختلعه*: see 1, first sentence. — *اختلعوه* *They took his property: (K, TA:) from the "Nawádir el-Aqráb."* (TA.)

خلع *Flesh-meat cooked with seeds that are used for seasoning, then put into a receptacle of skin, (S, K,*) which is called قوت: (S:) or flesh-meat cut into strips or oblong pieces, and dried, or salted, and dried in the sun, roasted, (K, TA,) and, as Lth says, (TA,) put into a receptacle with its melted grease: (K, TA:) or flesh-meat having its bones pulled out, then cooked, and seasoned with seeds, and put into a shin, and*

used as provision for travelling: (Z, TA:) and **خَلِيعٌ**, also, signifies *flesh-meat of which the bones have been pulled out, and which is seasoned with seeds, and laid up (يَرْفَعُ) [for future use]:* (TA:) and **خَوْنَعٌ**, *flesh-meat which is boiled in vinegar, and then carried in journeys.* (TA.) = *A state of dislocation of the joint, of the arm or hand, or of the leg or foot; its becoming displaced, without separation; as also خَلَعٌ.* (TA.)

خَلَعٌ [accord. to the S, and app. accord. to the K, an inf. n., (see **خَلَعُ امْرَأَتِهِ**), or] a simple subst., signifying *† The act of divorcing a wife (Az, Mgh, Msh) for a ransom given by her, (Msh,) or for her property given by her as a ransom to release her from her husband, (Az, Mgh, TA,) or for a gift, or a compensation, from her; or from another: (K: see 1:) I Ath says that it annuls the return to the wife unless by means of a new contract: accord. to Esh-Shāfi'ee, there is a difference of opinion respecting it; whether it be an annulment of the marriage, or a divorcement: [if the latter, it is not irrevocable unless preceded by two divorcements:] sometimes it is called by the latter term.* (TA.) [See also **خَلَعَةٌ**.]

خَلَعٌ: see **خَلَعٌ**.

خَلَعَةٌ *A state of divorcement [for a ransom given by the wife, or for her property given by her as a ransom to release her from her husband, or] for a gift, or a compensation, from the wife, (S, K,) or from another. (K.) [See 8: and see also **خَلَعٌ**.] You say, وَقَعْتُ بَيْنَهُمَا الْخَلْعَةَ, [Divorcement, or] separation, [for a ransom, &c., or] for [a gift, or] a compensation, took place between them two. (TK.) = † The best, or choice part, of property, or of camels or the like; (Aboo-Sa'eed, S, Sgh, K;) so called because it takes away the heart of him who looks at it; (Aboo-Sa'eed;) as also **خَلَعَةٌ**. (Aboo-Sa'eed, Sgh, K.) = † Weakness in a man. (TA.)*

خَلَعَةٌ *Any garment which one pulls off, or takes off, from himself: (TA:) and particularly, (TA,) a garment which is bestowed upon a man, [generally meaning a robe of honour,] (K, TA,) whether it be put upon him or not: (TA:) or a gift, or free gift, [of any kind,] which a man bestows upon another: (Msh:) or a sewed garment: (KL:) pl. **خَلَعٌ**. (Msh, TA.) You say, خَلَعٌ عَلَيْهِ خَلَعَةٌ [explained above]: see 1, near the beginning. (S, TA.) — See also **خَلَعَةٌ**.*

خَلَعِي, with damm, *One who sells [cast-off or] old garments.* (Ibn-Nukṭah, TA.)

خَلَعِي, with kسر to the خ, and with the ل quiescent, *One who sells the garments bestowed by kings.* (TA.)

خَلَاعٌ † *An affection resembling what is termed خَلَبٌ [q. v.], (K, TA,) and insanity, or diabolical possession, (TA,) which befalls a man: (K, TA:) or weakness, and fear or fright: (TA:) and **خَوْنَعٌ** and **خَلِيعٌ** [in like manner] signify *† fear, or fright, affecting the heart, (S, K, TA,)**

occasioning evil imagination, and weakness, (TA,) as though it were a touch of insanity, or of diabolical possession, (S, K, TA,) in a man, and in the heart. (S.)

خَلِيعٌ *Pulled off; stripped, or taken, off; put, or thrown, or cast, off; i. q. **مَخْلُوعٌ**; applied [to a garment, and a sandal, or the like, or], accord. to some, to anything. (TA.) — [Hence, used as a subst. *A cast-off, or] an old, and worn-out, garment. (K, TA.) You say, هُوَ يَكْسُوهُ مِنْ خَلِيعِهِ [He clothes him with some of his cast-off, or old, and worn-out, apparel]. (TA.) — See also **خَلَعٌ**. — † A person whose property is won from him in a game of hazard; as also **مَخْلُوعٌ**. (L.) — **خَلِيعُ الْعِذَارِ** †† *A man who does and says what he pleases; not caring, nor fearing God nor the blame of men; like the beast that has no halter on its head. (Har p. 676.) Also applied to a woman in a state of estrangement [from her husband; lit., *Having her headstall, or halter, pulled off, or thrown off; she being likened to a mare; meaning, †† without restraint*]; having none to command or forbid her: [see 1:] incorrectly written **خَلِيعَةُ الْعِذَارِ**; for **خَلِيعٌ** is here of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: or you say **خَلِيعَةً** without mentioning the عِذَار, from **خَلَاعَةٌ**, like **ظَرِيفَةٌ** and **لَطِيفَةٌ** [from **لَطَافَةٌ** and **ظَرَفَةٌ**]. (Mgh.) [See also **خَالِيعٌ**.] — **خَلِيعٌ** is also applied to a Khalcefeh, and a prince or the like, meaning *† Divested of his authority; removed from his office; deposed; (L;) as also **مَخْلُوعٌ**: and it is a strange thing, noticed by Dmr and others, that every sixth is **مَخْلُوعٌ**. (TA.) — Also † A young man, (S,) or a son, (K,) and a confederate, (IAth, L,) cast off, repudiated, or renounced, (S, IAth, L, K,) by his family, (S,) or father, (K,) or confederates, (IAth, K,) so that if he commit a crime, or an offence rendering liable to punishment, they, i. e. his family, or he, i. e. his father, or they, i. e. his confederates, shall not be prosecuted, or punished, for it; (S, IAth, L, K;) as also **مَخْلُوعٌ**. (K:) pl. of the former, **خَلَعَةٌ**: (K:) and † a young man (K, TA) thus cast off by his family, (TA,) who commits, or has committed, many crimes, or offences rendering him liable to punishment; as also **خَوْنَعٌ**. (K, TA:) † one alienated or estranged [from his family]: (TA:) † one who has broken off from his family, and disagreed with them, and reared them by his wickedness and baseness and guile; (Mgh, K, TA;*) as though he had thrown off his headstall or halter, [i. e., restraint,] and who does what he will; or because his family have cast him off, and declared themselves clear of him; (Mgh;) or because he has cast off his kinsfolk, and they have declared themselves clear of him; or because he is divested of religion and shame; (TA;) fem. with ة: (K: [indicating that it is a part. n. of **خَلَعٌ**; not of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, as is implied by some portions of the explanations here given:]) † bad, evil, wicked, or mischievous: (TA:) † [vicious, or immoral: (see **خَلَاعَةٌ**, whence it is derived:)] † notorious for drinking****

*and play: (TA:) [in the present day commonly used in this sense; and as signifying † waggish; or a wag:] † a player, with another, at a game of hazard, or for stakes laid by both of them to be taken by the winner; (IDrd, K;) as also **مَخَالِيعٌ**; because the best, or choice part, of his property (**خَلَعَتُهُ**) is [often] won from him: (S:) † one who applies himself constantly to games of that kind: (TA:) and **خَوْنَعٌ** signifies † a player at games of that kind, who has had the punishment termed **حَدٌّ** inflicted upon him, and is always overcome in such games, or who is fortunate, and always overcomes in such games. (K, accord. to different copies; in some of which we read **الْمَقَامِرُ الْمَحْدُودُ الَّذِي يَقْمُرُ أَبَدًا**; and in others, **الْمَقَامِرُ الْمَحْدُودُ الَّذِي يَقْمُرُ أَبَدًا**.) — † A hunter, fowler, or fisherman; (S, Sgh, K;) so called because he is alone. (Sgh.) — † A [demon, or devil, &c., of the kind called] **غُولٌ**. (S, K, TA;) because of its evil nature; (TA;) as also **خَوْنَعٌ**. (K) and **خَلِيعٌ**. (TA.) — † A wolf; (S, K;) as also **خَوْنَعٌ**. (K) and **خَلِيعٌ**. (Sgh, K.) — † The gaming-arrow that does not win (S, Kr, K) at first: (S, Kr:) or, accord. to some, the gaming-arrow that wins at first; as is said by Sgh and in the L: (TA:) pl. **خَلَعَةٌ**. (Kr.)*

خَلَاعَةٌ: [see **خَلَعٌ**:] it is syn. with **دَعَارَةٌ** [i. e. Vice, or immorality; or vicious, or immoral, conduct; &c.]; as also **خَوْرَاعَةٌ**, a dial. var. thereof; (S in art. **خَرَجَ**;) and **خَلِيعَةٌ** signifies the same. (TA.)

خَلِيعَةٌ: see what next precedes.

خَالِيعُ الْعِذَارِ [† A horse throwing off his headstall, or halter, and wandering about at random. — And hence, †† A man throwing off from himself restraint, and acting in a wrongful and an evil manner towards others, with none to repress him. See also **خَلِيعٌ**. — And hence,] ††† A beardless youth, or young man; or one whose mustache has grown forth, but not his beard. (TA.) — **خَالِيعٌ** † A kid. (TA.) [App. because of its playful disposition.] — † A woman who incites, urges, or induces, her husband to divorce her for a gift, or a compensation, from her to him: [see 3:] (S:) or who causes herself to be divorced for a gift, or a compensation, from her to her husband: [see 6:] and in like manner, a husband who divorces his wife for a gift, or a compensation, from her. (K.) — **رُطَبُ خَالِيعٍ** *Dates that are all ripe, or ripe throughout, or soft; syn. **مُنْتَبِتٌ**. (S, K;) because their skins strip off by reason of their succulency: (TA:) and **بُسْرَةٌ خَالِيعٍ**, (K, TA,) and **خَالَعَةٌ**, (TA,) a date that has become wholly fit to be eaten. (K, TA.) [See **بُسْرٌ**.] — **خَالِيعٌ** also signifies *A twisting of the عُرْقُوبُ [or huch-tendon]: (K:) or a certain disease that attacks the عُرْقُوبُ of a she-camel. (TA.) And you say, يَجْعَزُ بِهِ خَالِيعٌ, (S,) or يَجْعَزُ خَالِيعٌ, (K,) A camel that is unable to rise (S, K) when a man sits upon the part called **غُرَابٌ** [q. v.] of its haunch, (S,) in**

consequence, as some say, of a dislocation of the tendon of the hock. (TA.) — **جَبْنُ خَالِعٍ** : Vehement cowardice; as though the vehemence of the man's fear removed his heart from its place; accord. to I Ath, an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear. (TA.)

خَوْنَع : see **خَلَع**. — It also signifies **هَبِيد** [i. e. Colocynth, or its pulp, or seed,] when it is cooked until its **سَمْن** [or decocted juice] comes forth, whereupon it is cleared, and put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its **سَمْن** is restored to it: or, as some say, colocynth (**حَنْظَل**) bruised, moistened with something to sweeten it, and then eaten; also called **مُبْسَل**. (TA.) [See **هَبِيد**.] — See also **خُلَاع**: and **خَلِيع**, in four places. — Also **Stupil**; (K;) applied to a man. (TA.) — And **A skilful guide**. (Sgh, K.)

خَلِيع : see **خُلَاع**: — and see **خَلِيع**, in two places, near the end. — Also † **A weak man**. (TA.) [See also **مُخَلِيع**.]

مُخَلِيعُ الْإِيتِينَ A man (S) having the buttocks apart, or parted. (S, K.) — And **مُخَلِيع** A weak, and soft, or flabby, man. (Lth, K.) [See also **خَلِيع**.] — † A man (TA) in whom is what resembles a loss of reason, or a touch of insanity or of diabolical possession: (K, *TA:) and † a man insane, or possessed by a jinn. (TA.)

رَجُلٌ مَخْلُوعٌ : see **خَلِيع**, in four places. — **مَخْلُوعٌ** : see **خَلِيع**, in four places. — **مَخْلُوعُ الْفُؤَادِ** † A man frightened, or terrified; as though his heart were removed from its place. (TA.)

مُخَالِيع : see **خَلِيع**, in the latter part of the paragraph.

مُخْتَلَعَةٌ : A woman divorced from her husband for a gift, or a compensation, from him, (S, K,) or from another: (K:) [see 8:] and [the pl.] **مُخْتَلَعَاتٌ** [is explained as signifying] † women who incite, urge, or induce, their husbands to divorce them for a gift, or a compensation, without any injurious conduct from the latter. (TA.) — † A woman affected with lust. (Sgh, K.)

خلف

1. **خَلَفَ**, aor. **عَ**, inf. n. **خَلْفَ**, *He came after, followed, succeeded, or remained after, another, or another that had perished or died.* (TA.) Hence, in the Kur [vii. 168 and xix. 60], **فَخَلَفَ** (TA) *And there hath succeeded them, or come after them, [a posterity, or] an evil posterity.* (Bd in xix. 60.) And **خَلْفَهُ** *He came after him, (S, A in art. دبر, Mgh, Msh, TA,) or behind him, (A ubi suprâ, Mgh,) or following him nearly; (A ubi suprâ;) inf. n. as above, (Mgh, TA,) and خَلْفَهُ also: (Mgh:) or he remained after him: (K:) and جَاءَ خَلْفَهُ like-*

wise signifies [the same as **جَاءَ خَلْفَهُ**; an inf. n. of **خَالَفَ** being thus used as an adv. n.; i. e.] *he came after him.* (TA.) You say also, **خَلَفَ اللَّيْلُ النَّهَارَ**, inf. n. **خَلْفَ** and **خَلْفَهُ**, *The night followed, or came after, the day.* (MA.) — [Hence,] **خَلْفَتُهُ**, [aor. as above,] inf. n. **خَلْفَ**, [perhaps a mistranscription for **خَلْفَ**,] *I was, after him, a substitute for him: (TA:) [I supplied his place: and I superseded him.]* And **خَلْفَهُ**, (aor. as above, TA,) inf. n. **خَلْفَتُهُ** (S, Mgh, Msh, K, TA) and **خَلْفَ** (TA) and **خَلْفِي** (S, *K, *TA,) which last is an inf. n. of the intensive kind, (Sgh, MF, TA,) *He was, or became, his خَلِيفَةُ* [i. e. successor, or vice-agent, &c.], (S, Mgh, Msh, K,) or his substitute; (TA;) **فِي قَوْمِهِ** [among, or in respect of, his people], (S, TA,) and **أَهْلِهِ** [his family]; relating to good and to evil; wherefore one says, **أَوْضَى لَهُ بِالْخَلْفَةِ** [he charged him by his will with the being his successor, or vice-agent, &c.]; (TA;) or **عَلَى أَهْلِهِ وَمَالِهِ** [over his family and his property]: (Msh:) and **اِخْتَلَفَ** signifies the same; (Lh, Ibn-'Abbâd, K;) *he was, or became, his خَلِيفَةُ* (Ibn-'Abbâd, K, TA) *after him.* (Ibn-'Abbâd, TA.) And **خَلَفَ فُلَانًا** [alone] *He was, or became, the خَلِيفَةُ of such a one among, or in respect of, his family (K, TA) and his children.* (TA.) And **خَلَفَهُ رَبُّهُ فِي أَهْلِهِ** (K, TA) and **وَلَدَهُ**, (TA,) inf. n. **خَلْفَتُهُ** (K,) *His Lord was [for him] a خَلِيفَةُ [or supplier of his place] to his family (K, TA) and his children.* (TA. [In the CK, **اخلف** is made to signify the same; but this is in consequence of an omission.]) And one says, **خَلَفَ اللَّهُ عَلَيْكَ** *May God be to thee a خَلِيفَةُ [or supplier of the place]* (S, Msh, K) *of thy father, (S, Msh,) or of the one whom thou hast lost: (S, Msh, K:) thus one says to one who has lost by death his father (S, Msh, K) or mother (K) or paternal uncle (S, Msh) or any other who cannot be replaced: (Msh, K:) and اللَّهُ خَلَفَ خَيْرًا* (L), **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ** (AZ, Msh, K,) and **لَكَ خَيْرًا** (K:) [in which it is implied that these phrases mean *May God supply to thee well the place of him whom thou hast lost: but it is implied in the Msh that the two of them there mentioned mean May God restore to thee good in the place of that which has gone from thee: and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:)] to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (S,) or to him of whom that which may be replaced has perished, or died, (K,) one says, **أَخْلَفَ اللَّهُ عَلَيْكَ** (S, Msh, K) *May God restore to thee the like of that which has gone from thee, (S, Msh,) or may God restore to thee what has gone from thee; (K in a later part of the art. ;) and اخلف الله لك* or **خَلَفَ اللَّهُ عَلَيْكَ** is allowable in relation to property and the like; and **يُخْلَفُ** like **يُمنَعُ**, is allowable as its aor., though extr.,*

(K,) as it has no faucial letter to occasion the fet-h: (TA:) and one says also, **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ**, meaning *May God give thee good in the place of that which has gone from thee; (TA;) and اخلف عليك خيرا, (Msh, TA,) meaning the same; (TA;) and [so] **لَكَ خَيْرًا** and **اخلف** and **بِخَيْرٍ**: **لَكَ مَالَكَ** and **اخلف** and **اللَّهُ عَلَيْكَ مَالَكَ** [*May God restore, or replace, to thee thy property.*] (Msh.) **خَلَفَ أَبَاهُ** (K,) aor. **عَ** (TA,) means *He became behind his father; (K;) and if so, its inf. n. is خَلْفَ: (TA:) or it means he became in the place of his father; (K;) and if so, its inf. n. is خَلْفَ: (TA:) and خَلَفَ مَكَانَ أَبِيهِ, inf. n. **خَلْفَتُهُ** (K) and **خَلْفَ** (TA,) *he became in the place of his father, exclusively of every other.* (K.) You say also, **خَلَفَتِ الْفَاكِهَةُ بَعْضًا بَعْضًا**, (JK, K;) inf. n. **خَلْفَ** (JK, TA,) or **خَلْفَ** (TA, [the former being there altered to the latter (which is the more probably correct), or the latter to the former,]) and **خَلْفَتُهُ** (JK, TA,) *The fruit replaced other fruit; or became substituted for other fruit.* (JK, *K, *TA. [In the CK, **خَلَفْنَا** is erroneously put for **خَلَفْنَا**.]) And **خَلَفَ فُلَانٌ** [*Such a man took as his wife such a woman after another husband [and thus supplied his place].*] (Z, TA.) — **خَلَفَ فُلَانًا**, (aor. **عَ**, TA,) *He took, or seized, such a one from behind him; (JK, *K;) as also اخلفته.* (TA.) And hence, (TA,) **خَلَفَ لَّهُ** (JK, TA) *He came to him from behind him, and smote his neck, or struck off his head, with the sword.* (TA.) — **خَلَفَ فُلَانٌ بِعَقْبِي** [is explained as meaning] *Such a one stayed, or abode, after me.* (Msh in art. عقب.) [But] — **خَلَفَهُ** **إِلَى** **بِعَقْبِ فُلَانٍ** is said by some to mean *He parted with such a one on the condition of doing a certain thing, and then came behind him [or behind his back] and did another thing after parting with him: and Az says that this is a more correct explanation than the former one.* (TA.) [Hence, app.,] one says also, **إِنَّ أَمْرًا فُلَانٌ تَخَلَّفَ زَوْجَهَا بِاتِّزَاعٍ إِلَى غَيْرِهِ إِذَا غَابَ عَنْهَا** [*Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her: or deceives her husband behind his back by yearning towards another; for it is implied, by an ex. given, that إذا غاب عنها is added by way of explanation.*] (TA.) **خَلَفَهُ** also signifies *He spoke of him, or mentioned him, [behind his back, or] when he was not present: so in the phrase, خَلَفَهُ بِشَرٍّ* [*He spoke of him behind his back well or ill.*] (TA.) And one says, **يُخْلَفُ النَّاسُ مِنْ وَرَائِهِمْ** [meaning *He defames men behind their backs*]: the action signified hereby is like **غَيْبَةٌ**, and may be [by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. همز.) — **خَلَفَ عَنْ أَصْحَابِهِ** (K, TA,) aor. **عَ**, *He remained behind, or after, his companions; did not go forth with them; as also اخلف أصحابه* [similar to a phrase mentioned near the beginning of this**

art.]; (TA;) i. q. **تَخَلَّفَ**; (K) in explanation of the former phrase;) which is syn. with **تَأَخَّرَ**; (S, K;) as in the phrase **تَخَلَّفَ عَنِّي** [which means *He remained behind me, or after me*]; (S;) [for] **تَخَلَّفَ عَنْهُ** means **بَقِيَ خَلْفَهُ**; (Mgh;) and [in like manner] you say, **تَخَلَّفَ عَنِ الْقَوْمِ** *He remained behind, or after, the people, or party, not going with them; [he held back, or hung back, from them;]* and **قَعَدْتُ خَلْفَهُ** [i. e. *I remained behind him, or after him*]; (Msb;) and **خَالَفَ عَنَّا** *He remained behind us, or after us*; syn. **تَخَلَّفَ**. (TA, from a trad.) It is said in the Kur [xvii. 78], **وَإِذَا لَا يَلْبِثُونَ خَلْفَكَ إِلَّا قَلِيلًا**, i. e. [But in that case they should not have remained] after thee [save a little while]: (JK, TA:*) so accord. to one reading [instead of **خَلْفَكَ**, which means the same]. (TA.) And in like manner, **فَرِحَ الْمُخَلَّفُونَ بِمَقْعِدِهِمْ خِلَافَ رَسُولِ اللَّهِ**, in the Kur [ix. 82], means [Those who were left behind rejoiced in their remaining] behind the Apostle of God: (S, TA:) or the meaning here is, **مُخَالَفَةً** [i. e. in disagreement with the Apostle of God]: (JK, S:) thus says Lh; but IB disagrees with him; saying that **خِلَافَ** here means **بَعْدَ**; and cites six exs. in which it has this meaning, from poets. (TA.) — [Hence,] **خَلَفَ** **فُلَانٌ عَنْ كُلِّ خَيْرٍ** [Such a one was, or became, kept back from all good; i. e.,] did not prosper, or was not successful. (TA. [It is there added, that it is explained in the A as tropical, and as meaning **تَغَيَّرَ** **وَقَسَدَ**: but this is perhaps a mistake, occasioned by the accidental omission of **وَوَخَلَفَ اللَّبَنَ** or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean *He became altered for the worse, and corrupt*; agreeably with other explanations of the verb below.]) — **خَلَفَ**, aor. **خَلَفَ**, also signifies *He (a man) retired, withdrew, or went away or apart*. (JK.) And **خَلَفَتْ نَفْسُهُ عَنِ الطَّعَامِ**, aor. **خَلَفَتْ**, inf. n. **خُلُوفٌ**, **†** *His soul turned away from, avoided, or shunned the food, in consequence of disease*. (JK, TA.) — And *He fled*. (Ham p. 411.) — And *He (a man, Sgh) ascended a mountain*. (Sgh, K.) — See also 2, first sentence. — **خَلَفَ**, (S, Msb, K, &c.), aor. **خَلَفَ**, (Lh, Msb, TA, and Ham p. 679), [inf. n. **خُلُوفٌ**,] said of the taste of water, *It was, or became, different from, or contrary to, what it was thought to be: and [hence,] it was, or became, altered [for the worse]*: (Ham ubi supra:) [and] said of milk, (S, K,) and of food, (Lh, S, Msb, K,) and the like, (Lh, TA,) and some say **خَلَفَ**, (TA,) aor. **خَلَفَ**, inf. n. **خُلُوفٌ**, (Lh, TA,) of both verbs, (TA,) *it was, or became, altered [for the worse]* (Lh, S, Msb, K) *in taste, or in odour*; (S, Msb, K;) as also **اخْلَفَ**: or, said of milk, the first signifies *it became bad from being long kept*; or, as in the A, *what was good thereof became mixed (خَلَفَ, i. e. خَلِطَ) with other milk*: and **اخْلَفَ**, said of milk, signifies also *it was, or became, sour*: (TA:) and the first, said of [the beverage called] **نَبِيدٌ**, *it became bad*. (K.) Also, inf. n. **خُلُوفٌ** (S, Mgh, Msb, K) and **خُلُوفَةٌ** (K) and **خَلْفَةٌ**, (L, TA,) said of the mouth (S, Mgh, Msb, K) of a person fasting, (S, Msb, K,) *It was,*

or became, altered [for the worse] in odour; (S, Mgh, Msb, K;) as also **اخْلَفَ**. (S, Msb, K.) It is said in a trad. that the **خُلُوفُ** of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, **خُلُوفٌ**; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial.: accord. to one reading, it is **خَلْفَةٌ**. (TA.) — [Hence,] **خَلَفَ عَنْ خُلُقِي أَبِيهِ** (K,) aor. **خَلَفَ**, inf. n. **خُلُوفٌ**, (TA,) **†** *He was, or became, altered [for the worse] from the natural disposition of his father*. (K, TA.) — And **خَلَفَ**, (ISK, S, K,) inf. n. **خُلُوفٌ** [or **خُلُوفٌ**]; or **خَلَفَ**, aor. **خَلَفَ**, inf. n. **خُلُوفٌ**; (TA;) **†** *He (a man) was, or became, bad, or corrupt*. (ISK, S, K, TA.) — And **خَلَفَ**, (K,) inf. n. **خُلُوفَةٌ** (IAth, K) and **خُلُوفٌ**, (K,) **†** *He (a man) was, or became, stupid, or foolish; or one who had little, or no, intellect or understanding*: (K, TA:) or *unprofitable*: or *a frequent promise-breaker*: (IAth:) or **خَلَفَ** and **اخْلَفَ**, said of a slave, *he was, or became, idiotic, deficient in intellect, or bereft of his intellect*. (JK.) — **خَلَفَ**, (K,) inf. n. **خُلُوفٌ**; (S, K, TA;) and **اخْلَفَ**, and **استخلفَ**; (S, K;) *He drew water*, (S, K, TA,) **لِأَهْلِهِ** *for his family*: [app. because he who does so leaves his family behind him: see 2, first sentence:] (K, TA:) [or] **استخلفَ**, said of a man, signifies **استَعَذَّبَ** **الْهَادِ** [app. as meaning *he sought, or drew, or brought, sweet water*: see art. **عَذِبَ**]: and, accord. to IAqr, you say, **أَخْلَفْتُ الْقَوْمَ**, meaning properly *I carried sweet water to the people, or party, when they were in the [season, or herbage, called] ربيع and without sweet water, or when they were by salt water*: **إِخْلَافٌ** [as meaning the carrying, or drawing, of water,] being [properly] only in the ربيع: in other cases, metaphorically applied. (TA.) El-Hoteiah says,

لَزْعِبٍ كَأَوْلَادِ الْقَطَا رَأَتْ خَلْفَهَا
عَلَى عَاجِزَاتِ النَّهْضِ حُمُرَ حَوَاصِلُهُ

[To, or for, downy ones, like the young ones of the katà, whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight, red in their crops]: he means **مُخْلَفَهَا** [or **خَالَفَهَا**], and has put in the place of this the inf. n.: and by **حَوَاصِلُهُ**, accord. to Ks, he means **مُذَكَّرَاتُ مَا ذُكِّرْنَا** [the crops of what we have mentioned]: but Fr says that the **عَاجِزَاتِ** relates to the **زَعِبِ**, exclusively of the **عَاجِزَاتِ**, which [latter] has the sign of the pl.; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet,

مِثْلُ الْفَرَاحِ نِفَتْ حَوَاصِلُهُ

[meaning “like the young birds of which the crops have been plucked”]; for **الْفَرَاحِ** has not the sign of the pl., but has the form of a sing., like **الْكِتَابِ** and **الْحَبَابِ**: another says, [but this is very far-fetched,] that the **عَاجِزَاتِ** relates to **النَّهْضِ**, which [sometimes] means a place in the shoulder-blade of the camel; and that the poet has used it

metaphorically as belonging to the **قَطَا**. (S.) — **خَلَفَ الثَّوْبَ**, (S,) or **الْقَبِيضَ**, aor. **خَلَفَ**, (Msb, K,) inf. n. **خَلْفٌ** (Kr, TA) and **خَلْفَةٌ**, in some copies of the K **خَلْفَةٌ**, [so in my MS. copy of the K, and so in the TK,] and [in some] **خُلْفٌ** also, but these require consideration, (TA,) *He took out from the garment, or shirt, the part that was worn out*, (S, Msb, K,) that is, *the middle part, which was worn out*, (S, Msb,) and then *sewed the [cut] edges together*. (S, Msb, K.) And **خَلَفَ الثَّوْبَ** signifies the same as **خَلْفَهُ**, i. e. *He repaired the garment [app. in any manner, or, as is implied in the S and TA, by substituting one piece for another]*. (S, K, TA.) — The saying, in a trad. of Hamneh, **فَإِذَا خَلَفْتَ ذَلِكَ فَلْتَقْبِضِي**, meaning **†** *And when she has discriminated that period of days and nights during which she has been حَائِضٌ, [she shall perform a complete ablution of herself,]* is from **خَلَفَ الْقَبِيضَ** signifying as explained above. (Msb.) — **خَلَفَ** signifies also *He mixed [a thing with another thing; as, for instance, (see **خَلَفَ** in a passage above,) milk with other milk]: and he mixed saffron, and medicine, with water*. (TA.) — **خَلَفَ بَيْتَهُ** *He put to, or made for, his tent, a pole*, (K, TA,) termed a **خَالْفَةٌ**, (TA,) in the hinder part thereof. (K, TA.) — **خَلَفَ**, aor. **خَلَفَ**, (K,) inf. n. **خُلُوفٌ**, (S, K,) *He (a camel) inclined towards one side*. (S, K.) — **خَلَفَ** is also an inf. n. (of **خَلَفَ**, said of a man, TK) signifying *The being أَخْلَفَ as meaning contrarious, hard in disposition, as though going with a leaning towards one side: — and the being left-handed: — and the being أَحْوَلُ [or squint-eyed]*. (K.) — **خَلَفَتْ**, aor. **خَلَفَتْ**, (Msb, K,) inf. n. **خُلُوفٌ**, (Msb, TA,) *She (a camel) was, or became, pregnant*. (Msb, K.)

2. **خَلَفَهُ وَرَأَاهُ**, (S, TA,) and **خَلَفَهُ**, (Msb,) inf. n. **تَخْلِيفٌ**, (TA,) *He left him behind him*; (Msb;) namely, a man: (S, Msb, TA:) and **خَلَفَهُ** [signifies the same: or] *he made him to be behind him*; as also **اخْلَفَهُ** [q. v.], and **اخْتَلَفَهُ**: (TA:) [whence the saying,] **فَلَانٌ عَلَى فُلَانٍ** [i. e. *I pressed upon such a one in following*] until *I made him to be behind me*. (ISK, TA.) You say also, **خَلَفْتَهُمْ**, inf. n. as above, meaning *He was, or became, or went, before them; and left them behind him*. (TA.) And **خَلَفُوا أَثْقَالَهُمْ**, inf. n. as above, *They left their loads, or baggage &c., behind their backs*; (O, K;) when they went away to draw water. (TA.) — [Hence,] **خَلَفَهُ** *He made him, or appointed him, his خَلِيفَةٌ [i. e. successor, or vice-agent, &c.]*; (K;) and so **استخلفَهُ**. (S, Msb, K.) So in the Kur [xxiv. 54], **لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ** [That *He will assuredly make them to be successors in the earth, like as He made to be successors those who were before them*]. (TA.) — **خَلَفَ بَنَاتِهِ**, (S, K,) inf. n. as above, (S,) *He bound one of the teats of his she-camel with the thing termed صِرَارٌ [in order that her young one might not suck it]:* (S, K:) from **Yaqoub**. (S.)

3. خَالَفَهُ (Mgh, Mṣb, TA,) inf. n. خَلَّافٌ (S, Mgh, Mṣb, K, TA) and مُخَالَفَةٌ (S, Mṣb, K, TA.) *He* [or *it*] *disagreed with, or differed from, him* [or *it*]; or *he dissented from him*; (Mgh, Mṣb;) *contr. of وَاقَفَهُ* [in, or in respect of, such a thing]: (Mgh:) and *he, or it, was contrary, opposed, or repugnant, to him, or it*: (TA:) [and *he acted contrarily, contrariously, adversely, or in opposition, to him, or it*; *he, or it, contravened, or opposed, him, or it*:] and *he* [or *it*] *contradicted him* [or *it*]. (M in art. نَقَضَ.) It is said in a prov., إِنَّمَا أَنْتَ خَلَّافُ الصَّبُعِ الرَّكَّابِ, i. e. تَخَالَفَ خَلَّافُ الصَّبُعِ [Verily thou art one who acts with the contrariety of the hyena towards the rider]: for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAar, TA.) You say also, خَالَفَنِي عَنْ كَذَا *He turned away from such a thing* [in opposition to me, or] *when I betook myself to it*: [see also the last sentence but one of the first paragraph of art. هَبَّتْ:] and خَالَفَنِي إِلَى كَذَا *He betook himself to such a thing* [in opposition to me, or] *when I turned away from it*: (Mgh:) or خَالَفَهُ إِلَى الشَّىْءِ means *he disobeyed him by betaking himself to the thing*; or *betook himself to the thing after he had forbidden him it*. (TA.) And hence, (Mgh,) هُوَ يُخَالَفُ إِلَى أَمْرٍ فَلَانٍ (S, Mgh,*) or خَالَفَهُ إِلَى (O, L, TA,) in the K, erroneously, (TA,) *He comes to the wife of such a one when he [the latter] is absent from her*, (S,) or *to such a woman when her husband is absent from her*: (Mgh,*) O, L, K, TA:) and خَالَفَهُ إِلَى أَهْلِهِ [he came to his (another's) wife in his (the husband's) absence]: see 1, in the former half of the paragraph. (Az, TA.) And خَالَفَهُ الْبَيْتَ *He watched to see him, and, when he was absent from them, namely, his family, he went in to them*: (Jm, O, TA:) and, accord. to AZ, اخْلَفَ فَلَانٌ صَاحِبَهُ *Such a one watched to see his companion, and, when he was absent, he came, and went in to him* [or rather to his wife or to his family]: (TA:) [or] اخْتَلَفَ صَاحِبَهُ *he watched to see his companion, and, when he was absent, went in to his wife*: (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خَالَفَ إِلَى قَوْمٍ *He came to a party, or company of men, from behind them* [or behind their backs]: or *he feigned to them the contrary of that which he conceived in his mind, and took them unawares*. (TA.) Abou-Dhu-eyb says, [describing a collector of wild honey,]

* إِذَا سَعَتَهُ النَّحْلُ لَمْ يَرُجْ نَعْبًا *
* وَخَالَفَهَا فِي بَيْتِ نَوْبِ غَوَاسِلِ *

(S in the present art., in which only the former hemistich is cited, and in art. رَجَوُ) i. e. [When the bees sting him,] *he fears not nor minds [their stinging]*, (S in art. رَجَوُ) [but comes, during their absence, to the hiring-place of bees occupied in gathering honey:] meaning, *he comes to their honey*, (S, TA, [in the latter of which, in the place of النَّحْلِ, is put الدَّبَرُ "the swarm of bees,"]) and takes it, (TA,) while they are feeding; (S, TA;) or, as AA says, *he comes behind them to*

the honey while they are absent: AO explains it by خَالَفَهَا إِلَى مَوْضِعٍ آخَرَ which [he says] means *he keeps with them [to another place]*; syn. لَزَمَهَا; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the K, but without any reference to the verse;] as also خَالَفَهَا, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. حَلَفَ.) — جَاءَ خَلَّافُهُ: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the same paragraph. — خَالَفَ بَيْنَ رَجُلَيْنِ *He put one of his legs forward and the other backward*: and [hence,] الْمُخَالَفَةُ بَيْنَ الرَّجُلَيْنِ [as signifying the alternate shifting of the legs to and fro] is metonymically used as meaning the act of dancing. (Har p. 108.) [And خَالَفَ بَيْنَ الشَّيْئَيْنِ *He put, or placed, the two things contrarily*; or *on contrary sides*; or *in contrary directions*. Hence,] أَوْ تَقَطَّعَ أَيْدِيَهُمْ *He put, or placed, the two things contrarily*; or *on contrary sides*; or *in contrary directions*. Hence,] وَأَرْجُلُهُمَا مِنْ خَلَّافٍ, in the Kur v. 37, [Or that their hands and their feet shall be cut off on contrary sides,] means that their right hands and left feet shall be cut off. (Bd, Jel. [See also similar exs. in the Kur vii. 121 and xx. 74 and xxvi. 49.]) [Hence also,] فَرَسٌ بِهِ شِكَاكٌ مِنْ خَلَّافٍ, (TA,) *A horse having a whiteness in his right fore leg and his left hind leg* [or the reverse]: (JK, TA:) and some say, لَهُ خَدَمَتَانِ مِنْ خَلَّافٍ when he has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left hind leg]. (TA.)

4. اخْلَفَهُ: see 2, first sentence. Also *He put him, turned him, or made him to go back or stand back, behind him*. (K, TA.) And اخْلَفَ يَدَهُ *He put his hand behind him*. (Az, TA.) And also, (Fr, TA,) or اخْلَفَ بِيَدِهِ إِلَى السَّيْفِ (JK,) or simply اخْلَفَ [used elliptically], (S, K,) *He put [back] his hand to his sword*, (Fr, S, K, TA,) in order to draw it, (JK, S, K, TA,) it being hung behind him. (Fr, TA.) And اخْلَفَ السَّيْفَ [He hung the sword behind him; or kept it hung behind him]: said, in a trad., of a man on the day of Bedr. (TA.) And اخْلَفَ عَنِ الْبَعِيرِ [for اخْلَفَ عَنْهُ الْحَقَبُ] *He shifted [backwards] the hind girth of the camel, putting it next to his testicles, on account of its hurting the sheath of his penis, and causing a suppression of his urine*; (As, S, K;) as also اخْلَفَ الْبَعِيرَ: (TA:) or you say only, اخْلَفَ الْحَقَبَ, meaning *remove thou the hind girth from the sheath of the penis*. (Lh, TA.) And اخْلَفَ الدَّابَّةَ بِالسُّوْطِ *He struck the beast on the hinder part with the whip*. (JK.) — اخْلَفَ الْبَازِلَ [He (a camel) exceeded in age the bāzil, which is generally one that has entered his ninth year: as though he made the bāzil to be behind him: and so, app., اخْلَفَ alone; being understood: see مُخْلِفٌ]. El-Jaddee says, * أَيَّدَ الْكَاهِلَ جَلْدَ بَازِلٍ * اخْلَفَ الْبَازِلَ عَامًا أَوْ بَزَلًا *

[Strong in the withers, hardy, a bāzil; that has exceeded in age him who has just become a bāzil by a year, or that has himself just become a bāzil]. (S, TA.) Some say that الْإِخْلَافُ is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) — اخْلَفَ فَلَانٌ صَاحِبَهُ: see 3, near the middle of the paragraph. — اخْلَفَهُ مَا وَعَدَهُ (S,) or مَوْعِدَهُ (Mgh,) or وَعْدَهُ (Mṣb,) or الْوَعْدَ (K,) inf. n. إِخْلَافٌ (Mgh,) *He broke, (Mgh,) or failed to perform, (S, K,) his promise, or the promise, to him*: (S, Mgh, K:) restricted to future time: (Mṣb:) الْإِخْلَافُ is, in respect of the future, like الْكَذِبُ in respect of the past: (S, K:) or the making a promise and not fulfilling it: (Lh, K:) and some say that it signifies one's seeking an object of want, or water, and not finding it. (TA.) It is said in a trad., إِذَا وَعَدَ أَخْلَفَ, i. e. When he promises, he does not fulfil his promise, and is not true [to it]. (TA.) [Hence,] اخْلَفَتِ النُّجُومُ, i. e. † [The stars broke their promise; meaning,] were attended with drought, not attended with rain: (S, K, TA:) a saying of the people in the Time of Ignorance: (S, TA:) and so عَنْ أَثَوَانَهَا: for they used to believe and say that they were rained upon by such and such أَثَوٌ. (TA. [See نَوَّءٌ.]) Hence also, اخْلَفَتِ الْحُمَّى † The fever, being tertian or quartan, came not in its time, or turn. (Mgh.) And اخْلَفَتْ said of a she-camel, † She, having been covered by the stallion, did not become pregnant: (JK, TA:) and † she proved to be not pregnant when thought to be pregnant. (JK.) And in like manner said of a palm-tree; (JK;) † It bore not one year: and † it (a tree) bore no fruit: or lost the fruit that it had. (L, TA. [The verb, said of trees, has also another meaning, which see below.]) — اخْلَفَ is also said, by El-Fārūbee, to occur as meaning *He acted according to his promise* [or fulfilled his promise] to him; thus bearing two contr. significations: but this is strange. (MF.) — Also *He found him to be a breaker of his promise*; (JK;) or *he found his promise to be broken, or unfulfilled*. (S, K.) — اخْلَفَ عَلَيْكَ and لَكَ, each with an objective complement (مَالِكٌ or خَيْرٌ) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, اخْلَفَ فَلَانٌ بِنَفْسِهِ (S, K,) or لِنَفْسِهِ (TA,) *Such a one replaced to himself*, (S, K,) or to another, (TA,) a thing that had gone from him, with another thing. (S, K.) Ibn-Mukbil says,

* نَأْخُلِفُ وَأَتْلِفُ إِنَّمَا الْمَالُ عَارَةٌ *
* وَكُنْهُ مَعَ الدَّهْرِ الَّذِي هُوَ آخِلُهُ *

[Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof]: he means, gain a substitute for what thou hast consumed. (S, TA.) And the Arabs say to him who has put on a new garment, أَتْلِفَ وَأَخْلِفَ وَأَخْلِفَ الْكَاسِي [Wear out thy garment, and replace it with another, and praise the clother, meaning God]. (TA.) And

أَبْلٍ وَيُخْلِفُ اللَّهُ [Wear out thy garment, and God will replace it with another; or, may God replace &c.]. (§ in art. بَلَو.) — See also اخلف near the end of the first paragraph. — اخلف said of a plant, or of herbage, *It put forth the leaves that come forth after the first leaves, in the [season called] صَيْف* (S, Māb, K.) meaning *leaves that come forth after the first leaves, in the [season called] صَيْف* (TA.); and in like manner said of trees: (Māb, TA.) or اخلف الشجر means *the trees put forth fruit after other fruit*. (JK.) And, said of fruit, *It came forth, some thereof after other thereof*. (TA.) And اخلفت الأرض *The land became affected by the cold of the latter part of the [season called] صَيْف, and some of its trees consequently become green*. (TA.) — Also, said of a bird, *It put forth feathers after the first feathers*: (K, TA:) from the same verb said of a plant, or of herbage. (TA.) — And, said of a boy, *He nearly attained to puberty*. (JK, Az, K, TA.) — And, said of a solid-hoofed beast, *He completed a year after the قُرُوح [or finishing teething, or shedding the corner-nipper]*. (JK.) — اخلفه said of medicine, *It weakened him* (K, TA) *by causing him to go frequently to the privy*. (TA.) — And الاخلاف also signifies *The bringing the stallion again to the she-camel when she has not conceived at once*. (K.) — See also 1, in six places, in the latter half of the paragraph.

5: see 1, in two places, in the middle of the paragraph. [Hence, تخلف عن الأمر *He held back from, or fell short of, doing the thing*.]

6: see the next paragraph, in three places.

8. اختلاف signifies *The following reciprocally; or alternating*. (Mgh.) So in the phrase in the Kur [ii. 159 and iii. 187 and xiv. 4], واخْتَلَفَ اللَّيْلُ وَالنَّهَارُ *And the alternating of the night and the day*. (Mgh.) [And in a verse of El-'Ajjū cited voce أبلى, in art. بَلَو.] And hence the phrase, اخْتَلَفَا ضَرْبَةً *Each of them beat, or struck, the other in turn*. (Mgh.) And the saying, in a trad. of 'Alee, فَاخْتَلَفَتْ بَيْنَ عُبَيْدَةَ بْنِ الْحَرْثِ وَالْوَلِيدِ بْنِ عَقْبَةَ ضَرْبَتَانِ *And two blows were interchanged between 'Obeydeh Ibn-El-Hārith and El-Waleed Ibn-'Okbeh*. (Mgh.) And the saying, in a trad. of Umm-Sabeeyeh, اخْتَلَفَتْ يَدَيَّ وَرَسُولَ اللَّهِ فِي إِنَاءٍ وَاحِدٍ *My hand and the hand of the Apostle of God were both put [by turns] into one vessel*. (Mgh.) And اخْتَلَفُوا signifies *They followed, or succeeded, one another; whenever one went, another coming after him*. (TA in art. عَوْر.) — Also *The going, or moving, repeatedly, to and fro; so coming and going; or reciprocating*; syn. تَرَدَّدَ [in this sense, as is shown in this art. in the K and TA, and in the S and K in art. رَوَد, &c.: and also as meaning *the returning, or repairing, time after time, or repeatedly, or frequently, to a person or place; because it implies coming and going: and sometimes it means simply the returning; because this cannot be without a previous going*]. (K.) You say, هُوَ يَخْتَلِفُ إِلَى فُلَانٍ, i. e. يَتَرَدَّدُ [He returns, or repairs, time after time, repeatedly, or frequently,

to such a one]: and اخْتَلَفَ إِلَيْهِ اخْتِلَافَةً وَاحِدَةً [He returned to him once]. (TA.) And هُوَ يَخْتَلِفُ إِلَى مَجَالِسِ الْعِلْمِ *He repairs frequently to, or frequents, the assemblies of science*; syn. يَتَرَدَّدُ. (A in art. رَد.) And اخْتَلَفَ إِلَى الْمُتَوَضُّعِ [He returned, or repaired, time after time, &c., to the privy]. (S.) And اخْتَلَفَ إِلَى الْخَلَاءِ [properly signifies the same: and hence, † *He had a looseness of the bowels, or a diarrhoea*]. (K.) And [perhaps as implying coming and going,] اختلف also signifies *He supplied, or gave, or offered, water*. (TA.) — [Also *The disagreeing, differing, or varying, in state or condition or quality &c.; being dissimilar, different, diverse, various, incongruous, discordant, or dissentient*:] اختلف is the contr. of اتَّفَقَ; (K, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also تخالف. (TA.) You say, تخالف الأمران [and اختلف الامران], i. e. لَمْ يَتَّفَقَا [The two things, or affairs, or cases, were, or became, dissimilar, &c.]. (TA.) And اختلفوا and تخالفوا (Mgh, Māb) [They disagreed, &c., in a thing or an affair or a case;] every one of them took to, or held, a way, or an opinion, different from, or contrary to, that of another: (Māb:) both signify the same. (Mgh.) It is said in a trad., سَوُوا صُفُوفَكُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ [Make ye your ranks even when ye place yourselves to pray together, and be not dissimilar in your positions, for in that case your hearts would disagree]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, *your hearts will be made to recoil: or the صُورَةُ [or specific character] of your hearts will become changed into another صُورَةُ*. (TA.) [Hence,] اخْتَلَفَتْ عَنْ أَثْوَابِهَا, said of stars: see 4, near the middle of the paragraph. — Also *The being complicated, intricate, or confused*. (KL.) [You say, اختلف الأمر بينهما *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them*: a phrase of frequent occurrence.] — اختلفه: see 1, in two places, in the former half of the paragraph. — See also 2, in two places. — اختلف صَاحِبَهُ: see 3, near the middle of the paragraph.

10. استخلفه: see 2, in two places. — Also *He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing*; syn. اسْتَعْوَضَهُ and اسْتَبْدَلَهُ. (TA.) — استخلفت الأرض *The land produced the herbage of the [season called] صَيْف*. (TA.) — See also 1, in the middle of the latter half of the paragraph, in two places.

خلف [meaning *The location, or quarter, that is behind; and the time past*]; (K;) [so in my MS. copy, and thus it should be written as a simple noun; but in the CK خلف]; or الخلف; (Lth, K;) contr. of قَدَامٌ [or القَدَام]: (Lth, K;) [and] خلف [Behind; and after;] contr. of

قَدَامٌ (S: [thus in my two copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawāleekī:]) a simple noun: and an adv. n.: of the fem. gender [as meaning the جَهَة; but otherwise it seems to be masc.]. (TA.) You say, جَاءَ خَلْفَهُ [and مَنْ خَلْفَهُ, both meaning *He came behind him, and after him*]. (Mgh.) And جَسَتْ خَلْفَ فُلَانٍ *I sat after, or behind, such a one*; syn. بَعْدَهُ. (S.) And لَبِثَ خَلْفَهُ *He remained after him*. (K.) Some read, in the Kur [xvii. 78], وَإِذَا لَا يَلْبِثُونَ, خَلْفَكَ: others read خَلْفَكَ [which means the same, as mentioned above: see the middle of the first paragraph of this art.]. (TA.) — خلف signifies also *The back* (K, TA) itself: so says IAg: and particularly, of a house; the side corresponding to, or over against, that in which is the door; and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the building of the Kaqbeh]. (TA.) — And *One who comes after another*; (S, TA;) as also خلف, or, accord. to some, there is a difference between these two, as will be shown in what follows; (S;) and خالف and خالفة: it is originally an inf. n.: (TA:) and signifies *one who remains after another, whether this other be dead or living: and one remaining after another who is dead; his follower, or successor; the follower, or successor, of one who has gone: used in praise and in dispraise*: pl. خُلُوف: and the sing. also signifies [like the pl.] *persons remaining after others*; accord. to some: (IB, TA:) a remnant of people: (Lh, TA:) and a generation after a generation; (Lth, S, K;) as also خلف: (Lth, TA:) but Lth says that the former is applied to the evil, and the latter to the good, (K, TA,) whether meaning a generation or a son: (TA:) the latter means a good son (K, TA) remaining after his father: (TA:) and the former, a bad son: (K, TA:) [therefore] one says, هُوَ خَلَفَ سَوْ مِنْ أَبِيهِ [He is a bad son] who has taken the place of his father, and خلف صدقي من أبيه [a good son] &c.: (S:) but sometimes each is used in the place of the other; so that one says, هُوَ خَلَفَ سَوْ مِنْ أَبِيهِ: (K:) or both signify the same: (S, K:) so says Akh: some, he says, use the former; and some, the latter: but some say صدقي خلف and خلف سَوْ, meaning thus to distinguish between them: (S:) accord. to IB, خلف correctly signifies a man's successor who is a substitute for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is أَخْلَاف: (AZ, IB, TA:) accord. to IATH, خلف صدقي means a good generation: and خلف سَوْ, an evil generation: (TA:) and خلف likewise signifies progeny [without restriction]. (K.) One says also, (S, K,) of a people following people more in number than they, (S,) هَؤُلَاءِ خَلَفَ سَوْ [These are a bad generation]. (S, K.) And بَقِيَنا فِي خَلْفِ سَوْ We remained among an evil remnant. (Lh, TA.) And فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ, in the Kur [vii. 168

and xix. 60], is explained as meaning *And there remained after them a remnant.* (TA.) — [Hence,] *One in whom is no good.* (IB, K.) [And app. also *Persons in whom is no good.*] — And *A thing in which is no good:* (IB, TA:) [and particularly] *a bad saying;* (ISk, S, Mgh, K;) *a wrong, bad saying, like the خلف of mankind.* (A'Obeyd, Mgh.) See also **خَلَفَ**. It is said in a prov., **سَكَتَ أَلْفًا وَنَطَقَ خَلْفًا** *He held his tongue from a thousand words* (سَكَتَ عَنْ أَلْفٍ) (عَلِيَّة), and then uttered what was wrong. (ISk, S, Mgh.) An Arab of the desert, who had been guilty of a breach of manners (حَقَقَ حَقَقَةً), pointed with his thumb towards his **أَسْتِ**, and said, **إِنِّي خَلَفٌ نَطَقْتُ خَلْفًا** [which may be rendered, *Verily it is a thing in which is no good: it uttered a thing in which was no good: but it obviously admits of being rendered otherwise.*] (IAqr, S.) — Also *People who have gone away from the tribe (T, K) to draw water, and have left their baggage &c. behind them:* (T, TA:) and such as are present, [remaining behind,] of the tribe: thus bearing two contr. significations: pl. **خُلُوفٌ**. (K.) You say **خَلُوفٌ** *A tribe who are absent; none of them remaining behind:* (S, TA:) or *a tribe of which the men are absent and the women remaining:* (TA:) and **خُلُوفٌ** also signifies the contr., i. e. *such as are present,* (S, TA,) *remaining behind.* (S.) It is said of Moḥammad, in a trad., **لَمْ يَتْرُكْ أَهْلَهُ خُلُوفًا**, i. e. *He did not leave his family neglected, with no pastor nor protector.* (TA.) See also a verse of El-Ḥoṣefāh in the latter part of the first paragraph of this article. — *Old and worn out;* applied to a **وَلَبٌ** [or skin for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-'Abbād, K.) — *A مرید*; (S, K;) i. e. *a place of confinement for camels:* (TA:) or *such as is behind the tent or house.* (JK, S, K.) — *A large فأس* [i. e. hoe or adze or axe]: or *such as has one head:* and the *edge of a فأس:* or the *head thereof:* (K:) you say **ذَاتُ خَلْفَيْنِ** *a two-headed فأس:* (S, TA:) or **ذَاتُ خَلْفَيْنِ** and **ذَاتُ خَلْفَيْنِ** are names of the **فأس** (K, TA) when two-headed: (TA:) and the pl. is **ذَوَاتُ الْخَلْفَيْنِ**. (K:) pl. **خُلُوفٌ**. (JK.) — And *The head of a razor.* (K.) — And *The [pointed] head of a منقار, [an iron instrument like the فأس, (A and K in art. نقر,) with which mill-stones &c. are pecked, or wrought into shape, (see منقار,) and] with which wood is cut.* (TA.) — See also **خَلَفَ**.

خَلَفَ a subst. from **إِخْلَافٌ**, (S, Mgh, K,) relating to a promise, and restricted to future time; (Mgh;) i. e. a subst. used in the place of **إِخْلَافٌ**; (Lh, TA;) meaning *The breach, or non-fulfilment, of a promise;* as also **خَلَفٌ**, which is said to be the original form of the word, and **خُلُوفٌ**: (TA:) it is, *in respect of the future, like كَذِبٌ in respect of the past:* (S, K:) some say that it signifies *a false, or wrong, saying;* which is a meaning of **خَلَفٌ**, with fet-ḥ, before mentioned:

but perhaps these two words may be syn. dial. vars. (MF, TA.) — Also, (Mgh,) or **خُلْفَةٌ**, and **خُلْفَةٌ**, (K, TA,) *Disagreement, difference, dissension, contrariety, contrariness, or opposition,* (Mgh, K, TA,) *in opinions or the like,* (Mgh,) or *in respect of friendship and amity,* (TA in explanation of the second of these words,) or *in natural disposition;* (K;) as also **خُلْفَةٌ** (S, K) and **خُلْفَانَةٌ** and **خُلَافٌ** and **خَالِفَةٌ**. (K.) — It is also pl. of **خَلِيفٌ**, in its various senses.

خَلَفَ: see **خُلْفَةٌ**, in the latter half of the paragraph, in seven places. — Also, applied to a man, (Sgh,) i. q. **نَجُوحٌ** [app. as meaning *One who perseveres much in opposition or contention or the like*]; (Sgh, K;) as also **خَالِفَةٌ**. (TA.) — Also a subst. from **إِخْلَافٌ** meaning *The act of drawing water;* and so **خُلْفَةٌ**: (A'Obeyd, K, S.) [whence the saying,] **مِنْ أَيْنَ خُلْفَتُكُمْ** *Whence do ye draw water?* (S, K.) — The **تَاتِ** (حَلَبَةٍ) of the udder of the she-camel: (S, K:) and the *two fore ones,* and the *two hinder ones:* (S:) or the *part of the udder upon which the milker lays hold:* (TA:) or the *extremity of the udder of the she-camel:* (Mgh, K:) or the *hinder of the أَطْبَاءِ* [or teats]: (K:) or the *udder itself;* (Lh, TA;) [i. e.] it is, *to the she-camel, (Mgh, K,) like the ثَدْيِ to the human being, (Mgh,) or like the ضَرْعِ to the ewe or she-goat:* (K:) or the **خَلَفٌ** is of the camel and of the cloven-hoofed animal; and the **طَبْيِ**, of the solid-hoofed animal and of the animal that has a claw: (Lh, TA:) the pl. [properly of pauc.] is **أُخْلَافٌ** (Mgh, TA) and [of mult.] **خُلُوفٌ**. (TA.) One says, **دَرَّتْ لَهُ أُخْلَافُ الدُّنْيَا** [The world yielded him abundance of its good things]. (TA.) — *The shortest of the ribs of the side;* (S;) [and] so **خَلَفٌ**; (K;) likewise called **ضَلَعٌ** and **الْخَلَفُ**; it is the *furthest and thinnest of the ribs;* (TA;) [i. e.] the **خَلَفٌ** is *that next to the belly, of the small ribs; their قُصْرَى*: (K: [see القُصْرَى:]) pl. of the former (S) [and] of the latter (K) **خُلُوفٌ**. (S, K.) — **ذَاتُ خَلْفَيْنِ**: see **خَلَفٌ**, near the end of the paragraph.

خَلَفَ *A substitute; a thing given, or received, or put, or done, instead of, in place of, or in exchange for, another thing.* (A'Obeyd, Th, S, Mgh, K, TA.) You say, **اجْعَلْ هَذَا خَلْفًا مِنْ هَذَا** *Make thou this to be a substitute for this.* (Mgh.) And **هَذَا خَلَفٌ مِمَّا أَخَذَ لَكَ** *This is a substitute for what has been taken to thee.* (IB.) And **فِي هَؤُلَاءِ الْقَوْمِ خَلَفٌ مِمَّنْ مَضَى** *In these people are such as supply the place of those who have gone.* (TA.) And **فِي فَلَانٍ خَلَفٌ مِنْ فَلَانٍ** [In such a one is a substitute for such a one]. (TA.) And **هُوَ مِنْ أَبِيهِ خَلَفٌ** *He is a substitute for his father.* (IB.) See also **خَلَفَ**, in six places, in the former half of the paragraph.

خَلَفَ, applied to she-camels, i. q. **مَخَاضٌ**, i. e. *Pregnant:* n. un. with ة: (S, K:) accord. to some, (TA,) the pl. of **خُلْفَةٌ**, which signifies a *pregnant camel,* (Mgh, Mgh, TA,) or, as some

say, *one that has completed a year after bringing forth and has then been covered and has conceived, until she enters upon the term called التَّعْشِيرُ*, (TA, [from the time when her pregnancy has become manifest, (see قَارِجٌ and لَافِجٌ)]) is **مَخَاضٌ**, (Mgh, Mgh, TA,) like as the pl. of **امْرَأَةٌ** is **نِسَاءٌ**; (Mgh, TA;) and sometimes **خُلْفَاتٌ** (Mgh, Mgh, TA) and **خُلَافٌ**: (TA:) but **خَلَفٌ** occurs in the saying of the rájiz,

مَا لِكَ تَرْغِينَ وَلَا تَرْغُو الْخَلِفَ
[What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?]. (IB.)

خُلْفَةٌ: see **خُلْفَةٌ**.

خُلَفٌ: see **خُلَفٌ**.

خُلْفَةٌ: see the next paragraph, in two places.

خُلْفَةٌ: see **خُلَفٌ**. — Also *A vice, a fault, or an imperfection:* (K:) and *badness, corruptness, vitiousness, or dishonesty:* (TA:) and *foolishness, or stupidity; or paucity, or want, of intellect or understanding;* as also **خُلْفَةٌ** [properly an inf. n., of **خَلَفَ**, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and *idiocy.* (K.) All of these meanings have been assigned to it in explanations of the saying, **أَبْعَدَكَ هَذَا الْعَبْدُ** *I sell to thee this slave, but I am irresponsible to thee for his vice, &c.:* or, accord. to IAqr, the meaning is, **خُلَافِهِ** [his contrariness]. (TA.) — Also *The last taste of food;* (K;) as in the saying, **إِنَّهُ لَطَيِّبُ الْخُلْفَةِ** [Verily it is good, or sweet, in respect of the last taste]; (TA;) and so **خُلْفَةٌ**: pl. **خُلَفٌ**: and it (**خُلْفَةٌ**) signifies also *loss of appetite for food, in consequence of disease:* (so accord. to the CK:) [or,] accord. to some copies of the K, **خُلْفَةٌ** has this latter signification; and so **خُلَفٌ**: accord. to other copies, **خُلَفٌ** is pl. of **خُلْفَةٌ** in this sense: but both these readings require consideration: what is found in the Lexicons is, **خَلَفَتْ نَفْسُهُ**, aor. 2, inf. n. **خُلُوفٌ**; meaning as explained above, in the latter half of the first paragraph. (TA.)

خُلْفَةٌ a subst. signifying *A mode, or manner, of coming after [or behind];* like **قُعْدَةٌ** signifying "a mode, or manner, of sitting." (Mgh.) — See also **خُلَفٌ**. — It signifies also *Difference [of any kind]:* (K, TA:) or the *coming and going of the night and the day;* (S, K, TA;) and likewise of wild animals. (K.) Hence the saying in the Kur [xxv. 63], **وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خُلْفَةً**, (Bd,) i. e. [And He it is who hath made the night and the day] so that each replaces the other: or each follows the other: (K, TA:) or so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse. (Fr, L, K.) Zuhayr says, of wild animals, **يَمْسِيْنَ خُلْفَةً**, meaning *They go to and fro.* (S, TA. [See EM p. 109.]) And one says, **أَخَذَتْهُ خُلْفَةٌ**, meaning *He was*

دَلَوَايَ خَلْفَانِ ۖ وَسَاقِيَاهُمَا

taken with [an affection causing] a frequent going to and from the privy. (S, K.) [And hence,] **خَلْفَة** signifies also, A discharging of the bowels; or a purging and vomiting together; (K;) or a disordered state of the stomach arising from [unwholesome] food; (TA;) a looseness, or diarrhoea. (JK, TA.) — See also **خَلْف**. — Also The bringing of camels to the watering-place in the evening, after the people have gone away. (L, K.) — And A man's watching to see another, **أَنْ يَنْظُرَ** in some copies of the K, and **يَنْصَرُ** in other copies, being put for **يَنْصَرُ** ان, which is the right reading, agreeably with an explanation of **اِخْتَلَفَ** صَاحِبُهُ, [for which see 3, near the middle of the paragraph,] TA,) and when he is absent from his family, going in to them, (K, TA,) or [rather], when he is absent from his wife, going in to her. (TA, after the explanation of the phrase above mentioned.) — A thing that is suspended behind the rider; (JK, K;) such as is suspended behind the [hind of vehicle called] **مُحْمِل**. (TA.) — Remains of water in a trough or tank. (TA.) — What remains, of food, between the teeth. (Lh, K.) — A plant, or herbage, that comes forth after another plant, or other herbage, (S, Mgh, K,) which has become dry, and broken in pieces: (S, TA:) or that comes forth not from ruin, but by reason of the cold of the latter part of the night. (Abou-Ziyád El-Kilábee, K. [See also **رَبْل**].) — What the trees disclose in the beginning of the cold, (K, TA,) by reason of the [rain called] **صَفْرِيَّة** [q. v.]: (TA:) or fruit that comes forth after other fruit: (K:) or fruit that comes forth after abundant fruit; (S, Mgh, TA;) this being termed the **خَلْفَة** of trees: (S, Mgh:) or a growth of leaves after the falling away of other leaves: (K, TA: **دُون** in the K is a mistake for **بَعْد**: TA:) or leaves that come forth after the first leaves, in the [season called] **صَيْف**. (Nh, TA.) — What grows in the **صَيْف** [or summer]; so says A'Obeid: (S, K:) or, (JK, Mgh, K,) as also **خَلْف**, (K,) the herbage produced by the **صَيْف**, (JK, K,) or in the **صَيْف**, (Mgh,) after the spring-herbage has dried up. (JK, Mgh.) — A produce of grape-vines after the grapes have turned black; the grapes being gathered while it is fresh and green, it then ripens: and so other fruits: or a new produce, by the vine, of fresh sour grapes. (K.) — Grain that is sown (JK, Mgh, K*) after the former has come to maturity: (Mgh, TA:) because taken as a substitute for wheat and barley: (K:) pl. **خَلْف**. (Mgh.) — A piece with which a garment is patched (K) when it is old and worn out. (TA.) — A time after a time. (IAar, K.) — Differing [one from another or others]; as also **خَلْف**: (K:) it is applied in this sense to a people, or company of men: (AZ, S, K:) and to beasts, or horses or the like, as meaning differing (K, TA) in their colours and appearances: (TA:) and **خَلْفَان** is applied to any two things that are different; (Ks, TA;) as also **خَلْفَان**: (Ks, Mgh, TA:) and **خَلْفَة**, (K,) or **خَلْفَتَان**, (Ks, TA,) to any two colours that are combined [because different]. (Ks, K, TA.) AZ cites, as an ex., the saying [of a rájiz],

[My two buckets are different, and their two suppliers with water]; (S, TA;) meaning that one of them [i. e. of the buckets] is ascending and full, and the other is descending and empty; or that one of them is new, and the other is old and worn out. (TA, in two places.) And one says of two children, or two male slaves; or two female slaves, that they are **خَلْفَتَان**, (Ks, K,) and **خَلْفَان**, (K,) applying to the male and the female, (TA,) meaning One tall and the other short: or one white and the other black. (Ks, K.) One says also, **بَنُو فُلَانٍ خَلْفَة**, meaning The children of such a one are half males and half females. (S.) And **نِتَاجُ فُلَانٍ خَلْفَة** The offspring of the beasts of such a one are one year male and another year female. (JK, TA.) And **وَلَدَتْ خَلْفَتَيْنِ**, said of a ewe or goat, (K,) or of a camel, (L,) She brought forth one year a male and another year a female. (L, K.) The pl. [of **خَلْف**] (K, TA) in all its senses (TA) is **أَخْلَاف** and **خَلَفَة**; (K, TA;) the latter, [in the CK **خَلَفَة**,] like **قِرْدَة** as pl. of **قِرْد**. (TA.)

خَلْفَة and **خَلْفَة** and **خَلْفَة**: see **خَلْف**, in the latter half of the paragraph. — **أَمْرٌ خَلْف** (Sgh, K) and **خَلْف** Calamity, or misfortune: or the greatest calamity or misfortune. (K.)

خَلْفَة and **خَلْفَة**: see **خَلْف**: — and see also **خَلْف**, in the middle of the paragraph.

خَلْف an inf. n. of 3 [q. v. passim]. (S, &c.) — Also The contrary, or opposite, of a thing; syn. **ضِد**. (Mgh in art. **ضِد**. [Very often used in this sense.]) You say, **الْإِخْتِلَافُ خَلْفُ الْإِتِّفَاقِ**. (TA.) [i. e. **الاختلاف** is the contrary of **الاتفاق**.] (TA.) — Also, (S, Mgh, K,) by the vulgar (O, Mgh, TA) incorrectly pronounced with teshdeed (O, Mgh, K, TA) and fet-h [to the **خ**, i. e. **خَلْف**], (TA,) A well-known hind of tree; (S;) the [hind of tree called] **صَلْصَف**: (Mgh:) or a species of the **صَلْصَف**, but not the **صَلْصَف** itself: (K:) [the **salix Aegyptia** of Linnæus; called by this name in the present day; and by some, improperly, **بَان**, q. v.:] it abounds in the land of the Arabs; and is [also] called **سَوْجَر** [or **سَوْحَر**]; and there are many varieties thereof; all of them soft and weak; (TA;) but it is seldom, or never, found in the desert: (Mgh:) they assert that it is thus called because the torrent brings it from one locality to another, so that it grows in a place different from that of its origin; (AHn, Mgh, K, TA;) but this is not a valid assertion: (TA:) [it is a coll. gen. n.:] n. un. with **ة**. (Mgh, TA.) **سَوَيْنٌ مِنْ خَلْفٍ**, in the saying of the rájiz cited voce **خَلْف**, means Made of different trees: it does not mean of the tree called **خَلْف**; because this is seldom, or never, found in the desert. (S, TA.) — Also The sleeve of a shirt. (IAar, K.)

خُلُوف: see **خَلْف**. — It is also, as stated above, pl. of **خَلْف**: (IB, K, TA:) — and a pl. of **خَلْف**. (TA.)

خَلِيف: see **خَلِيفَة**, in three places. — Also One who holds back from the place, or time, of promise: and one who breaks a promise. (TA.) — And A woman that has let down her hair behind her. (JK, O, K.) — And A woman that has attained to the period of one day, or two days, after her having brought forth. (IAar.) [Perhaps from the signification next following.] — A she-camel in the second day after her having brought forth: pl. **خُلُف** and **خُلُف**: (K, TA:) these two pls. are mentioned in the K in different places in this art., but both are correct, like **رَسَل** and **رَسَل**. (TA.) Hence, (TA,) one says, **رَكِبَهَا يَوْمَ خَلِيفِهَا** [He rode her on the second day after she had brought forth]. (K.) — And The milk that is after the biestings: (AA, K:) pl. as above. (K.) One says also, **خَلِيفَ لَبَنِهَا** He drew from her the milk that came after the biestings had passed away. (JK.) And **اِبْتَنَا** **بَلْبَنٍ نَاقَتِكَ يَوْمَ خَلِيفِهَا**, i. e. [Bring thou to us the milk of thy she-camel of the day] after the cessation of her biestings; i. e., of the milking that is after her bringing forth by a day or two days. (AA, TA.) — Applied to a garment, (S, K,) or a shirt, (Mgh,) Having the middle, worn-out part taken out, and the [cut] edges then sewed together: (S, Mgh, K*) and **مُخْلُوفٌ** signifies the same; (JK;) or a garment composed of two pieces sewed together: or, as some say, this signifies a garment pledged. (TA.) — Also, accord. to A'Obeid, The part beneath the armpit: and the **خَلِيفَانِ** of the camel are like the **إِبْطَانِ** of man: accord. to the S and the O, **خَلِيفَا النَّاقَةِ** signifies the two armpits of the she-camel (**إِبْطَانَا**): but the author of the K, following the [first] explanation given by A'Obeid, says that this is wrong, and that the meaning is the parts beneath the two armpits of the she-camel. (TA.) — And A gap between two mountains, (JK,) or between two mountain-tops, (TA,) of little breadth and length: (JK, TA:) or a road between two mountains: (S, K:) or a valley between two mountains: (K:) or a place where water pours forth (K, TA) between two mountains, or between two valleys, passing thence into a wide tract: (TA:) and any road in a mountain, (Skr, K,) or behind a mountain, or behind a valley: (TA:) or simply a road; as also **مُخْلَفَة**; (JK, K;) this being either in a plain or in a mountain: (TA:) pl. of the former as above. (K.) One says **دَبِخَ الْخَلِيفِ** i. e. [The hairy male hyena] of the road between two mountains, (S, K,) or of the valley between two mountains; (K;) like as one says **غَضَا**. (S.) — And A sharp arrow: (AHn, K:) or, accord. to Skr, the word in this sense is **خَلِيف**, with the unpointed **ح**; and this is more probably correct. (TA.)

خَلَاَفَة: see **خَلَفَة**.

خَلَاَفَة inf. n. of **خَلَفَة** as meaning "he was, or became, his **خَلِيفَة**" [q. v.]. (S, Mgh, Mgh, K.) — [And hence, as a simple subst., The office of **خَلِيفَة**.]

خَلِيفَة A successor: and a vice-agent, vice-

gerent, lieutenant, substitute, proxy, or deputy: (KL:) one who has been made, or appointed, to take the place of him who has been before him: (JK:) an act. part. n. of خَلَفَ, inf. n. خَلْفٌ and خَلَاةٌ; as also خَلِيفٌ: (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following: (Msb:) the supreme, or greatest, ruler or sovereign, (S, Msb, K, TA,) who supplies the place of him who has been before him; (TA:) [particularly the successor of the Prophet; whence "Caliph," commonly used by English writers for "Khaleefeh;"] as also خَلِيفٌ, (K,) which is the original form, (Msb,) without ة; (Msb, TA;) disapproved by some, but mentioned by AHāt and Ibn-'Abbād and IB, and occurring in a verse of Ows Ibn-Hajar cited by IB: (TA:) the ة in the former is to denote intensiveness of signification, (Nh, Msb, TA,) as in عَلَامَةٌ and نَسَابَةٌ: (Msb:) or, as some say, للنقل [i. e. for the transference of the word from the category of epithets to that of subst.]: (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نَفْسٌ خَلِيفَةٌ; but this requires consideration: (MF, TA:) it is an epithet applied to a man peculiarly: (Msb:) some make it fem.; (Fr, S, Msb, K;) saying هَذَا خَلِيفَةُ أُخْرَى [This is another Khaleefeh]; though the proper way is to make it masc.: (Msb:) a poet says,

* أَبُوكَ خَلِيفَةٌ وَدَدْتُهُ أُخْرَى *

* وَأَنْتَ خَلِيفَةُ ذَاكَ الْكَمَالِ *

[Thy father was a Khaleefeh, whom another Khaleefeh begat; and thou art a Khaleefeh: that is perfection]: (Fr, S:) the pl. is خَلَائِفٌ [generally applied to any people that have succeeded others, and supplied their places, as in the Kur x. 15], (S, K,) like as كُرَائِبُ is pl. of كَرِيمَةٌ; (S;) and خُلَفَاءُ [generally applied to successors of the Prophet], (S, K,) because, as it applies only to the male, and has ة added, the ة is dropped in forming the pl., which is thus like ظُرَفَاءُ as pl. of ظَرِيفٌ: (S:) thus says ISk, and the like is said in the O: but what AHāt and Ibn-'Abbād say requires not this straining: (TA:) [i. e.] خَلَائِفٌ is pl. of خَلِيفَةٌ; and خُلَفَاءُ, of خَلِيفٌ: (JK:) or some, having regard to the original, make the pl. to be خُلَفَاءُ, like as شُرَفَاءُ is pl. of شَرِيفٌ; (Msb;) and this pl. is masc. only, so that you say ثَلَاثَةُ خُلَفَاءَ: (ISk, Msb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَلَائِفٌ; (Msb;) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say ثَلَاثُ خَلَائِفٍ and ثَلَاثَةٌ خَلَائِفٍ; (ISk, Msb, TA;) both of which are chaste. (Msb.) You say, كَانَ اللَّهُ خَلِيفَةً وَالِدِكَ عَلَيْكَ [May God be to thee a supplier of the place of thy father]: (S, Msb:*) and in like manner you say, to a person, of any one whom he has lost by death, (S, Msb,) and who cannot be replaced; as the paternal uncle; (Msb;) or the mother. (K.)

Some say that the application of the title خَلِيفَةُ اللَّهِ [The Vicegerent of God] is not allowable, except to Adam and David because there is express authority in these instances [in the Kur ii. 28 and xxxviii. 25]; but others allow it in other cases, like جَزَبَ اللَّهُ and جَنُودَ اللَّهِ and حَزَبَ اللَّهِ and خَبَلَ اللَّهُ; all of which have been heard: (Msb:) and Zj says that it is allowable to say of the Imams that they are خُلَفَاءُ اللَّهِ فِي أَرْضِهِ [The Vicegerents of God in his earth]. (TA.)

خَلِيفَةٌ: see the middle of the next paragraph.

خَالَفٌ: see خَلَفٌ, in the former half of the paragraph. — Also One who remains behind, or after, another, (Yz, K, TA,) or others, in the case of a war, or a warring and plundering expedition, and in other cases: (TA:) pl. خَالِفُونَ (Yz, K, TA) and خَوَالِفٌ, which latter is extr. [in this case], but is also said to be a [reg.] pl. of خَالِفَةٌ, and as such to signify persons who do not go forth on a warring, or warring and plundering, expedition: and الْغَارِي خَالِفَةٌ signifies he who remains behind, or after, him who goes forth on such an expedition, being of his family. (TA.) خَالِفِينَ, in the Kur [ix. 84], means Then stay ye with those who remain behind. (Yz, K:*) خَوَالِفٌ is also pl. of خَالِفَةٌ [as fem. of خَالَفٌ], (TA,) and signifies Women (K, TA) remaining behind in the houses or tents: but some assign to it the first of the meanings explained above: and some say that it means the children remaining behind. (TA.) It is said in the Kur [ix. 88 and 94], رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ, i. e. [They chose to be] with the women: (S, K:*) thus it is explained by Ibn-'Arāfeh: but some say that the meaning is, with the bad, or corrupt, persons; and that خَوَالِفٌ is here a pl. [of خَالَفٌ] like قَوَارِسُ. (TA.) For خَالَفٌ is applied to a man [as meaning Bad, or corrupt]: and خَالِفَةٌ to a woman as meaning bad, or corrupt, and remaining behind in her abode: and the former to a slave as meaning bad, or corrupt: and also contrarious: and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure فَوَاعِلٌ having its pl. of the measure فَوَاعِلٌ, except فَوَاعِلٌ and فَوَاعِلٌ: but see this last: (TA:) and خَلِيفَةٌ, also, has this last signification; (JK, TA;) or [rather] signifies very contrarious; (K;) as also خَالِفَةٌ; (JK;) and so خَلِيفَةٌ, and خَلِيفَتَانِ, (Lh, JK, K,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lh, K;) but خَلِيفَتَانِ has been mentioned as pl. [of خَلِيفَةٌ], and as applied to males and females: (TA:) and خَالِفُونَ is likewise used in this sense applied to a number of men. (JK.) — Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One who has withdrawn from the people of his house: so says Lh. (TA.) — Also Stupid; foolish; or

having little, or no, intellect or understanding; as also خَالِفَةٌ, (K, TA,) but in an intensive sense, and also applied to a woman; (TA;) and خَلِيفَةٌ, (JK, K,) of which the fem. is خَلِيفَةٌ; (JK, TA;) and خَلِيفَةٌ, (K,) or خَلِيفَةٌ, (L,) or both, (JK,) likewise applied to a woman, as also خَلِيفَةٌ, (K,) or خَلِيفَةٌ: (JK:) or, as some say, خَالَفٌ signifies one in whom is no good: and, as also خَالِفَةٌ, one who has not what suffices: or who often breaks his promises: (TA:) or both of these mean one who has not what suffices, and in whom is no good: or very contrarious. (JM.) One says that a man is أَهْلُ بَيْتِهِ خَالَفٌ and خَالَفٌ أَهْلُ بَيْتِهِ, meaning The one in whom is no good, of the people of his house: (S, K:) and the ungenerous: (K:) or the stupid, or foolish: or the bad, or corrupt, and the evil: and it is [said to be] tropical. (TA.) And قَوْمٌ خَوَالِفٌ Persons in whom is no good. (JK.) — And, [app. because he leaves his family behind him,] A drawer of water; (S, TA;) as also مُسْتَخْلَفٌ [q. v.]: both mentioned in the K; but السَّقَاءُ is there erroneously put for الْمُسْتَقَى. (TA.) — And Weak, without appetite for food. (TA.) — And Flesh-meat from which a slight smell is perceived, but in the chewing of which is no harm. (Lh, TA.) — See also خَلَفٌ.

خَالِفَةٌ: see خَلَفٌ, in the former half of the paragraph. Also, particularly, [or perhaps أُمَّة خَالِفَةٌ only in this sense,] A nation, people, or race, remaining after another that has gone before. (I'Abbād, K.) And One who comes to the water after him who has returned [from it]: whence Abou-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (I'Abbād, TA.) See also خَالِفٌ, in eight places: and see its pl., خَوَالِفٌ, in the same paragraph, in two places. — Also, applied to a man, [like خَلِيفَةٌ as explained in the K,] Very contrarious, or adverse, and inimical. (S, K, TA.) See also خَلَفٌ. — وَأَيُّ خَالِفَةٍ هُوَ, the word خَالِفَةٌ being here imperfectly decl., (S, K,) because of the fem. gender and determinate, being explained by النَّاسِ, (S,) or because determinate and occupying the place of a pl., like as one says أَيُّ تَجِيمٍ and أَيُّ أُسَدٍ, [or rather, I think, because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means I know not what one of mankind he is; (S, K;) as also أَيُّ خَالِفَةٍ, perfectly decl.; and أَيُّ الْخَالِفَةِ; and أَيُّ الْخَوَالِفِ; (K;) and so أَيُّ خَالِفَةٍ, (K, TA, [in the CK خَالِفَةٍ again,]) imperfectly decl. (TA.) Lh says that الْخَالِفَةُ, writing it thus with ال, signifies النَّاسِ. (TA.) — Also One of the poles of a [tent of the hind called] خَبَاءَ: or one of the poles of a بَيْت [or tent] in the hinder part thereof: (K:) Lh says that the خَالِفَةُ is the hinder part, or in the hinder part, (آخر, [i. e. آخر or آخر, app. the latter,]) of a بَيْت; and one says دُو خَالِفَتَيْنِ [app.

meaning a tent having two poles in its hinder part]: (TA:) the pl. is خَوَائِف: (S, TA:) which is hence applied to the angles, or corners, of a بيت: AZ says that the خَالْفَة of a بيت is [app. the skirt thereof,] beneath the [ropes called] أَطْنَاب, in the [part called] كُسر [q. v.]; and it is also called the خِصَاة, and the فُرْجَة: [thus I find these two words written, without any syll. signs:] and he cites, as an ex.,

* مَا خِفْتُ حَتَّى هَتَكُوا الْخَوَائِفَ *

[app. meaning And I feared not until they rent open the skirts of the tent, or tents]: (TA:) or, as some say, the خَالْفَتَان are the two sides of a tent, and its رَوَاق is its fore part, and its كِفَاء is its hinder part. (TA in art. رَوَاق.) — خَوَائِف, (Yz, K,) or خَوَائِف مِنَ الْأَرْضِ, (TA,) Lands that produce not plants, or herbage, save among the lust of lands. (Yz, K, TA.) — See also خَلْف.

أَخْلَف: see خَالَف, in the latter half of the paragraph. — Also Contrarious, hard in disposition, as though going with a leaning towards one side: (K:) and [simply] leaning towards one side; applied to a camel: (S, K:) so says A'Obeyd; (S, TA;) and so As. (TA.) — Also A camel that has the sheath of his penis slit, and that will not remain stationary, by reason of pain: (TA:) and مَخْلُوف signifies a camel having the sheath of his penis slit in the hinder part, (JK, TA,) when suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath: so says El-Fezaree. (TA.) — And Left-handed. (JK, K.) — And Squint-eyed; syn. أَحْوَل. (K.) — Accord. to some, (TA,) A torrent: (K, TA:) or, as some say, a river. (Skr, TA.) — And A male serpent. (Ibn-'Abbād, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Abou-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the أَخْلَف.] — [Also More, and most, wont to break promises. Hence the prov., mentioned by Meyd, أَخْلَفَ مِنْ عَرْقُوبٍ More wont to break promises than 'Orkoob: a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. i. 454. — And More, and most, disagreeing, differing, dissentient, contrary, contrarious, or opposing. See an ex. in a prov. cited voce ثَبَل. — And app. More, and most, offensive in the odour of the mouth. See Freytag's Arab. Prov. ubi suprā.]

تَخَالِيف Different colours. (TA.)

مَخْلَف: see مَخْلَفَة.

مُخْلِف A camel that has exceeded in age the بَازِل; [which latter is generally one that has entered the ninth year;] (S, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says مُخْلِفٌ عَامٌ and مُخْلِفٌ عَامَيْنِ [that has exceeded in age the بَازِل by a year and by two years]; (S, TA; [see 4;]) applied alike to the male and the female; (S, K;) and the female is also termed مَخْلِفَة: (K:)

or this latter signifies † a she-camel that appears, (S, K,) or is thought, (A,) to be pregnant, and is not pregnant: (S, A, K:) and the pl. is مَخَالِيف. (TA.) — See also مَخْلُوف. — Also A man whose cattle have not obtained the [herbage termed] رَبِيع. (JK.) — رَجُلٌ مُخْلِفٌ مُتْلَفٌ, or مُخْلِفٌ مُتْلَفٌ, and مِتْلَفٌ مُتْلَفٌ: see art. تَلَف. — نَوْمَةُ الشَّحَى مُخْلِفَةٌ لِلْفَمِ, (K, TA,) also written نَوْمُ الشَّحَى, [which requires the reading مُخْلِفَةٌ,] (TA,) i. e. [The sleep, or sleeping, in the period of the morning when the sun is yet low is] a cause of the mouth's becoming altered [for the worse] in odour. (K, TA.) — مُخْلِفٌ جَنْبٍ Having one half of his face and of his mouth turning sideways. (JK.) — See also the explanation of the verse of El-Hotēiüh cited in the last quarter of the first paragraph. The قَطَا are termed مَخْلِفَات because they draw water for their young ones. (JK.)

مُخْلِف: see the next preceding paragraph.

مَخْلَفَة: see مُخْلِف. — See also خَلِيف, near the end of the paragraph. † الْمَخْلَف [as a coll. gen. n.] signifies The roads along which the people pass in Minè; (K;) which are three: one says, أَطْلُبُهُ بِالْمَخْلَفَةِ الْوَسْطَى مِنْ مَنَى [Seek thou him in the middle road of Minè]. (TA.) And مَخْلَفَة بَنِي فُلَانٍ The place of alighting, or descending and stopping or sojourning or abiding or lodging or settling, of the sons of such a one. (K, TA.) And مَخْلَفَة مَنَى The place of alighting, or descending and stopping &c., of the people in Minè. (K.) — A place in which are trees of the kind called خِلَاف. (S, K.)

سُلْطَانٌ مُخْلِفَانِ الْبَلَدِ The ruler, or sovereign, (سُلْطَانٌ) of the country; as also مُخْلَفُهُ. (TA.)

مَخْلُوف A man who often breaks his promises; (S, K;) as also مُخْلِف: (TA:) [whence the latter (which properly signifies simply breaking a promise) is applied to a star, or an asterism, as meaning † Unattended with rain: (see 4:) and in the same sense to clouds (سَحَاب): or, accord. to Freytag's Lex., in this or in the contr. sense.] — See also مُخْلِف. — And see مَخْلِفَان. — Also A كُورَة [i. e. province, district, or region] (S, Mgh, Msh) pertaining to the people of El-Yemen, (S,) or in the dial. of El-Yemen; (Mgh, Msh;) pl. مَخَالِيف; (S, Msh;) every مَخْلُوف thereof having a [distinctive] name whereby it is known; (S;) the مَخَالِيف of the people of El-Yemen being like the أَجْنَاد of the people of Syria and the كُور of the people of El-'Irāk and the رَسَاتِيق of the people of El-Jibāl and the طَسَاسِيع of the people of El-Ahwáz: (IB:) or مَخْلُوف signifies a كُورَة (JK, M, K) to which a man comes; (M;) [in any country;] and hence the مَخَالِيف of El-Yemen, (K,) i. e. its كُور: (TA:) some say that there is a مَخْلُوف in every country; (Msh;) so says Khálid Ibn-Jembeh; (TA;) i. e. a نَاحِيَة [as meaning a district &c.]; (Msh;) and thus one says the مَخْلُوف of El-Medeench, and of El-

Yemámeh, (Khálid Ibn-Jembeh, TA,) and the مَخَالِيف of Et-Táif: (AA, Msh, TA:) but properly it is peculiar to the dial. of El-Yemen. (TA.) — Also i. q. بَنَكُود [a foreign word, and perhaps mistranscribed], i. e. The poor-rate of any particular people or party, which is given by them to [the poor of] their own community: so says Abou-Mo'ádh: (L:) and مَخَالِيف [is its pl., as also, app., مَخَالِيف, agreeably with rule, and] signifies the poor-rates of the Arabs; (JK, TA;) [as in the saying,] أُسْتَعْمِلَ فُلَانٌ عَلَى مَخَالِيفِ بَنِي فُلَانٍ [Such a one was employed as collector of the poor-rates of the sons of such a one]. (JK.)

مَخْلُوف: see خَلِيف. — and أَخْلَف. — Also A man affected with a looseness, or diarrhoea. (JK, TA.)

مَخَالِيف: see مَخْلُوف, last sentence.

مَخَالِيف: pl. of مَخْلُوف. (S, Msh, K, &c.) — Also Camels that have pastured upon fresh herbs, or leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail. (IAqr, TA.)

قَوْلٌ مُخْتَلِفٌ [Discordant speech;] speech expressing different opinions. (Bd and Jel in li. 8.) — طُرُقٌ مُخْتَلِفَةٌ Roads leading in different directions.]

مُسْتَخْلِف: see خَالَف, near the end of the paragraph. — ذَهَبَ الْبُسْتَخْلِفُونَ يَسْتَقُونَ a saying mentioned by Lh as meaning Those going before [or leaving others in their places] went away to draw water. (TA.)

خلق

1. خَلَقَ signifies The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing; syn. تَقْدِيرٌ (S, Msh, K, TA, and Bd in ii. 19:) this is the primary meaning. (Msh, TA, and Bd ubi suprā.) You say, خَلَقَ الْأَدِيمَ, (S, Msh, K,) aor. ʿ, (S, TA,) inf. n. خَلَقَ (JK, S, Msh, K) and خَلَقَهُ, (K,) He measured, or proportioned, (قَدَر) the hide, and sewed it: (K:) or he measured, or proportioned, (قَدَر) the hide, (JK, S, Msh, K,) لَهَا يُرِيدُ [for, or to, that which he desired to make of it], (JK, TA,) or لِلْبَقَا [for, or to, the skin for water or milk that he desired to make], (Msh,) before cutting it; (S, K, TA;) he measured it (قَاسَهُ) to cut from it a water-bag, or a water-skin, or a boot: (TA:) and in like manner, خَلَقَ الْبَطْعَ he measured, &c., the نِطْع [q. v.]: when one cuts it, one says, فَرَّاهُ. (K.) And خَلَقَ النَّعْلَ He determined the measure of the sandal, or proportioned it; (قَدَرَهُ;) and made it by measure. (Ksh and Bd in ii. 19.) Hence the saying of Zuhayr, (S,) praising Herim Ibn-Sinán, (TA,)

* وَلَا تَنْتَ تَفْرِى مَا خَلَقْتَ وَبَعْدَ

* هُ الْقَوْمِ يَخْلُقُ لَمْ لَا يَفْرِى

[† And thou indeed cuttest what thou hast measured; but some of the people measure, then will not cut]: (S, TA:) i. e., when thou determinest upon a thing thou executest it; but others determine upon that which they do not execute. (TA.) And El-Hajjāj said, وَلَا وَعَدْتُ إِلَّا وَفَيْتُ [† I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed]. (S.) أَخْلَقْتُ لَكَمُ الْطَيْرَ مِنَ الطَّيْنِ طَبْنَةَ الطَّيْرِ, in the Kur iii. 43, means I will form for you, (Jel.) or I will make according to its proper measure (أَقْدَرُ) for you, (Ksh, Bd.) and will form, (Bd.) of clay, a thing like the form of the bird, or of birds. (Ksh, Bd, Jel.) — [Hence,] it signifies also The bringing a thing into existence according to a certain measure, or proportion, and so as to make it equal [to another thing], or uniform [therewith]: (Ksh and Bd in ii. 19:) or the originating, or producing, [a thing] after a pattern, or model, which one has devised, not after the similitude of anything pre-existing: this is another meaning which it has in the [classical] language of the Arabs. (TA.) As the act of God, it signifies The originating, or bringing into being or existence, anything, not after the similitude of anything pre-existing: (TA:) [and the creating a thing; and thus it is generally best rendered; as meaning the bringing into existence from a state of non-existence: for] خَلَقَ اللَّهُ الشَّيْءَ, inf. n. خَلَقَ, means God brought the thing into existence (Mgh, TA) after it had not been: (TA:) [or خَلَقَ, as the act of God, signifies the creating out of nothing: for it is said that] أَنْبَدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ, in the Kur ii. 19, means [Serve ye your Lord] who brought you into existence when ye were nothing. (Jel.) [But in other passages of the Kur (vi. 2 &c.) it is said that God created (خَلَقَ) mankind of clay.] Accord. to the A, خَلَقَ اللَّهُ الْخَلْقَ is a tropical phrase, meaning † God brought into existence the creation, or created beings, or mankind, according to a predetermination (تَقْدِيرُ) required by wisdom. (TA.) You say, هَذِهِ خَلِيقَتُهُ الَّتِي خَلَقَ عَلَيْهَا, and خَلَقَ and خَلَقَ: see خَلَقَ. (Lb.) —

[Hence, also,] خَلَقَ (S, Mgh, K, TA,) inf. n. خَلَقَ, (TA,) † He fabricated speech, or a saying or sentence, &c.: (K, TA:) † he forged (S, Mgh, K, TA) a saying, (Mgh,) or a lie, or a falsehood; (S, K, TA:) as also † اختلق (S, Mgh, K) and † تخلى. (S, K.) The Arabs say, حَدَّثَنَا بِحَدَّثِنَا بِأَحَادِيثِ الْخَلْقِ [Such a one related to us fictitious tales or stories, such as are deemed pretty, or such as are told by night [for entertainment]. (TA.) And it is said in the Kur [xxvi. 137], accord. to one reading, إِنَّ هَذَا إِلَّا خَلْقُ الْأَوَّلِينَ, meaning † This is nought but the lying, and forging, of the ancients. (TA.) And in the same [xxxviii. 6], إِنَّ هَذَا إِلَّا اخْتِلَاقٌ, † This is nought but forging, and lying. (TA.) — خَلَقَهُ (K,) inf. n. خَلَقَ, (TA,) also signifies

He made it smooth; (K;) and so † خَلَقَهُ; namely, an arrow, (S,) [and any other thing; for] of anything that has been made smooth one says, خَلَقَ: (TA:) he made it equable, or even; namely, wood, or a stick; and so † خَلَقَهُ, (K,) inf. n. تَخْلِيْق. (TA.) — خَلَقَتْ, inf. n. خَلَقَتْ, said of a woman, (JK, K,) She had [a goodly] body and make: (JK:) or she was, or became, goodly in make, or well made. (K.) [In the CK, instead of خَلَقَتْ, is put خَلَقَتْ, meaning She was, or became, good in nature, &c.] — And خَلَقَ, aor. ʔ, (JK, K,) inf. n. خَلَقَ; (JK, S;*) and خَلَقَ, aor. ʔ, (K,) inf. n. خَلَقَتْ (TA) [and خَلَقَتْ q. v. infra]; It (a thing) was, or became, smooth, (JK, K, TA,) and equable, or even. (TA.) [See also 12. And it seems that one says, خَلَقَتْ الصَّخْرَةُ, inf. n. خَلَقَتْ, q. v. infra, meaning The rock was free from crack or fracture.] — And خَلَقَ, (JK, S, Mgh, K,) aor. ʔ; (K;) and خَلَقَ, aor. ʔ; and خَلَقَ, aor. ʔ; (K;) inf. n. (of the first, JK, S) خَلَقَتْ (JK, S, K) and خَلَقَتْ (JK, TA) and [of the second] خَلَقَ (K) and [of the third] خَلَقَ; (JK, TA;) It (a garment) was, or became, old, and worn out; as also † اخلى, (JK, S, Mgh,) inf. n. اخلى. (TA.) [Hence,] اخلى [lit.] His face became worn out; meaning † it became used for mean service [so that it lost its grace, or was disgraced,] by his begging. (Har p. 476. [See also 4 below.]) [Hence also,] اخلى † His youth declined, or departed. (TA.) — And خَلَقَ, (S, K,) aor. ʔ, (K,) inf. n. خَلَقَتْ, (Ham p. 522,) He was, or became, جَدِير [meaning adapted or disposed by nature, apt, meet, &c.: see خَلَقَ below]. (S, K.) You say, خَلَقَ لِدَٰلِكَ [and لِدَٰلِكَ] (see خَلَقَ) He was, or became, adapted, disposed, &c., for that; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (S.) [And خَلَقَ أَنْ يَفْعَلَ ذَلِكَ and مِنْ أَنْ and لَنْ يَفْعَلَ ذَلِكَ and بَأَنْ يَفْعَلَ ذَلِكَ He was, or became, adapted, &c., to do that: see خَلَقَ. And خَلَقَ may signify also It was, or became, probable; or likely to happen or be, or to have happened or been: see, again, خَلَقَ.]

2. خَلَقَهُ: see 1, latter half, in two places. — Also, (S, K,) inf. n. تَخْلِيْق. (K,) He rubbed him over with خَلَقَ [q. v.]: (S:) or he perfumed him: (K:) or خَلَقَهُ بِخَلَقٍ he perfumed him with خَلَقَ. (TA.) And خَلَقَتْ الْمَرْأَةَ بِالْخَلَقِ [I perfumed the woman, or rubbed her over, with the خَلَقَ]. (Mgh.) And خَلَقَتْ جَسْمَهَا She (a woman) rubbed her body and limbs over with خَلَقَ. (TA.)

3. مُخَالَقَةٌ (K,) inf. n. مُخَالَقَةٌ, (TA,) He consorted [or comported himself] with them (K, TA) according to their natures, or moral characters or qualities; (TA;) or with good nature, or moral character or qualities: (K:) or خَالَقَهُم خَلَقَهُ has this latter meaning. (TA.) One

says, خَالِصِ الْمُؤْمِنِ وَخَالِصِ الْفَاجِرِ, (S,) or خَالِصِ الْكَافِرِ, (TA,) [Act thou with reciprocal sincerity towards the believer, and comport thyself with the vitious, or the unbeliever, according to his nature, &c. See also 3 in art. خَلَصَ, where a similar saying is mentioned.]

4. اخلى: see 1, latter part, in three places. — Also He had old and worn-out garments. (TA.) — اخلى He wore it out; namely, a garment; the verb being trans. as well as intrans. (S, Mgh, K.) [Hence,] اخلى الدَّهْرُ الشَّيْءَ † Time wore out, or wasted, the thing. (TA.) [Hence also,] one says to the beggar, اخلى وجهك; (TA) [lit. Thou hast worn out thy face;] meaning † thou hast used thy face for mean service [so that it has lost its grace, or has become disgraced]: and in like manner one says, اخلى له دِيَابَجِي, i. e.

وَجَبِي: and اخلى دِيَابَجَتِهِ † He uses his face for mean service by begging. (Har pp. 15 and 476.)

— Also, (K,) or اخلى ثوبًا, (S,) He clad him with an old and worn-out garment. (S, K.) And اخلى اخلى ثوبه He gave me his old and worn-out garment. (JK.) And some say, اخلى خَلَقًا He gave him an old and worn-out garment. (TA.)

— And اخلى الثَّوبَ also signifies The cutting out of the garment: whence the saying, to Umm-Khalid, ائبلى وأخلى [Wear out, and cut out new]; or, as some relate it, وأخلى, i. e., “and replace,” which is the more likely. (TA.) — اخلى and اخلى به [have both of the following significations; though it is said that] the former signifies How likely is he, or it! (JK, TA;) and the latter, How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he, or it! i. q. أُجِدِرُ بِهِ and أُحَرِّبُهُ بِهِ. (TA. [See 4 in arts. جَدِر and حَرَى])

5: see 1, a little after the middle of the paragraph. — اخلى بغير خَلَقِهِ means He affected a nature, &c., that was not his own. (S, K.) And اخلى بكذا He feigned such a thing, it not being in his nature, or not being created in him. (TA.) And اخلى بغير نفسه, occurring in a trad., [He affected, to men, a nature, &c., that did not belong to him; or] he pretended [to men] that there was in his nature (فِي خَلَقِهِ) that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart: the verb is similar to تَجَمَّلَ and تَصَنَّعَ. (TA.) — اخلى به (S, K;) and اخلى به (Mgh;) He was, or became, rubbed over, (S,) or perfumed; (K;) and she was, or became, so; (Mgh;) [or he rubbed himself over, or perfumed himself; and she did so;] with it; (S, Mgh, K;) namely, with خَلَقَ. (S, Mgh.)

8: see 1, latter half, in two places.

12. اخلى, said of the back (مَتْنُ) of a horse, It was, or became, smooth; (K;) [like خَلَقَ and خَلَقَ; or very smooth; for] the verb is of a form intensive in signification. (TA. [See its part. n., مَخْلُوقٌ, below.]) — Said of a رَسْمٍ, [i. e. a trace,

or a remain or relic marking the place of a house or the like and cleaving to the ground.] *It was, or became, even with the ground.* (S, K.) — *اُخْلُوقِ السَّحَابَ* *The clouds became equable, or uniform,* (JK, S, K, TA,) *their sides becoming conjoined; or, as some say, they became smooth;* (TA;) and, (K,) or as some say, (S, TA,) *they became adapted, or disposed, to rain;* (S, K, TA;) as though they were rendered smooth: or *they became collected together after separation, and prepared to rain.* (TA.) And *اُخْلُوقَتِ السَّمَاءُ أَنْ تَطْطُرَ* *The sky was near, and likely, to rain.* (TA.) — See also 1, latter part.

خَلَقَ inf. n. of *خَلَقَ*. (JK, S, Mṣb, K, &c.) You say *رَجُلٌ تَامَرُ الْخَلْقِ* [A man complete, or perfect, in respect of make, or proportion, &c.]. (S, K.) [See also *خَلَقَةٌ*.] [In this and similar instances,] *الْخَلْقُ* signifies *The fashion of the outer man, and its [peculiar] qualities and attributes;* like as *الْخَلْقُ* signifies “the fashion of the inner man,” &c. (TA.) — *الْخَلْقُ* is also used in the sense of *الْمَخْلُوقُ* [meaning *What is created; the creature*]: (TA, and Bḍ in xxiii. 17, &c. :) [and, collectively, *the creation; as meaning the beings, or things, that are created;*] *all created things*: (Bḍ ubi supra, &c. :) and [particularly] *mankind*; as also *الْخَلِيقَةُ*: (S, K:) and *man-kind and the jinn, or genti, and others*: (Jel in lv. 9, &c. :) and *الْخَلِيقَةُ* and [its pl.] *خَلَائِقُ* signify the same: you say, *هَؤُلَاءِ خَلَائِقُ اللَّهِ* and also *هَؤُلَاءِ خَلْقُ اللَّهِ* [They are the creatures of God]: *الْخَلْقُ* being originally an inf. n.: (S, TA:) and Lh mentions [an instance of its having a pl., in] the saying, *لَا وَالَّذِي خَلَقَ الْخَلْقَ مَا فَعَلْتُ كَيْدًا*, meaning [No, by Him who created] *all creatures, [I did not such a thing.]* (TA.) In the saying, *فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ*, in the Kur [iv. 118, lit. *And they shall alter the creature of God*], some say that castration is meant: (TA: [and Bḍ includes, with this, other unnatural actions:]) or the meaning is, *the religion of God*; (Bḍ, Jel, TA;) accord. to El-Ḥasan and Mujāhid. (TA.) And *لَا تَبْدِيلَ لَخَلْقِ اللَّهِ*, in the Kur [xxx. 29], means, accord. to Kāṭadeh, [There shall be no changing, or altering,] *of the religion of God.* (TA.) — *خَلَقَ* also signifies *Anything made smooth.* (TA.) [See also *مُخَلَّقٌ*.]

خُلِقَ: see *خُلِقَ*, in four places.

خُلِقَ inf. n. of *خَلَقَ*: as such, signifying *The being smooth* [&c.]. (JK, S.) [As such also,] in a rock, *Freedom from crack or fracture.* (S, K.) — [And, as such,] *The being old, and worn out.* (K.) — [Hence, used as an epithet,] *Old, and worn out*: (S, Mṣb, K:) [and as an epithet in which the quality of a subst. is predominant; meaning *an old and worn-out garment or piece of cloth*:] pl. *خُلِقَانُ* (S, K) and *أَخْلَاقُ*. (S, K, TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of *أَخْلَقَ* meaning “smooth,” (S,) [or rather of *خَلَقَ* meaning “it was, or became, old, and worn out;” although it has pls.; and] IB

mentions an instance of its dual, *خَلَقَانِ*: (TA:) Ks says, We have not heard them say, *خَلَقَةٌ* in any instance: (Lh, TA:) Fr says that it is without ة [as a fem. epithet] because it was originally used as a prefixed noun; for one said, *أَعْطِنِي خَلَقَ عِمَامَتِكَ* and *خَلَقَ جُبَّتِكَ* [lit. meaning *Give thou to me what is old, and worn out, of thy robe and of thy turban*]; but Ez-Zejjājee says that this is nought. (TA.) You say *ثَوْبٌ خَلَقٌ* [An old and worn-out garment or piece of cloth], and *مِلْحَفَةٌ خَلَقٌ* [an old and worn-out outer wrapping garment]: (S:) also *رَمَّةٌ خَلَقٌ* [an old and worn-out piece of rope]: and *دَارٌ خَلَقٌ* [an old and decayed house]: and *جَسَدٌ خَلَقٌ* [an old and wasted body]. (TA.) One says also *ثَوْبٌ أَخْلَاقٌ*, meaning *A garment, or piece of cloth, altogether, or wholly, old and worn out*: (Fr, S, K;) every portion of it being *خَلَقٌ*; (Fr;) like as they said *بُرْمَةٌ أُعْشَارٌ* &c.: (S:) and in like manner, *مِلْحَفَةٌ أَخْلَاقٌ*. (IAḥr.) And Ks mentions the saying, *أَصْبَحَتْ ثِيَابُهُمْ خُلُقَانًا وَخَلْفَهُمْ جَدْدًا* [Their garments became old, and worn out; and their old and worn-out garments became replaced by new]; with the sing. [in the latter clause] in the place of the pl. *خُلُقَانِ*: (TA:) or *جَدْدًا* may be here put for *جَدِيدًا*. (L in art. جد.) In the phrase *مِلْحَفَةٌ خُلِقٌ* [An outer wrapping garment that is a little, or somewhat, old, and worn out], the dim. is without ة because it is [the dim. of] an epithet [applied without ة to a fem. n.], and ة is not affixed to the dims. of epithets [of this kind]: it is like *نَصْفٌ* dim. of *نَصْفٌ* an epithet applied to a woman. (S, K.) [See Lumsden's Arab. Gram. p. 623: but some of the grammarians consider these instances as anomalous.] — *بَيْعَ ذِي الْخَلْقِ*, and *بَاعَهُ بِبَيْعَةِ الْخَلْقِ*, the latter as used by a poet, [lit. *He bought it, or sold it, (app. the former,) as one buys, or sells, the old and worn-out garment, like as we say “dog-cheap,” and “cheap as dirt”*], are phrases mentioned, but not explained, by IAḥr, who cites the following saying:

أَبْلَغُ قَزَاةٍ لَتِي قَدْ شَرَيْتُ لَهَا
مَجْدَ الْحَيَاةِ بِبَيْعِ ذِي الْخَلْقِ

[app. meaning *Tell thou Fezrah that I have purchased for them life-long glory (lit. the glory of life), with my sword, as cheaply, i. e. as easily, as one purchases the old and worn-out garment*]. (TA.) — *سَحَابَةٌ خَلَقَةٌ*: see the next paragraph.

سَحَابَةٌ [part. n. of *خَلَقَ*]. — [Hence,] *خَلَقَةٌ* *A cloud in which is a sign, or trace, of rain; as also* *خَلِيقَةٌ*: (S, K:) or *a cloud giving hope of rain; as also* *خَلَقَةٌ*; (JK;) both are said by IAḥr to signify the same: (TA:) and *سَحَابَةٌ خَلَقَةٌ* [alone, as a subst., or probably *سَحَابَةٌ خَلَقَةٌ*,] *a cloud that is equable, or uniform, giving hope of rain.* (Abou-Sa'eed, K.)

خُلِقَ (S, Mṣb, K) and *خُلِقَ* (S, K) *A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. سَجِيَّةٌ*, (S, Mṣb, K, TA,) and *طَبِيعٌ*; (K, TA;) of which one is

created: (TA:) and *خَلَقَةٌ* signifies [the same; i. e.] the *طَبِيعَةُ* [or *nature, &c.*,] (S, Mṣb, K, TA) of which a man is created; (TA;) like *خُلِقَ* and *خُلِقَ*: (K, TA: [in the CK, erroneously, and] *خُلِقَ* [also] signifies [the same; i. e.] the *طَبِيعَةُ* [or *nature, &c.*,] (S, K, TA) with which a man is created: (TA:) the proper signification of *خُلِقَ* is [the moral character; or] the *fashion of the inner man; i. e. his mind, or soul, and its peculiar qualities and attributes;* like as *خُلِقَ* signifies the “fashion of the outer man, and its [peculiar] qualities and attributes:” it signifies also *custom or habit* [as being a second nature]: (TA:) and, as also *خُلِقَ*, [which is merely a contraction thereof, and therefore identical with it in all its senses,] *manliness; syn. مِرْوَةٌ*: and *religion*: (IAḥr, K:) the pl. is *أَخْلَاقٌ* only: (TA:) [this is often used as signifying *morals*: and *ethics*:] and the pl. of *خَلِيقَةٌ* in the sense explained above [said in Har p. 193 to be that of *خُلِقَ*] is *خَلَائِقُ*. (S.) It is said in a trad., *لَيْسَ شَيْءٌ فِي الْمِيزَانِ أَثْقَلَ مِنْ حُسْنِ الْخَلْقِ* [Nothing is heavier in the balance in which good and evil will be weighed than goodness of the moral character, &c.]. (TA.) And one says, *وَلَيْسَ شَيْءٌ فِي الْمِيزَانِ أَثْقَلَ مِنْ حُسْنِ الْخَلْقِ* and *هَذِهِ خَلِيقَتُهُ الَّتِي خُلِقَ عَلَيْهَا* and *هَذِهِ خَلِيقَتُهُ الَّتِي خُلِقَ عَلَيْهَا* This is his nature, &c., of which he was created. (Lh.) And *لَكَرِيمُ الْخَلِيقَةِ* Verily he is generous in respect of nature, &c. (AZ.) And *صَارَ ذَلِكَ لَهُ خُلُقًا* That became to him [a second nature, a habit, or] a thing to which he was habituated. (TA.) It is said in the Kur [xxvi. 137], *إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ* This is nought but a custom of the ancients. (TA.) And in the same [lxviii. 4], *وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ* And verily thou art of a great religion. (Jel, TA.) And in a trad. of 'Aīsheh, *كَانَ خُلُقُهُ الْقُرْآنَ*, meaning *That whereto he clung was the Qur-ān, with its rules of discipline and its commands and its prohibitions, and the excellences and beauties and gracious things comprised in it.* (TA.) — *نَوْمَةُ الْخَلْقِ* [i. e. *الْخَلْقِ* or *الْخَلْقِ*] *The sleep of midday, which was prescribed by the Prophet.* (Har p. 223. [See also *خُمُقٌ* and *خُرُقٌ*].)

خُلُوقَةٌ Smoothness; (K, TA;) as also *خُلُوقَةٌ* and *خُلُوقَةٌ*: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of *خُلِقَ*. (TA.)

خَلَقَةٌ [primarily signifies *A mode, or manner, of خُلِقَ*, generally as meaning *creation; a particular make: and hence,] constitution; syn. تَرْكِيبٌ*: (Mgh:) [and particularly the *natural constitution of an animated being, as created in the womb of the mother; also termed* *فِطْرَةٌ*:] see also *خُلِقَ*. You say *رَجُلٌ حَسَنُ الْخَلَقَةِ* [A man goodly, or beautiful, in respect of make]. (A, TA.) *فِي طَبِيعَتِي خُلُقِي* means *فِي طَبِيعَتِي خُلُقِي* [In a way, or road, that is natural, and original]. (Mgh.)

خَلَقَةٌ: see *خُلِقَ*.

خَلْقِي *Natural; not accidental: [constitutional: of, or relating to, or belonging to, the natural constitution of an animated being, as created in the womb of the mother:]* rel. n. of **خَلَقَ**. (Mgh.) You say **عَيْبٌ خَلْقِي** *A natural fault or imperfection &c.* (Mgh.) And **صِفَةٌ خَلْقِيَّة** [*A natural quality*]; opposed to **اِخْتِيَارِيَّة**. (Mgh in art. مدح.) See also **خَلَقَةٌ**.

خَلَقِي *One who wears old and worn-out clothes.* (TA.)

خُلَقَانِي *A seller of old and worn-out clothes.* (TA.)

خَلَاَق *A share, or portion: (JK, S, Mgh:) and a good, just, or righteous, share or portion: (JK:) or a full, a complete, or an abundant, share or portion of good, (K, TA,) and of goodness, or righteousness: (TA:) and religion: or a share, or portion, thereof. (TA.)* One says, **لَا خَلَاَقَ لَهُ فِي الْآخِرَةِ** [*There is no share, or portion, [of good] for him in the final state of existence.*] (S. [See the Kur iii. 71, &c.]) And **لَا خَلَاَقَ لَهُ** [*He has no desire for good, nor righteousness in religion.*] (TA.)

خَلَاَق: see the next paragraph.

خُلُوقٌ *A certain species of perfume; (JK, S, Mgh, Mgh, K;) also termed خَلَاَقٌ; (Lh, Mgh, K;) accord. to some of the lawyers, (Mgh,) fluid, (Mgh, Mgh,) but of thick consistence; (L, voce نَفْسُ;) and in which is a yellowness: (Mgh, Mgh:) it is composed of saffron and other things; and redness and yellowness are predominant in it: it is forbidden [to men], because it is of the perfumes of women, who use it more than do men. (TA.)*

خَلِيقٌ, applied to a man, (S, TA,) *Perfect, or complete, in make; (TA;) as also مُخْتَلَقٌ; (Ham p. 561:) or perfect, or complete, in make, and just in proportion; (S, TA;) and so the latter; (S, K, TA; [in the CK, erroneously, مُخْتَلَقٌ; in the TA expressly said to be of the pass. form;]) fem. of the former with ة: (TA:) or both signify *goodly, or beautiful, in make: or the former is not applied to a man; but each, with ة, signifies a woman having [a goodly] body and make: (TA, in which this signification is said to be tropical:) and خَلِيقَةٌ and خَلِيقٌ are alike, (JK, TA,) accord. to Lh, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as شَعِيرٌ is of شَعِيرَةٌ: (TA:) and مُخْتَلَقٌ signifies anything *just in proportion: (IF, TA:)* مُخْتَلَقٌ, also, signifies *perfect, or complete, in make; applied to a camel (جمل): (TA:)* [or **جمل**, here may be a mistranscription for **جمل**; for] **مُخْتَلَقَةٌ** signifies [*a fetus when it has become like a lump of flesh*] *perfect, or complete, in make; (Fr, S, K;) so in the Kur xxii. 5; (Fr, TA;) or of which the make has become apparent. (IAar, TA.)* — Also *Adapted or disposed [by nature], apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; (KL, PS;) syn.***

جَدِيرٌ (S, K) and **حَرِيٌّ** (TA) [*and حَقِيقٌ &c.: pl. خُلُقَاءُ, and Freytag adds خُلُقٌ. You say, جَدِيرٌ بِهِ, i. e. [Such a one is adapted or disposed by nature, &c., for such a thing]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (S.) [And هُوَ خَلِيقٌ لِلْخَيْرِ He is adapted or disposed by nature to good; i. e., to be, or to do, or to effect, or to produce, what is good.] And بَأْنٌ يَفْعَلُ ذَلِكَ and إِنَّهُ لَخَلِيقٌ أَنْ يَفْعَلَ ذَلِكَ [Verily he is adapted or disposed &c. for doing that; or worthy to do it]: so says Lh: and he adds that the Arabs say, يَا خَلِيقٌ بِذَلِكَ, using the nom. case; and يَا خَلِيقًا بِذَلِكَ, using the accus. case; [the latter being the usual form; both meaning *O thou who art adapted or disposed &c. for that;*] but ISd says, I know not the reason of this. (TA.) And اِذَاكَ مَخْلَقَةٌ, i. e. **هَذَا الْأَمْرُ مَخْلَقَةٌ** [*This is one that is adapted or disposed &c. for that*]: (S, K, TA) and لَكَ هَذَا الْأَمْرُ مَخْلَقَةٌ, i. e. **هَذَا الْأَمْرُ مَخْلَقَةٌ** [*This affair, or thing, is one that is adapted &c. for thee*]: and مِنْ ذَلِكَ إِنَّهُ مَخْلَقَةٌ, i. e. **إِنَّهُ مَخْلَقَةٌ** [*Verily it is adapted &c. for that*]: like مَجْدَرَةٌ and مَحْرَاةٌ and مَقْنَنَةٌ and in like manner one says of two, and of more than two, and of a feminine: so says Lh. (TA.) [مَخْلَقَةٌ properly signifies *A place, and hence a thing, an affair, and a person, adapted or disposed &c.: it is of the same class as مَعْسَاةٌ and مَظْنَنَةٌ and مَبْنَنَةٌ.*] **خَلِيقٌ** also signifies *Habituated, or accustomed.* (PS, TA, TA.) And one says, إِنَّهُ لَخَلِيقٌ, i. e. **لَحَرِيٌّ**, meaning *Verily it is probable; or likely to happen or be, or to have happened or been.* (TA.) And هُوَ خَلِيقٌ لَهُ *He, or it, is like to him, or it.* (JK, TA.) — **سَحَابَةٌ خَلِيقَةٌ**: see **خَلَقٌ**. — [See also **خَلِيقَةٌ**, which, in several senses, is a fem. epithet used as a subst.]*

خُلُقٌ: see **خَلَقٌ** (of which it is the dim.), in the latter half of the paragraph.

خَلَاَقَةٌ: } see **خَلَقَةٌ**.
خُلُوقَةٌ: }

خَلِيقَةٌ: see **خَلَقٌ**, in two places. — Also *The beasts, or brutes.* (En-Nadr, K.) The saying, respecting the خَوَارِجُ [a sect of heretics, or schismatics], هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ is explained by En-Nadr as meaning [*They are the worst of mankind and] of the beasts, or brutes.* (TA.) — And *A well (بئر) just dug: (AA, K:) or a well in which is no water: or a hollow, cavity, pit, or hole, formed by nature in the ground: or a small hollow or cavity, in a mountain, in which water remains and stagnates: accord. to IAar, خلق [app. خُلُقٌ, pl. of خَلِيقَةٌ, like as مَدَنٌ and مَدِينَةٌ are pls. of مَدِينَةٌ and مَدِينَةٌ,] signifies wells recently dug. (TA.) — And *Land (أرض) that is dug.* (TA.) — See also **خَلَقٌ**, in four places.*

أَخْلَقَ [dim. of خَلَقَةٌ fem. of خَلَقٌ]: see **أَخْلَقَ**, in three places.

خَلَاَثٌ [pl. of خَلِيقَةٌ]. — **خَلَاَثٌ** i. q. **خَلَاَثٌ** i. e. *Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands.* (TA.) Accord. to Ibn-'Abbād, **خَوْضٌ بَادِي الْخَلَاَثِ** means [*A watering-trough of which] the [stones termed] نَصَائِبُ [appear]. (JK, TA. [See نَصِيْبَةٌ.])*

أَخْلَقَ: see **أَخْلَقَ**.

خَلَاَقٌ: see the next paragraph.

خَالِقٌ [act. part. n. of خَلَقَ]: *A worker in leather and the like; (K, TA;) because he measures first, and then cuts. (TA.)* To خَالِقَاتُ, meaning *Women working in leather, as engaged in dividing a hide (أديم)*, El-Kumcyt likens genealogists. (TA.) — **الْخَالِقُ**, as an epithet applied to God, (K, Mgh, TA,) properly, *He who brings into existence according to the proper measure, or proportion, or adaptation; (TA;) [and hence, the Creator; or] the Originator, not after the similitude of anything pre-existing: (K:) or He who hath brought into existence all things after they had not been in existence: (Az, TA:) and الْخَالِقُ signifies the same; (Mgh, TA;) [i. e. the Creator of all things; or, as an intensive epithet, the Great Creator;] or the Creator of many creatures: (Ksh and Bd and Jel, in xxxvi. 81:) Az says that this epithet, with the article ال, may not be applied to any but God. (Mgh.) Accord. to IAmh, **اللَّهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ** means *احسن المَقْدَرِينَ* [i. e. *Blessed be God, the Best of those who make things according to their proper measures, or proportions, or adaptations.*] (TA.)*

خَوَالِثٌ [a pl. of which the sing. is not mentioned] *Smooth mountains: so in the saying of Leheed,*

* وَالْأَرْضُ تَحْتَهُمْ مَهَادًا رَاسِيًا *
* ثَبَتَتْ خَوَالِقَهَا بِصَمْرِ الْجَنْدَلِ *

[*And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones.*] (K, TA. [In the CK, بِصَمْرِ is erroneously put for بِصَمْرِ.])

أَخْلَقَ *Smooth: (JK, K:) smooth and solid; (S, K, TA;) applied in this sense to anything: (TA:) smooth and firm: (JK:) fem. خَلَقَاءُ. (JK, S, K.)* You say **حَجَرٌ أَخْلَقَ** *Stone that is smooth (K, TA) and solid, upon which nothing makes an impression. (TA.)* And **صَخْرَةٌ خَلَقَاءُ** *A rock, or great mass of stone, smooth (K, TA) and solid: (TA:) or free from crack and fracture. (S, K, TA.)* And **فَرْسَنٌ خَلَقَاءُ** *A camel's foot in which is no crack. (Ibn-'Abbād, K.)* And **هَضْبَةٌ خَلَقَاءُ** [*A hill, or the like,*] *destitute of herbage or vegetation. (TA.)* — [Hence,] **رَجُلٌ أَخْلَقَ** *فقير. (K.)* You say **رَجُلٌ أَخْلَقَ** *A man destitute of property. (TA.)* And it is said in a trad., **لَيْسَ الْفَقِيرُ فَقِيرَ الْبَالِ إِنَّمَا الْفَقِيرُ الْأَخْلَقُ** i. e. *[The poor in respect of property is not the poor: the poor is only]*

he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — **الْخَلْقُ** also signifies *The exterior of a horse's hoof*. (JK.) — And **خَلَقَ**, (JK, S, K,) applied to a woman, (JK, S,) *Impervia coeunti*; (S, K, TA;) as also **خَلَقَ**. (Ibn-'Abbád, K.) — See also **خَلَقَ**. — And **الْخَلْقُ** [used as a subst.] *The sky*; because of its smoothness and evenness. (TA.) — And *The side of a camel &c.* (K.) One says also, **ضَرَبْتُ خَلْقَةَ جَنْبِهِ** (K, TA [in the CK **خَلْقَةَ جَنْبِهِ**]) *I struck the outer part of his side*. (TA.) — And *The interior* (Lth, K, TA) and *smooth part* (Lth, TA,) of the **غَار**, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed **الْغَارُ الْأَعْلَى**; (Lth, TA;) as also **الْخَلِيقَةُ** [the dim. of **الْخَلَقَةُ**]: (Lth, K, TA;) or both signify *what appears of the غَار*: and the dim. form is that which is predominant in this case. (TA.) — And *The part of the forehead that is even* (JK, K, TA) and *smooth*; (TA;) as also **الْخَلِيقَةُ**. (JK, K, TA.) One says, **سَجَبُوا عَلَى خَلَقَاتِ جَبَاهِهِمْ** [They were dragged along upon the even and smooth parts of their foreheads]. (TA [in which this is said to be tropical].) — **خَلِيقَةُ الْفَرَسِ** That [part] of the horse which is like the **عَرْنِين** [or upper part of the nose] of man; (S, K;) the part where the forehead of the horse meets the narrow portion of the bone of the nose: AO says that the **خَلِيقَاتِ** in the face of the horse are [the two parts] where his forehead meets the bone of his nose, on the right and left of the **خَلِيقَةُ**, sloping towards the eye; and the **خَلِيقَةُ** is [the part] between the eyes; and some call it the **خَلَقَةُ**. (TA.) — **إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا** is a phrase mentioned by Ks, as meaning *Verily the most apt, meet, suitable, fit, or proper, thing for thee to do is such a thing*. (TA.)

مَخْلَقَةٌ: see **خَلِيقٌ**, in four places, in the latter half of the paragraph.

مُخَلَّقٌ: see **خَلِيقٌ**, in two places, in the former half of the paragraph. — Also, applied to an arrow, *Made smooth* (S, K, TA) and *even*. (TA.) [See also **خَلَقَ**, last signification; and **مُسْتَلَقٌ**.]

مَخْلُوقٌ [pass. part. n. of **خَلَقَ**. When used as a subst., signifying *A creature, or created thing*, its pl. is **مَخْلُوقَاتٌ**. See **خَلَقَ**. — **قَصِيدَةُ مَخْلُوقَةٍ**. — **خَلَقَ**. [An ode that is forged; or] ascribed to a person not its author. (S, K, TA.)

مُسْتَلَقٌ: see **خَلِيقٌ**, first sentence, in five places. — Also *Made smooth*. (TA.) [See also **مُخَلَّقٌ**.] — And *Generous in [nature, or] natural dispositions*. (Ham p. 561.) — **مُسْتَلَقٌ لِلْمَلِكِ**, in a verse of Dhu-r-Rummeh, means *Created of a nature fitting for dominion*: (S, TA:) and so **لِلْأَصْحَابِ** [for companions]; as in a verse of Ibn-Ahmar. (TA.)

مُخْلَوْنٌ *Very smooth*; its measure being one of those that denote intensiveness. (Ham p. 358.)

خلنج

خَلْنَجٌ a Persian word, arabicized, (S,) *A kind of tree, (S, K,) of the wood of which vessels are made*: (TA:) or any [bowl of the kinds called] **جَفْنَةٌ** and **صَحْفَةٌ**, or other vessel, made of wood having variegated streaks: (L:) pl. **خَلَانِجٌ**. (S, K.) The word is mentioned [in the S and K in art. **خَلَج**; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical. (MF.)

خلو

1. **خَلَا**, (S, Mgh, K,) **يَخْلُو**, (S, Mgh,) inf. n. **خُلُوٌ**, (S, Mgh, K,) or **خَلَاةٌ**, (Mgh,) or both, (K,) said of a place, (K,) of a place of alighting or abode, (Mgh,) and of a thing, (S, TA,) *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; (K, TA;) *had none, and nothing, in it*; (TA;) as also **أَخْلَى**, (Mgh, K,) and **اسْتَخْلَى**. (K.) **خَلَا الْمَكَانُ مِنْ** [**خَلَا الْمَكَانُ مِنَ النَّاسِ وَالْمَاءِ** means *The place was, or became, devoid, or destitute, of human beings and water and herbage or pasturage; without human beings &c.*] Of a place of alighting or abode, you say, **خَلَا مِنْ أَهْلِهِ** and **أَخْلَى** [It was, or became, devoid, or destitute, of its occupants]. (Mgh.) And of a vessel, **خَلَا مِمَّا فِيهِ** *It was, or became, empty of what was in it*. (Mgh.) And **خَلَوْتُ** (S) *I became empty, in the belly, of food*; (PS;) and **أَخْلَيْتُ عَنْهُ** signifies the same. (S.) And **خَلَا مِنَ الْعَيْبِ**, (Mgh,) or **عَنِ** (S.) **خَلُوْهُ**, (K,) inf. n. **خُلُوٌ**, *He was, or became, free (Mgh, K) from fault, (Mgh,) or from the thing, or affair*: (K:) and, accord. to IAg, **خَلَا** alone signifies *he was, or became, free from a fault, or the like, of which he was accused, or suspected*. (TA.) And **خَلَّتْ عَنْ مَانِعٍ** **خَلُوْهُ**, inf. n. **خُلُوٌ**, is said of a woman [as meaning *She was, or became, free from any obstacle to marriage*]. (Mgh.) Accord. to the K, **خَلَا مَكَانُهُ** [lit. *His place became vacant*] means *he died*: but accord. to IAg, **خَلَا** alone has this signification [from the same verb signifying **مَضَى**, explained below]: and if you add **مَكَانَهُ**, you say **خَلَى**, with teshdeed; which see below. (TA.) You say also, **أَخْلَى** and **خَلَا لَكَ الشَّيْءُ**, both signifying the same, (AA, S, TA,) i. q. **فَرَّغَ** [i. e. *The thing was, or became, vacant, or unoccupied, for thee*: (see an ex. of the former verb in a saying of Tarafah cited voce **جَوَّ**)] and hence, *the thing was, or became, exclusively for thee*. (TA.) AA cites as an ex. the saying of Maan Ibn-Ows,

- أَعَادِلُ مَلْ يَأْتِي الْقَبَائِلَ حَظْبَهَا
- مِنَ الْمَوْتِ أَمْ أَخْلَى لَنَا الْمَوْتُ وَحَدْنَا

[O censurer, does their share of death come to the tribes in common, or is death exclusively for us alone?]. (S, TA.) See also the paragraph, below, commencing with **خَلَا** as a word denoting

exception. — [Hence,] **خَلَا** and **أَخْلَى**, (S, K,) said of a man, (TA,) or the same two verbs followed by **بِنَفْسِهِ**, said of a man, (Mgh,) both signify the same; (S;) *He was, or became, [without any companion, i. e.] alone, by himself*; (Mgh;) or *he became* (**وَقَعَ** [q. v.]) *in a vacant place, in which he was not pressed against, or straitened*. (K.) And **خَلَا بِهِ**, (S, Mgh, K,) and **إِلَيْهِ**, (S, K,) and **مَعَهُ**, (K,) inf. n. **خُلُوَةٌ**, (S, Mgh, K) and **خَلَاةٌ**, (S, K) and **خُلُوٌ**, (K, TA,) or **خُلُوْهُ**, (CK,) or the first of these, i. e. **خُلُوَةٌ**, is a simple subst., and the second and third are the inf. ns.; (TA;) and **أَخْلَى بِهِ**, (Lh, K,) and **أَخْلَاهُ**, (S, K,) and **اسْتَخْلَى بِهِ**; (K;) [the last omitted in the CK:] *He was, or became, alone with him*; (Mgh;) *he was, or became, in company with him, or he met him, or had a meeting or an interview with him, in a vacant place, or a place unoccupied [by others, i. e., in a private place]*. (S, K.) In the saying in the Kur [iii. 13], **وَإِذَا خُلُوْا إِلَىٰ شَيْطَانِهِمْ**, it is said that **إِلَىٰ** is used in the sense of **مَعَ**, [so that the meaning is *And when they are alone with their devils*], as in that other saying in the Kur [iii. 45 and lxi. 14], **مَنْ أَنصَارِي إِلَىٰ اللَّهِ**. (S.) A man says to another man, **أَخْلُ مَعِي حَتَّىٰ أَكَلِمَكَ**, i. e. *Be [or come] thou alone with me [that I may speak to thee in private]*. (TA.) And one says, **خَلَا بِزَوْجَتِهِ**, inf. n. **خُلُوَةٌ**, [but see what is said of this noun above,] *He was, or became, alone with his wife*: but [properly speaking, according to the law,] the term **خُلُوَةٌ** [or **خُلُوَةٌ**, in this case,] is not used unless it be *with the enjoyment of the مَفَاخَذَةُ*, [see 3 in art. **فَخَذَ**], and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed **دُخُولٌ**. (Mgh.) You say also, **أَخْلَى بِأَمْرِكَ** and **بِأَمْرِكَ** *Be thou alone in thine affair, with none to take part with thee in it; confine thyself to it exclusively of other things*. (TA.) [See also 5.] And **أَخْلَى بِإِتِّكَ** *Keep thou to thine affair, and be alone in it, with none to take part with thee therein*. (JK.) And **الْبُكَاءُ** **اسْتَخْلَى** [app. for **بِالْبُكَاءِ**] *He was, or became, alone in weeping, with none to participate with him in it*. (TA.) [Aud **لِلْأَمْرِ**: see 5.] And **خَلَا عَلَى** **خَلَا فُلَانٌ عَلَى** *He restricted himself to a portion of the food*. (K.) Temeem say, **خَلَا عَلَى اللَّبَنِ وَاللَّحْمِ** (JK, TA) i. e. *Such a one fed upon milk and flesh-meat alone*; (JK;) or *such a one ate not, nor mixed, anything with milk and flesh-meat*: and Kināneh and Keys say **أَخْلَى**. (Lh, JK, TA.) [And it seems to be indicated in the T that **خَلُوْا** signifies *They selected a she-camel for a خَلِيَّةٍ*, q. v.: or i. q. **بِخَلِيَّةٍ**: see 5.] — **خَلَا** also signifies *He devoted himself to religious services or exercises* [app. in solitude, or seclusion, or in a **خُلُوَةٌ**; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA.) [See also 5; and see **مُسْتَخْلٍ**.] — And **خَلَا بِهِ**

[sometimes] signifies † *He mocked at, scoffed at, laughed at, derided, or ridiculed, him*: (Lh, S, Z, K, TA:) said by Ax to be strange, and not known by him or any other authority than that of Lh: (TA:) from the saying, *خَلَا فَلَانٌ بِعَرَضٍ* [Such a one occupied himself alone with the honour, or reputation, of such a one, making sport with it]. (Ksh in ii. 13.) And i. q. *خَادَعَهُ* † [He deceived, deluded, beguiled, circumvented, or outwitted, him; &c.: or he strove to do so]: (TA:) as also *خَالَاهُ*, (JK, and K in art. *خَلَى*.) inf. n. *مُخَالَاةٌ*. (JK.) — And *خَلَا عَلَيْهِ* *He relied upon him*; [as though he betook himself to him alone;] syn. *اعْتَمَدَ*. (TA.) — And *خَلَا*, (JK, K,) inf. n. *خُلُوٌ*, (TA,) or *خَلَاةٌ*, (JK,) said of a man (JK) and of a thing, (JK, TA,) *He, or it, went, went away, or passed away*. (JK, K.) Hence, (TA,) *وَأَنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ* [And there is not any people but a warner] hath gone, and hath been sent, among them. (S, TA.) [Hence also *خَلَا* explained above as meaning *He died*.] And *خَلَا مِنْهَا* [an elliptical phrase] *She became old; the greater part of her life passed*. (TA from a trad.) And *خَلَاكَ ذَمٌّ* [for *خَلَا عَنْكَ ذَمٌّ*] *Blame passed away from thee; or may blame pass away from thee*. (Ksh and Bd in ii. 13.) You say, *ذَمٌّ أَفْعَلُ كَذَا وَخَلَاكَ ذَمٌّ* *Do thou such a thing, and thou wilt have an excuse*; [i. e.] *blame will fall from thee*. (S. [See art. *ذَمٌّ*].) And *خَلَاَهُ الْحُزْنَ* *Grief passed away from him, and quitted him*. (Har p. 590, from the Tekmileh.) — *خَلَا عَنِ الشَّيْءِ*: see 2. — *خَلَا* [or *خَلَى*, probably belonging to art. *خَلَى*, though mentioned in the present art.,] *He ate what was good, sweet, or pleasant*. (TA.)

2. *خَلَى*, inf. n. *تَخْلِيَةٌ*, [He left a place, &c., empty, vacant, void, devoid, destitute, or unoccupied.] Hence, *خَلَى مَكَانَهُ* [He left his place vacant;] meaning † *he died*: (TA, and so in Ham p. 478:) a meaning assigned in the K to *خَلَا* *خَلَاةٌ*, and by IAr to *خَلَا* alone, without teshdeed; but when *مكانه* is added, it is with teshdeed. (TA.) And † *He went his way*. (Ham p. 379.) And *خَلَى سَبِيلَهُ* [He left his way free, or open, to him]. (S, TA.) And *خَلَى بَيْنَهُمَا* [He left the way, or space, free between them two; meaning he left them two free, each to do to the other as he pleased]. (TA.) [And *بَيْنَهُمَا كَذَا*] *He left him free access to such a thing*.] And *خَلَى بَيْنَهُمَا وَبَيْنَ نَفْسِهِ* *He left him, or it, alone*; syn. *أَفْلَكَهُ*. (S and O and K in art. *هَمَلَ*.) [And *خَلَاهُ فَلَانٌ* *He left him to do as he pleased with such a one*.] And *خَلَى الْأَمْرَ* *He left, left alone, or let alone, the thing, or affair*; as also *تَخَلَّى* *خَلَاةٌ*, and *خَلَاهُ*, (K, TA,) inf. n. *خَلَاةٌ*. (TA.) For *تَخْلِيَةٌ* signifies *The leaving, and making a thing to be alone*. (Har p. 123.) [*خَلَاهُ* and *خَلَى عَنْهُ* both signify *He left, or left alone, it, or him*.] It is said in a trad., *خَلَى عَنْهُمْ* *He (God) left them, or left them*

alone, and turned from them, forty years. (TA.) [And *كَذَا خَلَاهُ* *He made him, or left him, vacant, unoccupied, unemployed, or at leisure, for such a thing*.] — *تَخْلِيَةٌ* also signifies *The act of loosing; contr. of شَدَّ*. (IAAr, K in art. *أَبَضَ*.) [Hence,] *خَلَى عَنِ الشَّيْءِ*, (JK, S, TA,) in the K *خَلَا*, without teshdeed, but this requires consideration, (TA,) *He dismissed, loosed, let loose, or let go, the thing*. (JK, K, TA.) — [And hence *خَلَاهُ* meaning *He left it, permitted it, or allowed it*: see the pass. part. n., below.] — *خَلَيْتُ*, said of a she-camel such as is termed *خَلِيَّةٌ*; and hence, of a cooking-pot: see 1 in art. *خَلَى*.

3. *خَلَاهُ* *He left, forsook, relinquished, abandoned, deserted, or quitted, him, being left, &c., by him*; namely, another man; syn. *تَارَكَهُ*. (S;) inf. n. *مُخَالَاةٌ*, syn. with *مُؤَادَعَةٌ*, (JK,) [and *خَلَا* also: and he was, or became, distant, remote, far off, aloof, or apart, from him; for] *خَلَاةٌ* is syn. with *مُبَاعَدَةٌ* and *مُجَانِبَةٌ* (TA in art. *خَلَا*) and *فَرَقَةٌ*. (TA in the present art.) And *خَلَى الْأَمْرَ*, inf. n. *خَلَاةٌ*: see 2. — [Also *He went, or came, out, or forth, to him, in the field*; for] *مُخَالَاةٌ* is also syn. with *مُبَارَاةٌ*. (Sh, TA.) — Also, (Lth, JK, K,) inf. n. *مُخَالَاةٌ*, (Lth, JK,) *He wrestled with him, each endeavouring to throw down the other; contended with him in wrestling*: (Lth, JK, K: mentioned in the K in art. *خَلَى*.) because, when one does so, he is alone with the other, so that neither of them seeks aid from any other. (Az, TA.) And in like manner the word *مُخَالَاةٌ* is used [app. as meaning *The act of contending with another, by oneself*,] in relation to any affair, or case. (Lth, JK, TA.) [See its act. part. n., below.] — See also 1, in the latter part of the paragraph.

4: see 1, in eleven places. — *اخْلَى الْمَكَانَ*, (S, K,) or *الْمَنْزِلَ*, (Msb,) *He made the place, (K,) or the place of alighting or abode, (Msb,) empty, vacant, void, devoid, destitute, or unoccupied*: (Msb, K:) or it signifies, (S, K,) or signifies also, (Msb,) *he found it empty, &c.* (S, Msb, K.) One says in praying for another that he may have a long life, *لَا تُخْلِي اللَّهُ مَكَانَكَ* [May God not make thy place vacant]. (TA.) — *اخْلَاهُ* [He made him, or found him, to be alone with him]. (K.)

5. *تَخَلَّى* *He went forth into the field, or open country, to satisfy a want of nature*. (TA.) And *تَخَلَّى فِي الْخَلَاءِ* *He went forth into the vacant tract, or into the privy, to satisfy a want of nature: or he satisfied a want of nature therein*. (TA.) — Also *He was, or became, or made himself, vacant from occupation, or business*; [unoccupied; unemployed; or at leisure;] syn. *تَخَلَّى مِنَ الشُّغْلِ*. (S;) or so *تَخَلَّى*. (K in art. *فَرَعَ*.) You say, *تَخَلَّى لِلْعِبَادَةِ* *He was, or became, or made himself, vacant for, or he confined himself exclusively to, the service of God*. (TA.) [See also 1, in the latter part of the paragraph. In like manner, one says also, *لِلْأَمْرِ*

He was, or became, or made himself, vacant for, or he confined himself exclusively to, the affair.] And *تَخَلَّوْا بِخَلِيَّةٍ* (S, K, TA) *They confined themselves exclusively to a she-camel, or to she-camels, such as they termed خَلِيَّةٌ*, (K, TA,) *يَخْلُبُونَهَا* [milking only her, or them]. (S, TA.) And *تَخَلَّى خَلِيَّةً* *He took for himself a خَلِيَّةٌ*. (TA.) — And *تَخَلَّى مِنَ الْأَمْرِ* and *عَنْهُ*: see 2. — And *تَخَلَّتِ الْإِبِلُ بِلَا رَاعٍ* [The camels were left to themselves without a pastor]. (K in art. *سَوَعَ*.)

10: see 1, in three places. [And see also *مُسْتَخْلٍ*.] — *اسْتَخْلَاهُ مَجْلِسَهُ* *He asked him to leave his sitting-place vacant, or unoccupied, for him*. (S. [But found by me in only one copy of that work.]) — *اسْتَخْلَى الْبَلْبَكُ* *He asked the king to have a meeting, or an interview, with him in a vacant place, or a place unoccupied [by others, i. e., in a private place; he asked the king to grant him a private meeting or interview]*. (K.)

خَلَا as a word denoting exception, (S, Mughnee, K,) when it governs a gen. case, (S, Mughnee,) as when you say, *جَاؤُونِي خَلَا زَيْدٌ* [They came to me, except Zeyd], is a particle, (S, Mughnee, K,) accord. to some of the grammarians, like *حَاشَى*; but accord. to some, a prefixed inf. n. (S.) † It also governs an accus. case, as a verb: (S, Mughnee:) so that you say, *جَاؤُونِي خَلَا زَيْدًا* [meaning as above]; the agent of *خَلَا* being implied, (S, Mughnee,) like that of *حَاشَى* [used as a verb]: it is as though you said, *جَاؤُونِي مِنْ زَيْدٍ* [i. e. those who came to me were without Zeyd]: (S:) or correctly, accord. to IB, *خَلَا بِعَظْمِهِ زَيْدًا* [for *خَلَاكَ ذَمٌّ*, like as you say, *خَلَاكَ ذَمٌّ*, for *خَلَا*]. (TA.) When you say *خَلَا*, it is followed only by an accus., because *خَلَا* is equivalent to an inf. n.; (S, Mughnee;) so that when you say, *جَاؤُونِي مَا خَلَا زَيْدًا* [meaning as above], it is as if you said, *جَاؤُونِي خَلُوْا زَيْدٌ* [or *خَلُوْا زَيْدًا*, i. e. *خَلَوْهُمْ مِنْ زَيْدٍ*, (S,) which two phrases mean *جَاؤُونِي خَالِينَ مِنْ زَيْدٍ* [They came to me, they being without Zeyd]: (S, K:) [for] accord. to Seer, *خَلَا* occupies the place of a noun in the accus. as a denotative of state: but some say, as an adv. n. of time; so that, accord. to these, *مَا خَلَا زَيْدًا* means *وَقْتُ خَلْوِهِمْ عَنْ زَيْدٍ* [in the time of their being without Zeyd]. (Mughnee.) You say also, *مَا أَرَدْتُ مَسَآتِكَ خَلَا أَتَى وَعَظَّمْتُكَ*, meaning [I desired not to displease thee,] but I admonished thee (إِلَّا أَتَى وَعَظَّمْتُكَ). (JK, TA.)

خَالَ, and its fem. (with ة), and dual: see *خَالَ*, in seven places.

خَلَا بِهِ said by some to be an inf. n.: [see *خَلَا بِهِ* &c. in the first paragraph of this art.:] by others said to be a simple subst.; (TA;) meaning *Loneliness; solitude; lonesomeness; solitariness; desolateness*; syn. *وَحْشَةٌ*. (S and K in art. *وَحَشَ*.) [Hence, app.,] *رَجُلٌ سَهْلٌ الْخَلْوَةِ* [A man easy in private conference]. (Msb in art. *سَلَسَ*.) [See also a phrase in

the latter part of the next paragraph.] — Also *An empty, a vacant, a void, or an unoccupied, place.* (KL. [See also خَلَاة.]) [In the present day, it is often applied to *A closet to which one retires for privacy*; and particularly to a cell for religious retirement: and is vulgarly pronounced خَلْوَة.] You say, اجتمع معي في خَلْوَة (S) or اجتمع به في خلو (K) [He had a meeting, or an interview, with him in a vacant place, or a place unoccupied by others, i. e., in a private place]. — Also *Each of the two sharp sides or edges of an arrow-head* (AHn, JK, TA) or of a spear-head: (AHn, TA:) both together are called the خَلْوَتَانِ (AHn, JK, TA.)

خَلَاة is primarily an inf. n. (MF, TA. [See 1, first sentence.]) — [Then it is used as an epithet, syn. with خَال: see خَال, in five places. — Then it is used [as a subst.] in the sense of *A vacant place [in a general sense]:* (MF, TA:) or a place in which is nothing: (S, K:) [often applied in the present day to any open tract of country or desert:] and then, particularly, such as one takes for the purpose of satisfying a want of nature; (MF, TA:) i. q. مَتَوَضًا (S, Mgh, K,) but not as meaning only a place for the performance of الوضوء, as might be imagined from this explanation: pl. أَخْلِيَة. (MF, TA.) It is said in a prov., (S, Meyd,) خَلَاؤُكَ أَقْنَى لِحَيَاتِكَ (S, Meyd, K,) [in Freytag's Arab. Prov., (i. 436,) i. e. [Thy place of retirement is] most preservative (الزَّمْر) [of thy sense of shame, or modesty]; meaning it is most fit for thee to be alone in thine abode; (S, Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) حَصْرَ عَلَيْهِ خَلَاؤُهُ [His place of retirement for satisfying a want of nature was straitened to him] is used as meaning he suffered suppression of the feces, or constipation of the bowels. (Ibn-Buzurj, TA in art. حَصْر.) — إِنَّهُ — (حَصْر) الخَلَاةُ (TA,) or [as written in a verse in which it occurs in the TA in the present art., and in art. خَلِي, (JK, TA,) [without ة, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning *Verily he is good in speech.* (JK, TA. [If the former reading be right, the meaning may be similar to that of سَهْلُ الْخَلْوَةِ, mentioned above: if the latter only, or rather لَحْلُو الْخَلِي, be right, it probably belongs to art. خَلِي, and is tropical, from the herbage termed خَلِي; and this may also be the case if the former reading be right.]])

خَلِي; and its fem. خَلِيَة: see خَال, in twelve places. — The fem. also signifies, applied to a she-camel, (S, Mgh,) *Loosed from the cord, or rope, with which her fore shank and her arm have been bound together,* (S, Mgh, K,) and left alone, or free, (S,) so that she pastures where she will. (Mgh.) Hence, (Mgh,) it is used by way of metonymy as meaning *Divorced:* (Lh, S, Mgh, K:) one says to a woman, أَنْتِ خَلِيَة Thou

art divorced; (Lh, S;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, هِيَ خَلِيَة She is divorced: (Mgh:) and a woman is divorced thereby when divorce is meant. (Lh, TA.) Applied to a woman, it signifies also *Free from any obstacle to marriage:* pl. خَلِيَّات. (Mgh.) — Also *A she-camel that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent, or house, confine themselves exclusively of the other for the purpose of milking her:* (S:) or a she-camel that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away (يُجَرَّ) as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it; the other is left to suckle the young one, and is termed بُسُوط, pl. بَسَط [app. بُسُط or بُسُط]: (Az, TA:) or a she-camel that is left, or left alone, to be milked: (K:) or that affects a young one [not her own], or is destitute of her young one, (JK, M, K,) whether she incline to another's young one or do not, or that is destitute of her young one by death or slaughter, (M, TA,) and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it: (M, K:) or that brings forth, when abundant in milk, and has her young one drawn (يُجَرَّ) from beneath her, and another put beneath her, and is then left, or left alone, to be milked; (Lh, K;) this being done because of her generous quality: (Lh:) or a she-camel, or two she-camels, to which the people of a tent, or house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one [afterwards] sucking from one of them only: (K, TA:) or a she-camel that brings forth, and whose young one is drawn away (يُجَرَّ) in order that her milk may continue for their use, she being made to yield her milk by means of the young one of another, which is then withdrawn from her, and she is milked: sometimes, also, they bring together three and four خَلَايَا [pl. of خَلِيَة] to one young camel: and the doing so is termed تَلَسُّن (IAar, TA:) in this case they take as a خَلِيَة whichever of them they will. (ISh, TA.) [Applied to a she-camel in any of these senses, it seems to be an epithet in which the quality of a subst. is predominant; i. e., used without its having نَاقَة prefixed to it.] — See also the paragraph next following, in two places.

خَلِيَة [as fem. of the epithet خَلِي: see the next preceding paragraph, and the places there referred to in its first sentence. — As a subst. it signifies] *A great ship:* (T, S, K:) or a ship that goes of itself, without its being made to do so by the sailor: (JK, K:) or one that is followed by a small boat: (K:) the first held by Az to be the right meaning: (TA:) pl. خَلَايَا (JK, S.) — Also, (S, Mgh, Mgh, K, &c.,) and خَلِيَّ (JK, Mgh, K,) *The habitation (بَيْت) of bees,* [whether it be a manufactured hive or a hollow in the

trunk of a tree or in a rock,] in which they deposit their honey; (S;) the place in which bees deposit their honey: (Mgh:) or the thing in which bees deposit their honey, (K, TA,) not manufactured for them: (TA:) or a thing like the [hind of jar called] رَأْفُود, of clay, (K, TA,) made for bees: (TA:) or a certain thing for bees, well known, of clay or of wood: (Mgh:) or, accord. to Lh, if made of clay, it is called كَوَارَة, (Mgh, TA,) i. e. كَوَارَة and كَوَارَة and كَوَارَة with kesr: (Mgh:) or a piece of wood hollowed out for honey to be deposited therein [by bees]: or the lower part of a tree that is called خَزْمَة, [n. un. of خَزَم, q. v., hollowed out for that purpose,] resembling the [hind of jar called] رَأْفُود: (K:) or خَلِي signifies the part of the كَوَارَة which is the place of the honey: (JK:) pl. as above. (Mgh, TA.)

خَلَاة: see the next paragraph.

خَال *Empty, vacant, void, devoid, destitute, or unoccupied;* (Mgh, TA;) *having none, and nothing, in it:* (TA:) applied to a place, (Mgh, TA,) as also خَلِي (TA) and مُخْلٍ (Mgh:); and to a thing, as also خَلِي (TA); or a vessel. (Mgh.) You say also مَكَان خَلَاة [as well as خَلَاة alone,] meaning *A place in which is none* (K, TA) and nothing. (TA.) And وَجَدْتُ خَلَاة الدَّارِ مُخْلِيَة, meaning خَالِيَة [i. e. I found the house empty, &c.]. (TA.) — *Vacant, or free; from a thing or an affair; or devoid, or destitute, of a thing;* (TA;) and so خَلِي and خَلْو; which last is the same as masc. and fem., though it has خَلْوَة also for fem., and أَخْلَاة for pl.; (K:) but properly, accord. to Lh, it has no dual form, nor pl., nor fem., though some give it such forms: (TA:) or خَلِي, which has a dual, [i. e. خَلِيَّان,] and pl., (S, Mgh,) i. e. خَلِيَّون and أَخْلِيَاء, (K,) signifies *free* [from a thing]; or *clear or quit* [of a thing or person]; as also خَلَاة (S, Mgh,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (S;) and أَنْتِ خَلِي مِنْ هَذَا (Mgh.) You say, خَال and خَالٍ, i. e. Thou art free from this thing, or affair. (TA.) And أَنَا خَلِي مِنَ الْبَرِّ, meaning خَال [i. e. I am free from anxiety]. (Mgh.) And أَنَا خَلْو مِنْ كَذَا, meaning خَال [i. e. I am free from such a thing]: (S:) and هَمَّا خَلْو, and هَمَّا خَلُو, and some say, هَمَّا خَلَوَان, and هَمَّا أَخْلَاة, which is not proper. (T, TA.) And أَنْتِ خَلْو مِنْ مُصِيبَتِي Thou art free in mind from my affliction, or misfortune. (TA from a trad.) And أَنَا خَلِي مِنْكَ I am clear, or quit, of thee. (S.) And أَنَا مِنْكَ خَلَاة signifies the same. (S.) And نَحْنُ مِنْكَ الْخَلَاة and الْبَرَاء [q. v.] We are clear, or quit, of you. (Fr, T in art. بَرَاء.) And أَنْتِ خَلَاة مِنْ هَذَا الْأَمْرِ Thou art clear, or quit, of this affair. (TA.) And أَنَا مِنْ هَذَا الْأَمْرِ كَفَالِج بِنِ خَلَاة [lit. I am, with respect to this affair, like Fáliz Ibn-Kha-

lāweh], (S,) or *فَالَجُ بِنُ خَلَاوَةٍ*, (so in the JK and K in this art., and in the S and K in art. *فَلَج*.) meaning *بَرِيٌّ* [i. e. *I am clear, or quit, of this affair*]: (JK, S, K:) a saying originating from its being asked of Fūlij Ibn-Khalāweh, on the day of Er-Rakam, when Uneys killed the captives, "Dost thou," or "wilt thou," "aid Uneys?" and his answering, "I am clear," or "quit," "of him." (S and K in art. *فَلَج*.) And *خَلِيٌّ* [alone] signifies *خَالٍ مِنَ الْهَمِّ* [Free from anxiety]; *contr. of شَجِيٌّ*. (S.) It is said in a prov., *وَيْلٌ لِلشَّجِيِّ مِنَ الْخَلِيِّ*, i. e. *Woe to him who is occupied by anxiety from him who is free therefrom*: (TA:) and in another, *مَا يَلْقَى الشَّجِيُّ مِنَ الْخَلِيِّ*, i. e. *What will he who is occupied by anxiety experience from him who is free therefrom?* meaning, accord. to AO, that the latter will not aid the former against his anxieties, but will censure him: it is said in the Tekmīleh that *الْخَلِيُّ* [in these provs.] is from *خَلَاةُ الْخَزْنِ* meaning "Grief passed away from him," and "quitted him." (Har p. 590.) And *أَنْتَ خَلِيَّةٌ* means *خَالِيَةٌ مِنَ الْخَيْرِ* [i. e. *Thou, O woman, art devoid, or destitute, of good*]. (Mgh.) — Also A man *having no wife*; (S, K;) [for *خَالٍ مِنْ* *الزَّوْجَاتِ*, a phrase occurring in the TA:] and a woman *having no husband*; (K;) thns without *زَوْجٍ*: (TA:) pl. *أَخْلَآةٌ*: (K;) and *خَلْوَةٌ*, also, has the latter meaning; dual *خَلْوَتَانِ*, and pl. *خَلْوَاتٌ*: and so has *مُخْلِيَّةٌ*: and *خَلِيَّةٌ* means a woman *having no husband nor children*; pl. *خَلِيَّاتٌ*. (TA.) — [And *Alone*; as also *مُخْلٍ*; and *خَلْوٌ*.] It is said in a prov., *أَشَدُّ الذَّنْبِ مُخْلِيًّا أَشَدُّ*, *The wolf when [alone or] in a vacant place [is most courageous, or violent]*; (TA;) or *خَالِيًّا* [which means the same]. (JK. [And another reading is *أَشَدُّ*. See Freytag's Arab. Prov., i. 500.]) And one says, *وَجَدْتُ فَلَانَةً مُخْلِيَّةً*, meaning *خَالِيَّةً* [i. e. *I found such a woman alone*]. (TA.) And *وَجَدَهُمَا خَلْوَيْنِ* i. e. *خَالِيَيْنِ* [He found them two alone]. (K.) — [Also *Past, or past away*: as well as *going, going away, or passing away*.] *الْقُرُونُ الْخَالِيَّةُ* means [The generations] that have passed. (JK, S, TA.)

مُخْلٍ, and its fem. *مُخْلِيَّةٌ*: see *خَالٍ*, in six places. — *لَسْتُ لَكَ بِمُخْلِيَّةٍ*, occurring in a trad., means *I did not find thee destitute of wives beside me*: it is not from *مُخْلِيَّةٌ* signifying "a woman having no husband." (TA.)

مُخْلَاةٌ A she-camel left alone, away from her young one. (IDrd, JK.)

مُخْلِيٌّ pass. part. n. of 2. (S, TA.) — *Left, permitted, or allowed*. (M in art. *بَسَلَ*.)

مُخَالٍ [aet. part. n. of 3, q. v.]. Accord. to IAgr, it signifies *Contending with another in war*. (TA in art. *خَلَا*.)

مُسْتَخِلٌ Devoting himself to religious services

or exercises [app. in solitude or seclusion, or in a solitude; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs: see also 1 and 5]. (TA.)

خلى

1. *خَلَى*, (S, Mgh, Mṣb, K,) aor. *يَخْلِي*, (Mṣb,) inf. n. *خَلَى*; (Mṣb, K;) and *اِخْتَلَى*; (S, Mgh, Mṣb, K;) *He cut the herbage called خَلَى*: (S, Mgh, Mṣb, K:) or *he plucked it up*. (Lh, K.) Hence, in a trad., (Mgh, Mṣb, TA,) respecting the declaration of the sacredness of Mckkeh, (TA,) *لَا يُخْتَلَى خَلَامًا*, (Mgh, Mṣb, TA,) i. e. [Its fresh herbage] shall not be cut. (Mṣb.) — *خَلَى الدَّابَّةُ*, (S,) or *الْمَاشِيَّةُ*, (K,) aor. as above; (S, K;) or *اِخْلَى*, inf. n. *اِخْلَاةٌ*; (TA, as from the K;) *He cut the herbage called خَلَى* (S, K) for the beast, (S,) or for the cattle: (K:) and *he fed the beast, or the cattle, with خَلَى*. (TA.) — *خَلَى الشَّعِيرَ* *He collected the barley in a مَخْلَاةٌ*. (K.) *خَلَى الْقِدْرَ*, (inf. n. as above, TA,) *He put firewood beneath the cooking-pot: or he put flesh-meat into the cooking-pot*. (IAgr, K, TA.) And *اِخْلَى الْقِدْرَ* *He kindled a fire for the cooking-pot with camels', or similar, dung; as though he put خَلَى to it*. (TA.) And *اِخْلَيْتُ*, said of a cooking-pot, *It had firewood put to it, like as a she-camel has خَلَى put to her, and kindled beneath it*: or, as some relate a verse in which it occurs, *اِخْلَيْتُ*, [belonging to art. *خَلَوُ*] having a similar meaning, from this verb said of a she-camel such as is termed *خَلِيَّةٌ*, meaning "she had" a young one "put to her." (Ham p. 663.) — *خَلَى الْبَجَامَ*, (K,) or *الْفَرَسَ*, (JK, TA,) *He put the bit in the mouth of the horse*, (JK, K, TA,) like fresh *خَلَى*. (JK.) — And *خَلَى الْبَجَامَ*, (K, TA,) *عَنِ الْفَرَسِ*, aor. and inf. n. as above, (TA,) *He pulled out the bit [from the mouth of the horse]*. (K, TA.) — See also 1, last sentence, in art. *خَلَوُ*.

2: see *خَلَى*, below: — and see also 1.

3, mentioned in this art. in the K: see art. *خَلَوُ*.

4. *اِخْلَى الْمَاشِيَّةُ*, (inf. n. *اِخْلَاةٌ*, TA,) said of God, *He made خَلَى to grow for the cattle*. (Lh, K.) — See also 1, in three places. — *اِخْلَتْ الْأَرْضُ* *The land became abundant in خَلَى*. (JK, S, K.) — [And hence,] *اِخْلَى* *He uttered words, or expressions, without any great meaning*. (Ham p. 391.)

7. *اِنْخَلَى*, said of *خَلَى*, *It was cut*. (S.)

8: see 1, in two places. [Hence,] *السَّيْفُ يَخْلِي* *The sword cuts off the arms and the legs*. (JK, S, TA.)

12. *اِخْلَوِي* *He constantly drank milk*. (IAgr, K.)

خَلَى Fresh, green, or juicy, herbage: (S, IB, Mgh, Mṣb, K:) that which is dry is termed *خَشِيشٌ* [but see this word]: (Mṣb, from the Kf:) or *دَرِيءٌ* (so in one place in the S: [app.

a mistake occasioned by an omission:]) or *عِ. ق. رَطْبٌ*, (IB, Mṣb,) with *ḍamm*, (IB,) [i. e. *fresh, or green, pasture; or such as consists of the herbs, or leguminous plants, of the رَيْع*; or of these and of trees or shrubs:] or *herbage that is cut, of the herbs, or leguminous plants, of the رَيْع*: (Lth, JK:) or, accord. to [the Imām] Mohāmmad, *anything that is eaten as pasture, not [growing] upon a stem*: (Mgh:) or *slender herbage as long as it remains fresh, green, or juicy*: (IAth, TA:) it is also written *خَلَاةٌ*, with *medd*, like *قَصَاةٌ*: (Mṣb:) n. un. *خَلَاةٌ*: (S, Mṣb, K:) or this signifies *any herb (بَقْلَةٌ) that one pulls up*: (K, TA:) pl. *أَخْلَاةٌ*, (K,) a pl. sometimes used [app. as meaning *sorts of خَلَى*]. (TA.) [Hence,] *عَبْدٌ وَخَلَى فِي يَدَيْهِ* [A slave with fresh herbage in his hands, or arms]; meaning, though a slave, yet rich, or possessing sufficiency: (S, TA:) a prov., (S, Meyd,) applied to the case of property possessed by him who does not deserve it: or, as some relate it, *وِخْلَى فِي يَدَيْهِ* [having fresh herbage put in his hands, or arms]: (Meyd:) but this latter reading is disallowed by Yanḳoob: (S:) [see other readings, not belonging to this art., in Freytag's Arab. Prov. ii. 75:] *هَذَا*, or *هُوَ*, is understood before *عَبْدٌ*. (Meyd.) And *كُنْتُ خَلَاةً لِمَوْعِدَةٍ* [I was not a breaker of a promise]. (TA.) And [hence also, app., if this be the right reading,] *إِنَّهُ لَخَلَوُ الْخَلَاةِ* [or rather *الْخَلَى*]; or *الْخَلَاةِ*: see *خَلَاةٌ*, in art. *خَلَوُ*.

خَلَاةٌ: see the next preceding paragraph, in two places.

خَلَى *A cutter of خَالٍ* and *مُخْتَلٍ*. (Mṣb. [The pls. *خَالُونَ* and *مُخْتَلُونَ* are mentioned in the S and TA.]

مِخْلَى The thing [or instrument] with which *خَلَى* is cut. (S, TA.)

مَخْلَاةٌ A thing [or bag] into which *خَلَى* is put: (S, K:) [and hence a nose-bag for a horse or the like; so in the present day;] a small sack that is hung to the head of a horse [or the like], in which he eats barley [*شَعِيرَ*]: (Har p. 76:) so called because they used to eut [and put] *خَلَى* therein for their beasts: (JK:) pl. *مَخَالٍ*. (TA.) — *مَخَالِي* — *جَدَجٌ*: see *الْقَتَبِ*.

مُخْتَلٍ: see *خَالٍ*. — *الْمُخْتَلِي* *The lion*: (K, TA:) because of his conrage. (TA.)

خمر

1. *خَمَرٌ*, aor. *خَمَرَ*: (JK, S, K) and *خَمَّرَ*, (K,) [the latter irreg.] inf. n. *خُمُورٌ* (JK, K) and *خَمَرٌ*, (K,) *It (flesh-meat) was, or became, stinking*; (S, K;) said of what is roasted, or cooked; (S;) or mostly said of what is cooked, and what is roasted: (IDrd, K:) or *became altered for the worse in odour*; said of roasted meat, and of meat cut into strips and dried: (A'Obeid, TA:) or

became stinking after having been thoroughly rooked: (TA:) and said also of milk, (JK, K,) in like manner, (JK,) it became altered by the bad odour of the skin, (K, TA,) and corrupt: (TA:) and **خَمِرٌ** signifies the same, (JK, S, K,) in both cases: (TA:) and **خَمِرٌ** also, said of a cake of bread not thoroughly baked, signifies the becoming altered in odour. (TA.) [Hence, **خَمِرٌ**, inf. n. **خُمِرَ**, is likewise said of a man. (TA. [See also 10.]) And one says, **هُوَ لَا يَخْمِرُ**, meaning +He will not become altered (JK, TA) from his state, or condition, (JK,) or from his liberality, and generosity. (TA.) And **هُوَ السَّمْنُ** **خَمِرٌ** (S, TA,) [lit.] meaning [It is the clarified butter] that will not become altered [for the worse]: (TA:) a prov., relating to a man when one speaks well of him, and praises him. (S, TA.) And **هُوَ السَّمْنُ لَا يَخْمِرُ**, i. e. +It is unmixed poison. (TA.) — **خَمِرٌ** signifies also The act of receiving violently. (K.) You say, **هُوَ يَخْمِرُ** He receives violently. (TK.) — **خَمِرٌ**, (JK, S, K,) aor. ², (S,) inf. n. **خَمِرَ**, (TK,) He cleaned out a well: (S, K:*) and he swept a tent, or house, or chamber: (JK, S, K:) and **اخْتَمِرَ** signifies the same, (S, K,) in both cases. (TA, and so in some copies of the K.) — [Hence,] **هُوَ يَخْمِرُ ثِيَابَهُ** +He eulogizes him, commends him, or speaks well of him: (K, TA:) and **خَمَهُ بِثَنَاءٍ حَسَنٍ**, aor. ², inf. n. **خَمِرَ**, +He eulogized him: (TA:) [and so, app., **خَمَهُ** alone; for] **خَمِرَ** signifies The act of eulogizing. (K, TA.) — **خَمِرَ** also signifies The act of cutting; and so **اخْتَمِرَ**. (K.) — And **خَمِرَ النَّاقَةَ**, (K,) aor. ², inf. n. **خَمِرَ**, (TA,) He milked the she-camel: (K:) or **خَمِرَ**, aor. ², signifies he turned in his thumb upon his palm when milking. (JK.) — **خَمِرَ**, said of a domestic fowl, It was confined in a **خَمِرٌ**, i. e. cage, or coop. (K.)

4; see 1.

5. **تَخْمِرَ مَا عَلَى الْخَوَانِ** +He ate what remained, of fragments, and scattered particles, upon the table, (K, TA,) by reason of his greediness. (TA.) [See also R. Q. 1.]

8: see 1, in two places. — **اخْتَمِرَ بِهِ** He took it away. (JK.) — And **He threw it down prostrate; and, from the foundation; or uprooted it.** (JK.)

10. It is said in a trad. of Mo'awiyeh, **مَنْ أَرَادَ أَنْ يَسْتَحْمِرَ لَهُ النَّاسُ قِيَامًا**: thus, accord. to Et-Tahawee, with the pointed **خَمَ**, meaning [Whoso desireth that men] should become altered in their odour to him by reason of their long standing in his presence: but it is also related otherwise, **يَسْتَحْمِرُ** [q. v.: see also 1 in the present art.]. (TA.) [See also 2 in art. **خَمِرٌ**.]

R. Q. 1. **خَمَمَةٌ** [inf. n. of **خَمِمَ**] i. q. **خَمَمَةٌ**, (S, K,) i. e. The [snuffing, or] speaking [indistinctly, through the nose,] as though one were **مَخْنُونٌ** [app. here meaning affected with the disease termed **خَمَانٌ**, (so in a copy of the S and in the TA,) or **مَجْنُونٌ** [i. e. bereft of reason, or

mad, insane, &c.; and this is another meaning of **مَخْنُونٌ**, (so in another copy of the S,) by reason of pride. (S.) [See **خَمِمَ**.] — Also +The eating in a certain foul manner; (JK, S, TA;) and so **تَخْمِيرٌ** [inf. n. of **تَخْمِرَ**]. (TA.) Hence, **خَمَمَارٌ** [app. meaning +One who so eats], used as a proper name. (JK, TA.) [See also 5.]

R. Q. 2: see the next preceding paragraph.

خَمِرٌ, (K,) or **خَمَارٌ**, (AA, S,) applied to flesh-meat (AA, S, K) that is roasted or cooked, (AA, S,) or mostly to what is cooked and what is roasted, (K,) Stinking; (AA, S, K;) as also **مُخْمِرٌ**: (AA, S:) or this last signifies altered in odour, but not yet corrupt (Lth, JK, TA) like a stinking dead body. (Lth, TA.)

خَمِرٌ A cage, or coop, for domestic fowls: (ISd, K:) [and so, in modern Arabic, **خَمْنٌ**] thought by ISd to be so called because of its foul smell. (TA.) — A [receptacle made of matting or of reeds, such as is called] **قَوْصَرَةٌ**, in which straw is put, for the domestic hen to lay her eggs therein, (K,) or to hatch therein. (TA.) — A hollow dug in the ground, in the bottom of which are put ashes, and then new-born lambs or kids are put therein: pl. **خَمَمَةٌ**. (K.)

خَمَارٌ The refuse of anything. (JK.) [See also **خَمَانٌ**.]

خَمِيرٌ Heavy, or sluggish, in spirit: (K:) from **خَمَامَةٌ** signifying "sweepings." (TA.) — +Praised: (K:) from **خَمِرَ** signifying the act of "eulogizing." (TA.) — Milk just milked. (K.)

خَمَامَةٌ Sweepings; (K;) like **قِيَامَةٌ** (JK, S:) and the earth that is cleared out from a well: (S:) the dust, or earth, of a tent or house or chamber, and of a well, that is swept, or cleared, out, and thrown in a heap. (Lh, TA.) — Also, (K,) or **خَمَامَةٌ مَائِدَةٌ**, (TA,) Scattered fragments of food, which are [gathered up, or swept together, and] eaten, and on account of which a recompense is hoped for [from God]. (K,* TA.)

خَمَامَةٌ A corrupt, bad, feather, beneath the other feathers. (K,* TA.)

خَمَانٌ: see the next paragraph. — Also A weak spear. (S, K.)

خَمَانٌ (JK, K) and **خَمَانٌ**, (JK, IDrd, TA,) or **خَمَانٌ**, (K,) What is bad of household goods, or furniture, or utensils; (JK, IDrd, K, TA;) and of trees. (K.) Also the first and second, (JK, S,) or the first and third, (K,) +The refuse, or the low, ignoble, or mean, (S, K,) or the bad, (JK,) of mankind: (JK, S, K:) the lowest, basest, or meanest, sort, and the mass, thereof: or the **weak** thereof. (TA.) You say, **ذَاكَ رَجُلٌ خَمَانٌ** +That is a man of the refuse, &c., of mankind. (S.) [See also **خَمَامٌ**.]

خَمَانٌ: see the next preceding paragraph.

خَمِيرٌ One who speaks with [or through] his nose. (TA.) [See R. Q. 1.]

خَمَمَارٌ: see R. Q. 1.

خَمَرٌ: see **خَمِرٌ**.

خَمِيمَةٌ, mentioned in this art. by Golius and Freytag, belongs to art. **خَمِيرٌ**.

مُخْمِرٌ: see **خَمِرٌ**.

مَخْمِةٌ A broom; a thing with which one sweeps. (K.) — [Hence,] **هُوَ مَخْمِةٌ وَمَخْمِةٌ** +He is a vehement eater [and one who sweeps together the good and the bad]. (JK.) [See also art. **خَمِرٌ**.]

قَلْبٌ مَخْمُورٌ A heart clear from malevolence, malice, or spite, and envy. (S, TA.) And **مَخْمُورٌ الْقَلْبُ** +Having the heart clear from malevolence, malice, or spite, and envy: (K, TA:) or from dishonesty, or dissimulation, and envy; as explained by Moḥammad himself, when used by him: or from dishonesty, or dissimulation, and corruption: or from pollution: all these explanations being from **خَمِرٌ** signifying "he cleaned out" a well. (TA.)

خمد

1. **خَمِدَتِ النَّارُ**, aor. ²; (S, Mṣb, K;) and **خَمِدَتْ**, (A, K,) aor. ²; (K;) inf. n. **خُمُودٌ** (S, A, Mṣb, K) and **خَمَدٌ**; (IKIt, K;) The fire subsided; its flaming, or blazing, ceasing; (S, A, Mṣb, K;) but its embers remaining unextinguished: (S, Mṣb, K:) when its embers have become extinguished, you say of it, **خَمِدَتْ**: (S:) or it died away, and became utterly extinguished. (Mṣb.) — [Hence,] **خَمِدَتِ الْحُمَى**, (S, Mṣb, K,) or **خَمِدَتْ**, (A,) +The fever became allayed: (A, Mṣb:) or the vehemence of the fever became allayed. (S, K.) — And **خَمِدَ** +He (a sick man, S) fainted, or swooned: (S, A, Mṣb, K:) or he died. (S, A, Mṣb.)

4. **اِخْمَدِ النَّارَ** He allayed the flaming, or blazing, of the fire; leaving its embers unextinguished: (S, Mṣb, K:) or he extinguished the fire utterly. (Mṣb.) And **اِخْمَدَتْهَا الرِّيحُ** The wind allayed its flaming, or blazing. (A.) — +He was, or became, still, or motionless, and silent. (K, TA.)

خَمُودٌ A place in which fire is buried in order that its flaming, or blazing, may cease; its embers remaining unextinguished: (S, K:) [or in order that it may become utterly extinguished: see 1.]

خَامِدٌ +Silent; from whom no voice is heard: and in like manner, **مُخْمِدٌ** signifies still, or motionless, and silent: still, or motionless; having disposed and submitted himself to an affair, or event. (L.) **خَامِدُونَ** in the Kur xxxvi. 28 means +Silent and dead: (Jel:) or silent; having died, and become like extinguished ashes. (Zj, Bd.)*

مُخْمِدٌ: see the paragraph next preceding.

خمر

1. **خَمَرٌ**, aor. ², (TA,) inf. n. **خَمِرَ**, (K,) He

veiled, covered, or concealed, a thing; (K,* TA;) as also خَمِر, inf. n. تَخْمِير, (Mgh, Mgb,) which also signifies *he covered over* a thing; (S, Mgb, K;) and اخْمِر, (TA,) inf. n. اِخْمَار. (K.) [Hence,] خَمَرَهَا [and app. خَمَرَهَا also, for the quasi-pass. is تَخْمِر as well as اِخْمَر, *He veiled her with a muffler; he put on her a خَمَار*. (A.) And خَمَرُ وَجْهِهِ, *He covered over his vessel, and his face*. (S.) And خَمَرُ بَيْتِهِ, *He concealed his house, or chamber, or tent, [meaning its interior,] and ordered it aright*. (TA, from a trad.) And اُخْمِرْتُهُ الْاَرْضَ عَنِّي, *The land, or ground, concealed him, or it, from me*. (K.) And اخْمِرُهُ, *He concealed it, or conceived it, in his mind*. (S, K.) And اخْمِرُ فَلَانٌ عَلَيَّ ظَنَةً, *Such a one concealed, or conceived, in his mind a suspicion, or an evil opinion, of me*. (T, TA.) And خَمَرُ شَهَادَتِهِ, (S, Mgb,) and خَمَرَهَا, (A, Mgh,) and اخْمِرَهَا, (TA,) *He concealed his testimony*. (S, A, Mgh, Mgb, TA.) And خَمَرُ تَخْمُرُ الْعَقْلَ, *Wine veils [or obscures] the intellect*; (K;) and so تَخْمَرُهُ, lit. *covers it*: (Mgb;) or the latter signifies *it infects it*; [as though acting like leaven; and if so, from خَمَرُ الْعَجِينِ, which see in what follows; nearly the same as "intoxicates," which properly signifies "empoisons," or "infects with poison;"] syn. تَخَالُطُهُ. (S,* K.) [See خَمِر.] خَمِر, aor. ٢, (S, K,) inf. n. خَمِر, (S,) *He became concealed, or hidden; or he concealed, or hid, himself*; (S, K;) *from me*; (S;) as also خَامِر, (S, K,) inf. n. مُخَامَرَةٌ, (K;) and اخْمِر: (K;) or this last signifies *he concealed, or hid, himself in a خَمِر [or covert of trees or the like]*. (TA.) One says also, خَمِر عَنِّي الْخَبْرُ, *The news, or story, became concealed from me*. (S.) And one says to the hyena, اُخْمِرْ خَامِرِي, *Hide thyself, O Unm-Amir*: (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of تَابَتْ شَرًّا. (Ham p. 242.) And خَامِرِي خَضَاجَرُ اَنَّاكَ مَا تَحَاذِرُ, [*Hide thyself, O hyena: what thou fearest has come to thee*]: thus we have found it: (K:) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be خَامِرُ [and اَنَّاكَ] or تَحَاذِرِينَ. (K.)—خَمِر also signifies *The becoming changed, or altered, from a former state or condition*. (K.) You say, خَمِرَ الشَّيْءُ, *The thing became changed*, &c. (TK.) = خَمَرُ الْعَجِينِ, (Ks, S, A, Mgb, K,) aor. ٢ (S, Mgb, K) and ٣, (S, K,) inf. n. خَمِر, (S, Mgb, K,) [*He leavened the dough; he put خَمِرَة, (Ks, A,) or خَمِير, (S, A, Mgb,) into the dough*; (Ks, S, A, Mgb, TA;) as also خَمِرُهُ: (TA:) or *he left the dough until it became good [or mature]*; (K;) and in like manner, accord. to the K, الطِّينَ [the clay, or mud: see فَطَرَ]: or, as in other lexicons, الطِّيبَ [the perfume]; (TA:) and the like; as also خَمِرُهُ, inf. n. تَخْمِير, in relation to any of these things; and اخْمِرُهُ in relation to the first [and probably to the others also]: (K:) and خَمِرُ النَّبِيذِ [he fermented the

beverage called نَبِيذ;] *he put خَمِرَة into the نَبِيذ*. (A.) [Mtr says, in the Mgh, خَمِرُ الْعَصِيرِ I have not found, nor تَخْمِر as its quasi-pass.] خَمِرُهُ, aor. ٢, (TA,) inf. n. خَمِر; (K;) and اخْمِرُهُ; (Mgh;) *He gave him (namely, a man, and a beast, such as a horse and the like, TA) wine (خَمِر) to drink*. (K,* Mgh, TA.)—خَمِر, (Mgh, TA,) inf. n. خَمِر, (TA,) *He suffered, or was affected with, خَمَار [i. e. the remains of intoxication]*. (Mgh, TA.) [See also 5.] خَمِرُهُ, aor. ٢, (AA, S,) inf. n. خَمِر, (K,) *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to him; was abashed at him, or shy of him*. (AA, S, K,*)

2: see 1, in eight places: = and see also 3.

3. خَامِر as an intrans. v.: see 1, in three places. = خَامَرُهُ, inf. n. مُخَامَرَةٌ, *It mixed, mingled, commingled, intermixed, or intermingled, with it; became incorporated, or blended, with it; infected, or pervaded, it; syn. خَالَطَهُ. (S, A, Mgh,* K.) You say, خَامِرَ الْمَاءِ اللَّبَنَ, The water mixed with the milk. (A.) And خَامَرْتُ فَلَانًا, I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. خَالَطْتُهُ. (A.) And خَمِرَ الْعَقْلَ, see 1. And خَامَرَهُ الدَّاءُ, *The disease infected, or pervaded, him; syn. خَالَطَهُ: (Sh:) or infected, or pervaded, (خَالَط,) his inside. (Lth.)—Also, (TA,) inf. n. as above, (K,) + He approached it; or was, or became, near to it; (K,* TA;) namely, a thing. (TA.)—And خَامِرَ الْبَكَانِ, (S, A,) inf. n. as above, (K,) + He kept, or clung, to the place; (S, A, K;) did not quit it; (A;) remained, stayed, dwelt, or abode, in it; (K;) and in like manner, بَيْتَهُ his house, or tent; and so خَمِرُهُ. (TA.) = خَامِر, (TK,) inf. n. as above, (IAqr, K,) [app. in the dial. of El-Yemen, (see 10,)] also signifies *He sold a free person as being a slave*. (IAqr, K, TK.)**

4. اخْمِر: see 1 in the former half of the paragraph, in six places. — اُخْمِرَتِ الْاَرْضُ, *The land abounded with خَمِر, (S, K,) meaning tangled trees. (TA.)* = See also 1, latter part, in two places. = اخْمِرَ الشَّيْءَ, *He gave him the thing, or put him in possession of it, (K,) is a phrase common in El-Yemen: (Mohammad Ibn-Ketheer, TA:) a man says, اُخْمِرْنِي كَذَا, meaning Give thou me such a thing as a free gift: put me in possession of it: and the like. (Mohammad Ibn-Ketheer, S.)*

5. تَخْمِرْتُ: see 8. = Also She (a woman) applied خَمِرَة as a liniment to her face, to beautify her complexion. (TA.) = تَخْمِرَ He was affected with languor by wine. (TA.) [See خَمِر.] — See also 1, near the end of the paragraph.

8. اِخْمَرْتُ She wore, or put on [her head], a خَمَار; (S, A, Mgh, Mgb, K;) as also تَخْمِرْتُ. (A, Mgh, Mgb, K.) = اِخْمَر, said of dough, [*It became fermented; it had خَمِرَة put into it: and in like manner one says of the beverage called نَبِيذ [it became fermented]: (A:) or, said*

of dough, and of clay, or mud, (طين, as in the K, but accord. to other lexicons perfume, طيب, TA,) and the like, *it was left until it became good [or mature]: (K:) and اِخْمَرَتِ الْخَمِرُ the wine became mature [and fermented]; (Mgh, Mgb, K;) as it does when it becomes changed in odour: (TA:) or became changed in odour. (S.)*

10. اسْتَخْمِرَهُ He made him, or took him as, a slave: (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Mo'addh, مَنِ اسْتَخْمَرَ قَوْمًا اَوَّلَهُمْ اَحْرَارٌ وَجِيرَانٌ مُسْتَضْعَفُونَ فَلَهُ مَا قَصَرَ فِي بَيْتِهِ [Whosoever hath made slaves, or taken as slaves, persons the first state of whom hath been that of freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house or tent]: (S,* L:) i. e., *hath taken them by force, and obtained possession of them: (S:) meaning, whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islâm hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand. (Az, TA.) Mohammad Ibn-Ketheer says, This is a phrase known to us in El-Yemen, where any other is scarcely ever used [in its stead]. (S.)*

خَمِر [Wine: or grape-wine:] *what intoxicates, of the expressed juice of grapes: (ISd, K:) or the juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still: (Mgh:) or it has a common application to intoxicating expressed juice of anything: (K, TA:) or any intoxicating thing, that clouds, or obscures, (lit. covers,) the intellect; as some say: (Mgh,* Mgb: [but see what follows:]) and the general application is the more correct, because خَمِر was forbidden when there was not in El-Medeenah any خَمِر of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K,* TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AHn says, it is sometimes prepared from grains: but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the beverage called نَبِيذ, like as نَبِيذ is sometimes applied to wine expressed from grapes: (L in art. نَبِيذ:) applied to; *expressed juice from which خَمِر [properly so called] is made, [i. e., to must, or unfermented نَبِيذ,] it is tropical: it is so used in a trad. in which خَمِر is said to have been sold by [a companion of Mohammad named] Samurah: خَمِر [in its proper acceptance] is so called because it veils (تَخْمِر, i. e. تَسْتُر,) the intellect: (K:) or because it infects (تَخَامِر, i. e. تَخَالَط,) the intellect: (S, K:) [as though acting like leaven: (see 1:)] so said 'Omar: (TA:) or because it is left until it has become mature [and fermented]; (K;) or until its odour has changed: (IAqr, S:) [see 8:] the proper application of the root is to denote "covering," and "commingling in a hidden manner:" (Sgh, Er-Râghib, TA:) it is of the fem. gender, and sometimes masc.: (Mgb, K:) you say هُوَ الْخَمِرُ as well as هِيَ الْخَمِرُ:**

but *As* does not allow it to be masc.: (Mgh:) and *خَمْرَة* signifies the same: (K:) [or a kind of wine:] or *خَمْر* and *خَمْرَة* are like *تَمْر* and *تَمْرَة*; [the former a coll. gen. n., and the latter its n. un.]; (S;) and *خَمْرَة* [thus] signifies *some wine*; lit., a portion of *خَمْر*: (Mgh:) the pl. of *خَمْر* is *خُمُور*. (S, Mgh.) You say [also] *صُرْفَ خَمْرَة* [Some pure, or unmixed, wine; using a masc. epithet, contr. to rule]. (S.) — [Hence the saying,] *مَا هُوَ بِخَلٍّ وَلَا خَمْرٍ*, (S,) or *عِنْدَ فَلَانٍ خَلٌّ وَلَا خَمْرٌ*, (K,) † Such a one, (S,) or he, (K,) possesses neither good nor evil: (S, K:) [or neither evil nor good: for] AA says that some of the Arabs make *الخَمْر* to be good, and *الْخَل* to be evil; and some of them make *الخمر* to be evil, and *الْخَل* to be good. (Har p. 153.) — *خَمْر* also signifies † Grapes; (AHn, M, K;) in the dial. of El-Yemen: (M:) like as *عَنْب* signifies "wine" in that dial. (AHn, TA in art. *عَنْب*.) It is said in the Kur (xii. 36), *إِنِّي أَرَانِي أَغْصِرُ خَمْرًا*, Verily I thought myself pressing grapes: (ISd:) or the meaning is, pressing out wine from grapes. (Ibn-'Arafah.)

خَمْر A covert of trees &c.: (ISK, S, Mgh, K:) or a place where the ground is eaten away by a torrent, or an oblong tract of sand collected together and elevated, forming a place for concealment: (ISK, S:) and a hollow, or cavity, in which a wolf conceals himself: and tangled trees. (TA.) You say, *تَوَارَى الصَّيْدُ مِنِّي فِي خَمْرِ الْوَادِي* [The game, or wild animal or animals, concealed itself, or themselves, from me in the covert, &c., of the valley]. (S.) And *هُوَ يَدْبُ لَهَ الصَّرَا وَيَمْشِي فِي خَمْرِ* † [He creeps to him in the thicket, or place overgrown with trees; and he walks to him in the covert of trees, &c.: see Freytag's Arab. Prov. 913]: speaking of a man when he deceives, or circumvents, his companion. (S.) And *جَاءَنَا عَلَى خَمْرٍ* and *عَلَى خَمْرَةٍ* † He came to us secretly; unexpectedly; clandestinely. (K.) — Hence, (S,) *خَمْر* and *خَمَارٌ* and *خَمَارَة* (S, K) and *خَمْرَة* (K) † A crowding, (S,) or congregation, (K,) and multitude, of men or people. (S, K.) You say, *دَخَلَ فِي خَمَارِ النَّاسِ* and *خَمَارِهِم*, dial. vars. of *غَمَار* and *غَمَار*, i. e. † He entered among the crowding and multitude of the men or people; (S;) and in like manner, *فِي خَمْرِهِم* and *غَمْرَتِهِم*; (TA;) as also *خَمْرِهِم* and *غَمْرِهِم*: (TA in art. *غمر*:) or among such [a crowd] of the people as hid him. (ISK, S.)

خَمْر A place abounding with coverts of the description termed *خَمْر*; (IAar, S, K;) a place concealing by dense trees. (TA.) — † A man infected, syn. *مُخَامَر*, (Sh, IAar, S,) by a disease: (TA:) thought by ISd to be a possessive epithet: (TA:) or in the last stage of the remains of intoxication. (S.) [See also *مُخْمُور*.]

خَمْرَة: see *خَمْر*, in two places. — Also, (S, A, K,) and *خَمْرَة* (Kr, K) and *خَمْرَة* (K,) The odour of perfume: (S, A:) or a sweet odour: (K:) and the last signifies also an odour which has infected (*خَامَر*, i. e. *خَالَطَ*) a person; (K;) and

as also *خَمْرَة*. (AZ, K.) You say, *وَجَدْتُ خَمْرَةَ الطَّيِّبِ* I experienced, or smelt, the odour of the perfume. (S, A.) — See also *خَمْر*, in two places.

خَمْرَة: see *خَمِير*, in two places. — Also a dial. var. of *غَمْرَة* [q. v.], A thing [or composition] which is used as a liniment for beautifying the complexion; (S;) [the plant called] *وَرَس* and certain perfumes which a woman uses as a liniment (so in the K, or applies as a liniment to her face, as in other lexicons, TA) to beautify her face. (K.) — Pain, and headache, and annoyance, occasioned by wine (*خَمْر*, for which in some copies of the K we find *خَمِي* erroneously put, TA); as also *خَمَارٌ*: or the intoxication thereof, which has infected (*خَالَطَ*) [a person]; (K;) and so *خَمَارٌ*: (TA:) or this latter signifies the remains of intoxication: (S:) pl. of the former *خَمَر*. (TA.) — See also *خَمْرَة*. — A small pot or jar: and a vessel for leaven. (KL.) — A small mat, (S, A, * Mgh, Mgh, K,) [of an oblong shape,] large enough for a man to prostrate himself upon it, (Mgh, Mgh,) used for that purpose [in prayer], (S, A,) made of palm-leaves (S, K) woven (*تُرْمَل*) with threads or strings: (S:) so called because it veils the ground from the face of the person praying [upon it]: (Zj, * Mgh:) or because its threads or strings are hidden by its palm-leaves. (TA.)

خَمْرَة A hiding, or concealing, oneself: (IAar, TA:) [or, accord. to analogy, a mode, or manner, of doing so.] — See also *خَمْر*. — A mode, manner, or way, of wearing the *خَمَار*. (K, * TA.) You say, *إِنَّهَا لِحَسَنَةُ الْخَمْرَةِ* [Verily she has a beautiful mode of wearing the *خَمَار*]. (S.) And hence the saying of 'Omar to Mo'awiyeh, *مَا أَشَبَّ عَيْنَكَ بِخَمْرَةِ هِنْدَ* [How like is thine eye to Hind's (when she practises her) mode of wearing the *خَمَار*!]. (TA.) Hence also, (TA,) *إِنَّ الْعَوَانَ لَا تَعْلَمُ الْخَمْرَةَ* [Verily she who has had a husband will not require to be taught the mode of wearing the *خَمَار*]: (S, K, * TA:) a prov., (S, TA,) applied to him who is experienced and knowing: (K:) i. e. the experienced woman is not to be taught how she should act. (TA.) — See also *خَمْرَة*.

خَمْرَة: see *خَمْرَة*.

خَمْرِي Grapes (*عَنْب*) fit for wine. (TA.) — A colour resembling the colour of wine. (TA.)

خَمِير: see *خَمَار*.

خَمَار: see *خَمْر*, in two places.

خَمَار: see *خَمْر*, in two places: — and see also *خَمْرَة*, in two places.

خَمَار [A woman's muffler, or veil, with which she covers her head and the lower part of her face, leaving exposed only the eyes and part or the whole of the nose: such is the *خَمَار* worn in the present day: a kind of veil which is called in Turkish *يَشْمَق*; as in the TK:] a woman's head-covering; (Mgh, TA;) a piece of cloth with which a woman covers her head; (Mgh;) i. q.

نَصِيف, (K,) pertaining to a woman; (S;) as also *خَمِير*: (Th, K:) and any covering of a thing; anything by which a thing is veiled, or covered: (K:) pl. [of pauc.] *أَخْمِيرَة* (K) and [of mult.] *خُمُر* (Mgh, K) and *خُمُر*. (K.) — Also A man's turban; because a man covers his head with it in like manner as a woman covers her head with her *خَمَار*: when he disposes it in the Arab manner, he turns [a part of] it under the jaws [nearly in the same manner in which a woman disposes her *خَمَار*]. (TA.) [Hence,] *مَا شَرَّ خَمَارِكَ*, a prov., (TA,) [meaning] † What hath changed thee from the state in which thou wast? What hath befallen thee? (K.)

خَمِير (K) and *مُخْمُورٌ* and *مُخْمَرٌ*, (TA,) applied to dough, [Leavened:] having had *خَمِير* [as meaning leaven] put into it: (TA:) or, applied to dough, and to clay or mud (*طين*, as in the K, but accord. to other lexicons perfume, *طِيب*, TA), and the like, left until it has become good [or mature]: (K:) pl. [of the first] *خُمُرِي*. (TA.) You say also *خَبَزَ خَمِيرٌ* Bread [leavened, or] into which leaven (*خَمِير*) has been put: (Lh, TA:) or yesterday's bread; bread that has been kept over a night: (S:) and *خَبْرَةٌ خَمِيرٌ*, without *ة* [in the epithet]. (Lh, TA.) And *خَمِير* is also applied to Bread itself: or leavened bread. (Sh, TA.) — *خَمِيرٌ* [used as a subst.] (S, A, Mgh, K) and *خَمِيرَة* and *خَمِيرَة* (S, A, K) signify Leaven, or ferment, expl. by *مَا خَمَرَ بِهِ*, (K,) of dough, and of perfume; (TA;) what is put into dough, (S, A, Mgh,) and into the beverage called *نَبِيذ*; (A;) and *خَمِيرَة* also signifies what is put into perfume, as well as what is put into dough and into *نَبِيذ*: (Ks:) the *خَمِيرَة* of *نَبِيذ* is its dregs, (K,) and its [ferment which is called] *دُرْدِي*; (TA;) or what is put into it, of wine (*خَمْر*) and of *دُرْدِي*; and so too of perfume; (S;) and the *خَمِيرَة* of milk is its ferment (*رُوبَة*) which is poured upon it in order that it may quickly curdle, or coagulate, or thicken, or become thick and fit for churning. (TA.) — [Hence,] *اجْعَلْهُ فِي بَرِّ خَمِيرِكَ* [Conceal thou it (i. e. a secret, A) in thy mind. (A, TA.) And *أَخْرَجَ مِنْ بَرِّ خَمِيرِهِ سِرًّا*, He revealed, or disclosed, a secret. (TA.) — See also *مُخْمُورٌ*.

خَمِيرَة: see the next preceding paragraph.

خَمَار A vintner; a seller of *خَمْر* [or wine]. (K.)

خَمِير (S) and *مُتَخَمِّرٌ* (K) One who constantly drinks wine; (S, K;) a great drinker; devoted to drink. (K.)

مُخْمَرٌ † A horse having a white head, whatever be the rest of his colour; but not *مُخْمَرٌ*: (Lth:) and *مُخْمَرَة*, applied to a ewe or she-goat, (AZ, T, S, A,) accord. to Lth and the K *مُخْمَرَة*, but the former is the right term, (TA,) [in the CK *مُخْمَر* † whose head is white, and the rest of her black; like *رُخْمَة*: (S:) or having a white head;

(AZ, T, A;) and in like manner, a mare: (K:) or a black ewe with a white head: from the *خَمَار* of a woman. (TA.) — See also *خَمِير*. — And see *مُخْمَر*.

مُخْمِر A maker of *خَمَر* [or wine]. (K.)

مُخْمَر: see *خَمِير*. — Also, (S,) and *مُخْمَر* and *خَمِير*, (TA,) A man affected with *خَمَار*, (S, TA,) i. e. the remains of intoxication. (S.) [Like *مُخْمَر*. See also *خَمِير*.]

مُخْمِر, and with *ة*: see *مُخْمِر*.

مُخْمِر: see *خَمِير*.

خميس

1. *خَمِيسَ الْقَوْمِ*, (S, A, Mgh, K,) aor. *خَمِيسَ*, (S, Mgh, K,) [inf. n. *خَمِيسَ*], He took the fifth part of the possessions of the people. (S, A, Mgh, K.) And *خَمِيسَ الْمَالِ*, (A, Mgh,) aor. *خَمِيسَ*, inf. n. *خَمِيسَ*, (Mgh,) He took the fifth part of the property. (A, Mgh.) *خَمِيسَ* signifies The taking one from five: and hence the saying of 'Adee Ibn-Hatim, *رَبَعْتُ فِي الْجَاهِلِيَّةِ وَخَمِيسْتُ فِي الْإِسْلَامِ* [I took the fourth part of the spoil in the Time of Ignorance, and I took the fifth part thereof in the time of El-Islām]; meaning, I headed the army in both those states; for the commander, in the Time of Ignorance, used to take the fourth part of the spoil; and in El-Islām, the fifth part was assigned to him. (TA.) — *خَمِيسَ الْقَوْمِ*, (S, A, Mgh, K,) aor. *خَمِيسَ*, (S, Mgh, K,) inf. n. *خَمِيسَ*, (Mgh,) He was, or became, the fifth of the people: (S, A, Mgh, K:) or he made them five by [adding to their number] himself. (S, K.) — *خَمِيسَ* also signifies He made fourteen to be fifteen. (T in urt. ثلث.) — And He made forty-nine to be fifty with himself. (A'Obeid, S in that art.) — *خَمِيسَ الْحَبْلِ*, aor. *خَمِيسَ*, inf. n. *خَمِيسَ*, He made the rope of five strands twisted together. (TA.) — *خَمِيسَتِ الْإِبِلُ* The camels drank on the fifth day, counting the day of the next preceding drinking as the first. (TA.) [See *خَمِيسَ*.] — *خَمِيسَ*, said of a horse, He came fifth in the race. (T, M, L; all in art. ثلث.)

2. *خَمِيسَ*, inf. n. *تَخْمِيسَ*, He made it five. (Esh-Sheybānee and K, voce *وَحَدَهُ*.) — He made it to be five-cornered; five-angled; pentagonal. (K.) — *خَمِيسَتِ* She brought forth her fifth offspring. (TA in art. بكر.) — And *خَمِيسَ* He made it five-fifths. (Mgh.) — *خَمِيسَ لِمَرْأَتِهِ*, or *عِنْدَهَا*, He remained five nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce *سَبَعَ*.) — *تَخْمِيسَ* also signifies [The watering of land or seed-produce on the fifth day, counting the day of the next preceding watering as the first;] the watering of land that is [next] after the *تَرْبِيعَ*. (TA.)

4. *اِخْمِيسَ الْقَوْمِ* The party of men became five: (S, K:) — also, The party of men became fifty. (M and L in art. ثلث.) — *اِخْمِيسَ الرَّجُلِ* The man

was, or became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first. (S, K, TA.) [See *خَمِيسَ*.]

خَمِيسَ fem. of *خَمِيسَ* [q. v.].

خَمِيسَ: see *خَمِيسَ*.

خَمِيسَ The drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned: this is the correct explanation, accord. to Aboo-Sahh El-Khowlee; and Aboo-Zekereeyā says the like; (TA;) or their pasturing three days, and coming to the water on the fourth day [not counting the day of the next preceding watering; for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the drinking of camels on the fourth day, counting the day on which they returned from [the next preceding] watering; but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. *أَخْمِيسَ*, the only pl. form. (Sb, TA.) [See *ظَمَر*.] Hence, *فَلَاةٌ خَمِيسَ* [as in copies of the K, or it may be *فَلَاةٌ خَمِيسَ*], A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the [next preceding] day on which they drank. (Az, K, TA.) Hence also the saying, *فَلَانٌ يَضْرِبُ أَخْمِيسًا لِأَسْدَاسٍ* (S, K*) † Such a one makes a pretence of *اِخْمِيسَ* [or fifth-day waterings] for the purpose of *اِسْدَاسٍ* [or sixth-day waterings]: i. e., he advances his camels from the *خَمِيسَ* to the *سُدُسَ*: (K:) a prov.: (TA:) meaning, such a one strives to deceive, or circumvent: (S, K:) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K:) and taken from the saying, related by AO and IAAr, *ضَرَبَ أَخْمِيسًا لِأَسْدَاسٍ* [He made a pretence of *اِخْمِيسَ* for the purpose of *اِسْدَاسٍ*]; said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink *خَمِيسًا* *بَدْنًا* [i. e. on the fifth day and then on the sixth, in each case counting the day of the next preceding drinking as the first]: (K, TA:) the origin of the saying, accord. to IAAr, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels *رَبْعًا* [i. e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so *خَمِيسًا*; and then, *بَدْنًا*: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of *اِخْمِيسَ* for the

purpose of *اِسْدَاسٍ*: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce *خَمِيسَ*, a saying similar in words but different in meaning.] — It is also used for *سَيْرٌ خَمِيسَ* [A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water]. (L in art. جلد.) You say *خَمِيسَ بَصَابُصَ*, [and *صَبَابُصَ*,] and *خَمِيسَ خَمَامَصَ*, [and *خَمَامَصَ*, &c.,] i. e. A journey [in which the camels are watered only on the first and fifth days,] in the course of which, to the water, there is no flagging, by reason of its remoteness. (TA.) El-'Ajjāj uses the expression

* خَمِيسَ كَحَبْلِ الشَّعْرِ الْمُنَحْتِ *

meaning, A [journey of the kind termed] *خَمِيسَ* without any deviation, like a rope made of hair that has fallen off and that is free from any unevenness. (L, TA.) — *خَمِيسَ* also signifies The fifth young one, or offspring. (A in art. ثلث.) — *بُرْدٌ خَمِيسَ*, (S, K,) of the fabric of El-Yemen; (S;) so called because first made for a king of El-Yemen named *خَمِيسَ*, (AA, S,) or *الخَمِيسَ*; (K, TA;) as also *خَمِيسَ*. (TA.) For the latter word, we find in the work of Bkh, *خَمِيسَ*, with *ص*; which, if correct, is masc. of *خَمِيسَة*, which is a small kind of *كِسَاءَ*. (IAth, and L.) [The pl. of *خَمِيسَ* applied to a *بُرْدَة* is *أَخْمِيسَ*.] See also *مُخْمِيسَ*, in four places.

خَمِيسَ and *خَمِيسَ* A fifth part; (Mgh, K;) as also *خَمِيسَ*, (S, in art. ثلث, and IAAmb and Mgh,) agreeably with a rule applicable in the case of every one of the units, except *ثَلَاثَ*: (TA:) some allow this last; but AZ disallows it, and *خَمِيسَ* also: (S in art. ثلث:) pl. *أَخْمِيسَ*. (Mgh, TA.) — [Hence, app.,] *ضَرَبَ أَخْمِيسَةً فِي أَسْدَاسِهِ* He turned his five senses towards his six relative points; [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.)

خَمِيسَة, (S, K,) masc.; and *خَمِيسَة*, fem.; (S;) [Fire;] a certain number. (S, K.) You say *خَمِيسَة رِجَالٍ* [Fire men], and *خَمِيسَة نِسَاءٍ* [Fire women]. (S.) You say also, *عِنْدِي خَمِيسَة دَرَاهِمَ*, [I have five dirhems], with *refā*: and if you please, you incorporate the *ة* into the *د* [and say, *دَرَاهِمَ خَمِيسَة*]: but when you prefix *ال* to *دَرَاهِمَ*, you say, *عِنْدِي خَمِيسَة الدَّرَاهِمَ* [I have the five dirhems], with *ḍamm*; and may not incorporate, because you have incorporated the *ل* into the *د*: and in the case of a fem. n. you say, *عِنْدِي خَمِيسَة* [I have the five cooking-pots]: also, *هَذِهِ خَمِيسَة الدَّرَاهِمَ* [These five dirhems]; and, if you please, *الدَّرَاهِمَ*, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to *عَشْرَة* [inclusive]. (S.) You say also, *صُمْنَا خَمِيسًا مِنَ الشَّهْرِ* [We fasted during a period of five nights of the month with their

days]; making *لَيَالٍ* to predominate over *أَيَّامٍ*, when you do not mention the word *أَيَّامٍ*, though the fasting is in the day; because the night of each day precedes the day: but when you mention the word *أَيَّامٍ*, you say, *صُمْنَا خَمْسَةَ أَيَّامٍ* [We fasted five days]. (ISK, TA.) *يَعُضُّ بِالْخَمِيسِ* means *He bites the fingers*: these being [five in number and] of the fem. gender: (Ham p. 790:) [i. e.] *خَمِيسٌ* means the five fingers. (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijaz, and a case in which *خَمِيسَةٌ* is imperfectly decl., see *ثَلَاثَةٌ*.] — *خَمِيسَةٌ عَشْرٌ*, masc.; and *خَمِيسٌ عَشْرَةٌ*, fem.; *Fifteen*. For variations thereof, see art. *عشر*.]

خَمْسُونَ [Fifty, and *fiftieth*], is also written and pronounced *خَمِيسُونَ*, with *kesr* to the م, by poetic license, as related by Ks; or *خَمِيسُونَ*, with *fet-h*, as related by others, after the manner of *خَمِيسَاتٌ* and *خَمِيسَاتٌ*: (Fr, TA:) accord. to the T, the variation *خَمِيسُونَ*, with *kesr* to the م, is [dialectic, being] similar to *خَمِيسٌ عَشْرَةٌ*, with *kesr* to the ش [in the dial. of Nejd]. (TA.)

جَاؤُوا خَمَاسًا, and *مَخَمَسًا*, *They came five and five*; [or *five and five together*; or *five at a time and five at a time*;] (K, TA;) like as they say, *مَرْبَعٌ* and *مَثْنِيٌّ*, and *ثَنَاءٌ* and *أَحَادٌ* and *ثَنَاءٌ* and *ثَلَاثٌ* and *رَبَاعٌ* has been heard, except *عَشَارٌ* occurring in a verse of El-Kumeyt. (TA in art. *عشر*.)

خَمِيسٌ: see *خَمِيسٌ*: — and *مَخْمُوسٌ*, in two places. — *An army*; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (S, A, K;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISK, MF;) for this division of the spoils is an affair of the Muslim law, whereas *خَمِيسٌ* [thus applied] is an old term: (MF:) or *an army having numerous weapons*; syn. *جَيْشٌ خَمِيسٌ*. (TA.) — *يَوْمُ الْخَمِيسِ*, *Thursday*; the *fifth day of the week*; thus used for *الْخَامِسُ*, in like manner as *الدَّيْرَانُ* is applied to the star [that follows the Pleiades, for *الدَّيْرَانُ*]: (TA:) pl. [of pauc.] *أَخْمِيسَةٌ* and [of mult.] *أَخْمِيسَاتٌ* (S, Mgh, K) and *أَخْمِيسٌ*. (Fr, TA.) AZ used to say, *مَضَى الْخَمِيسُ بِمَا فِيهِ* [Thursday passed with what happened in it], making it sing. and masc.: but Abu-l-Jarrāh used to say, *مَضَى الْخَمِيسُ بِمَا فِيهِ*, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (Sb, S in art. *امس*.) — See also *خَمِيسٌ*, last signification. — *مَا أَدْرَى أَيُّ خَمِيسٍ النَّاسُ هُوَ* means *I know not what company of men it is*. (Ibn-'Abbād, Sgh, K.)

خَمَاسِيٌّ A boy five spans (*أَشْبَارٌ*) in height: (S, Mgh, Mgh, K;) said of him who is increasing in height [but has not attained his full stature]: (Mgh:) fem. with *ة*: (Lh, TA:) and in like manner you say *رَبَاعِيٌّ* (S, Mgh:) but

you do not say *سَبَاعِيٌّ*, (Lth, S, K,) nor *سُدَاسِيٌّ* (Lth, K;) [i. e., in speaking of a boy;] for when he has attained seven spans, (S,) or six spans, (Lth, K,) he is a man: (Lth, S, K:) or to a slave you apply the epithet *سَدَاسِيٌّ* also; and to a garment, or piece of cloth, *سَبَاعِيٌّ*. (Mgh.) — See also *مَخْمُوسٌ*. — [Also A word composed of five letters, radical only, or radical and augmentative.]

خَمِيسِيٌّ One who fasts alone on Thursday. (IAqr, Th.)

خَامِسٌ [Fifth]: for this you also say *خَامٍ*; (ISK, S, K;) whence the phrase, *جَاءَ فَلَانٌ خَامِيًا* [Such a one came fifth], for *خَامِيًا*: (ISK, S:) [fem. with *ة*.] — *خَامِيسَةٌ* and *خَامِيسٌ عَشْرٌ*, the former masc. and the latter fem., meaning *Fifteenth*, are subject to the same rules as *ثَلَاثٌ* and its fem., explained in art. *ثَلَاثٌ*, q. v. — *إِبِلٌ خَامِيسَةٌ* (TA) and *خَوَامِيسٌ* (S, K) *Camels that drink on the fifth day, counting the day of the next preceding drinking as the first*: [see *خَمِيسٌ*:] (TA:) or *that pasture three days, coming to the water on the fourth day [not counting the day of the next preceding watering]*. (S, K.)

جَاؤُوا مَخْمَسًا: see *خَمَاسًا*.

مَخْمَسٌ A thing five-cornered; five-angled; pentagonal. (S.) [See also *مُثَلَّثٌ*.]

مَخْمُوسٌ Five cubits in length; applied to a spear, (S, A, K,) as also *خَمِيسٌ*; (K;) and to a garment, or piece of cloth, (S, A, K,) as also *خَمِيسٌ*, (S, A, Mgh, K,) which occurs in a trad. as meaning a small garment or piece of cloth, (Mgh,) and *خَمَاسِيٌّ* [q. v. *supra*]; (TA;) and in like manner, *بُرْدَةٌ أَخْمَاسِيَّةٌ* [a garment of the hind called *بردة* five cubits long. (ISK, TA.) Hence the saying, *هَما في بُرْدَةٍ أَخْمَاسِيَّةٍ* + *They two have become near together, and in a state of agreement*. (K.) A poet says,

صَبَّرَنِي جُودُ يَدَيْهِ وَمَنْ
أَهْوَاهُ فِي بُرْدَةِ أَخْمَاسِيَّةٍ

i. e., + *The bounty of his hands has made me and the person whom I love to be near together, as though we were in a بردة five cubits long*: (Th, TA:) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Sgh, TA.) You also say, *تَلْتَمِصَانِ فِي بُرْدَةِ أَخْمَاسِيَّةٍ*, a prov., meaning + *Would that we were near together*. (ISK, TA.) [See also *بُرْدَةٌ*.] — Also A rope made of five strands twisted together. (S, A, K.)

خمص

1. *خَمَصَهُ*, (S, A, K,) aor. ٢, (S, Mgh, K) and ٢, (S, K,) inf. n. *خَمِصٌ*, (Mgh,) *He scratched it, namely, the face, with the nails, so as to cause bleeding or not*; syn. *خَدَّشَهُ*: (S, A, K;) only used in relation to the face: (A:) or also used in

relation to the rest of the person: (TA:) and *خَمَصَهُ*, inf. n. *تَخْمِصٌ*, signifies the same: (TA:) [or denotes intensiveness, or muchness, like *خَدَّشَهُ*.] And *خَمِصَتِ الْمَرْأَةُ وَجْهَهَا بِظُفْرِهَا* *The woman wounded the exterior of the scarf-skin of her face with her nail*. (Mgh.) One says also, by way of imprecation, *خَمِصَا* [May thy, or his, or her, face be scratched]; like as one says *جَدَّعَا* and *قَطَّعَا*. (TA.) — *He slapped it*; namely, the face. (A, K.) — *He beat him, or it, (K, TA,) with a staff, or stick*. (TA.) — *He cut off from him a limb, or member*. (K.)

2: see 1.

خَمِصٌ The mark made by scratching with the nails upon the face: (Mgh, TA:) pl. *خَمُوشٌ*. (S, A, Mgh.)

لَا تَفْعَلْ ذَلِكَ أُمُّكَ خَمِيشِي (Lh) *Do not thou that: may thy mother, being bereft of thee by death, scratch her face for thee*. (ISK.) One says also, on the occasion of a thing at which one wonders, *خَمِيشِي عَفْرَى حَلْقِي*. (S and TA in art. *حلق*: see 1 in that art.)

خَمُوشٌ Gnats: (S, A, K:) in the dial. of Hudheyl: (S:) n. un. with *ة*: or it has no n. un.; (TA:) one thereof being called *بَقَّةٌ*. (S.)

خَمَاشَةٌ A wound, (S, A, K,) or mutilation, (S,) for which there is no fine, or mulct, (A,) or for which there is no certain fine, or mulct; (S, K:) or what is below the bloodwit; as the cutting off of an arm or a hand, or of an ear, and the like: (K:) or a wound, or mutilation, of any kind below slaughter and the bloodwit; such as amputation, or a wound; or a blow, or plunder, or a similar injury. (L.) It is related in a trad., that Keys Ibn-'Asim collected his sons at his death, and said, *كَانَ بَيْنِي وَبَيْنَ فَلَانٍ خَمَاشَاتٌ فِي الْجَاهِلِيَّةِ* [There were, between me and such a one, wounds, &c., in the Time of Ignorance]. (L.) And you say, *قَدْ أَخَذْتُ خَمَاشَتِي مِنْ فَلَانٍ* *I have retaliated upon such a one [my wound, &c.]*. (TA.) — *خَمَاشَاتٌ*, also, (S, TA,) or *خَمَاشَاتٌ*, (A, TA,) signifies: *Remains of ذُحُلٍ* [or desire of retaliation, or the like]. (S, A, TA.)

خمص

1. *خَمَصَتِ الْقَدَمُ*, aor. ٢, inf. n. *خَمِصٌ*, *The man's foot rose from the ground, [or was hollow in the middle of the sole,] so that it did not touch it*. (Mgh.) — *خَمِصَ الْبَطْنُ*, (A, K,) aor. ٢; (TK;) and *خَمِصَ*, aor. ٢; and *خَمِصَ*, aor. ٢; (A, K, TK;) inf. n. *خَمِصٌ* [i. e. *خَمِصٌ* or *خَمِصٌ* or probably both] and *خَمُوصٌ* and *مَخْمُوصَةٌ*; (TK;) *The belly was, or became, empty*; (A, K, TK;) i. e., *hungry*: (TK:) [and *lank*: see *خَمِصٌ*.] And *خَمِصَ الشَّيْءُ*, aor. ٢, (Mgh,) inf. n. *خَمِصٌ* (Mgh, TA) and *خَمِصَ* (A, TA) and *مَخْمُوصَةٌ*, (S, A, Mgh, K,) the last an inf. n. like *مَعْتَبَةٌ* and *مَعْتَبَةٌ*, (S,) [but in art. *عتب* in the ب, *مَعْتَبَةٌ* is said to be a subst.,] *The thing was, or became, hungry*. (S, A, Mgh, K.) — *خَمِصَ الْجَوْعُ*, (S, K,) aor. ٢, (TK,) inf. n. *خَمِصٌ* and

مَخِيصَة (S, K) and خَبُوص (TK, [but this last I think doubtful,]) Hunger rendered him lank in the belly. (TK.)

6. تَخَامَصَ عَنْهُ † He shrank, or drem away, from it; (A, K; *) i. e., from anything of which he disliked the nearness. (A.) You say, مَسَّتْهُ يَدِي بِرْدٍ وَفِي بَارِدَةٍ فَتَخَامَصَ مِنْ بَرْدِ يَدِي † [I touched him with my hand, it being cold, and he shrank from the coldness of my hand]. (A, TA.) — تَخَامَصَ لِفُلَانٍ عَنْ حَقِّهِ i. e.,] give thou, to such a one, his right, or due. (A, K; *) — تَخَامَصَ اللَّيْلُ † [The night retreated,] the darkness of the night became thin a little before daybreak. (A, K.)

خَمِصَة A hungering. (S, K.) You say, لَيْسَ لِلْبَيْطَةِ خَيْرٌ مِنْ خَمِصَةٍ تَتَّبَعَهَا † [There is not anything better for repletion of the belly than a hungering which follows it]. (S, A.)

خَمِصَ: see خَمِصَ.

خَمِصَان: see أَخْمِصَ: — and see also خَمِصَ, in two places.

خَمِصَان: see خَمِصَ.

خَمِصَ Empty; applied to the belly: (TA:) hungry. (Msb.) — خَمِصَ الْبَطْنِ (A,) or خَمِصَ الْحَشَا (S, K,) and خَمِصَان (S, A, K,) and خَمِصَان (A, K,) A man empty in the belly, (A,) or lank in the belly; (S, K;) as also خَمِصَ الْبَطْنِ (K* and TA in art. رَهْف:) and slender in make: (TA:) fem. of the first with ة, (S, A, K,) and so of the second, (Yaqkoob, S, A, K,) and so of the third; (TA;) and IAqr mentions خَمِصَى as a fem., occurring prefixed to الْحَشَا in a verse of El-Aṣamm Ed-Dubeyree: (TA:) pl., (S, A, K,) masc., (A, K,) خَمِصَان; (S, A, K;) and fem., [i. e., of خَمِصَة,] خَمِصَانُ: (A, K;) † خَمِصَان has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure فَعْلَانُ, of which the fem. is فَعْلَى. (TA.) خَمِصَان [also] signifies Hungry, in a pl. sense, (K,) and lank in the bellies: (TA:) † خَمِصَان also signifies the same as خَمِصَ; and [its pl.] مَخَامِصُ, lank in the bellies [whence it appears that خَمِصَان, sing. of خَمِصَان, is also syn. with خَمِصَان]. (TA.) You say also, هُوَ خَمِصَ الْبَطْنِ meaning † He is one who abstains from [devouring] the possessions of men. (A.) And خَمِصَانُ الْبَطْنِ مِنَ الْأَمْوَالِ خَفَافٌ (A, TA,) meaning † Persons who abstain from [devouring] the possessions of men, whose backs are light with respect to [the] burden [of their blood]. (TA, from a trad.) — أَمَّا زَمَنُ خَمِصَ A time of hunger. (A, TA.)

كَمِصَة A [garment of the kind called] كَمِصَة, black, square, and having عَلَيَان [i. e. two ornamental or coloured or figured borders]: (S, A, Mgh, K;) or a black كَمِصَة, having a border such

as is above described (مُعَلَّم) at each end, and which is of خَزَر, [q. v.], or of wool: (Msb:) if not bordered, it is not so called: (S, Msb:) or, accord. to Aq, a مَلَاة of wool, or of خَزَر, bordered (مُعَلَّم); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Aḥmad Ibn-Fāris says that it is the black كَمِصَة: and he says that it may be thus called because a man wraps himself with it, so that it is against his أَخْمِصَ, meaning by this his waist: (Har p. 21:) pl. خَمَائِصُ: or خَمَائِصُ are garments of خَزَر, thick, black, and red, and having thick أَعْلَام [or borders such as above described]; worn by people of old. (TA.) El-Aṣṣhū says,

إِذَا جَرَدَتْ يَوْمًا حَبِصَتْ خَمِصَةٌ
عَلَيْهَا وَجَرِيَالُ التَّضْيِيرِ الدَّلَامِصَا

[When she is stripped of her clothing, any day, thou wouldst think there was upon her a khamessah, and the glistening redness of gold]: Aq says, he likens her [long and spreading] hair to a خَمِصَة, which is black. (S.) [See also خَمِصَ, voce خَمِصَ, near the end of the paragraph.]

خَمِصَ: see خَمِصَ.

أَخْمِصَ الْقَدَمِ A man whose foot rises from the ground, [or is hollow in the middle of the sole,] so that it does not touch it: fem. خَمِصَة: and pl. خَمِصَان: (Msb:) and خَمِصَان signifies having the middle of the sole of the foot moderately rising from the ground; which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IAqr when he was asked by Th respecting 'Alee's saying of Moḥammad, [cited, but not explained, in the K,] كَانَ خَمِصَانُ الْأَخْمِصِينَ or, accord. to Az, خَمِصَانُ signifies having the part [of the sole] of the foot which does not cleave to the ground in treading very much retiring from the ground. (TA.) — الْأَخْمِصُ [when without the article ال also written without tenween accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies The part [of the sole] of the human foot which does not cleave to the ground in treading; (Az, TA;) the part of the sole of the human foot which is hollow, so that it does not touch the ground; (S, K; *) the part of the bottom of the human foot which is thin, and retires from the ground; or, as some explain it, [meaning the same,] the خَصْرُ of the human foot: (TA:) pl. أَخْمِصُ. (Msb.) — See also خَمِصَ. — Also The waist of a man. (Har p. 21.)

خَمِصَ: see خَمِصَ.

خَمِصَ

خَمِصَ The [kind of tree called] أَرَاك: (Bḍ in xxxiv. 15:) or a species of the أَرَاك, having a fruit which is eaten: (Lth, S;) or the fruit of the أَرَاك: (IB, K;) or any trees having no thorns: (IDrd, Bḍ, K;) or trees having thorns; cited

from Fr; and by Z, in the Ksh, on the authority of A'Obeyd: (TA:) or certain trees like the بَدْر, (K, TA,) the fruit of which is like the mulberry: (TA:) or certain deadly trees: (K:) or deadly poison: (TA:) or any plant that has acquired a taste of bitterness, (Zj, Bḍ, K,) so that it cannot be eaten: (Zj, TA:) or scanty fruit of any trees: (AHn, K;) or the fruit of what is called نَسْوَةُ الضَّبُع: (K;) or a certain fruit called نَسْوَةُ الضَّبُع, having the form of the poppy, friable, and of no use: (IAqr:) or it signifies, in the Kur xxxiv. 15, fruit that is disagreeable in taste, and choking: (Bḍ:) or, [as an epithet,] bitter, and disagreeable in taste, and choking: (Jel:) or bitter; applied to anything: or acid. (K.) In the Kur, ubi suprā, some read, أَكَلْتُ أَكُلَ: (S, IB, Jel:) this is the right reading accord. to him who makes خَمِصَ to mean the fruit of the أَرَاك, the right reading of أَكَلْتُ is with tenween, and خَمِصَ is a substitute for that word. (IB.) [The pl. is خَمَائِصُ: see an ex. voce خَل.]

خَمِصَ

1. خَمِصَ, (Lth, S, K,) aor. ٤, inf. n. خَمِصَ (Lth, IDrd, K) and خَمِصَ (Lth, K) and خَمِصَان (Az, K,) said of a hyena, (K,) &c., (TA,) He limped, or had a slight lameness, (IDrd, S,) in his gait, or manner of going; (S;) he went as though he had a lameness. (K, TA.)

خَمِصَ A wolf: (S, K;) pl. أَخْمَاعُ. (TA.) — And hence, (TA,) † A thief. (S, K.)

خَمِصَ A limping, or slight lameness; (IDrd, S;) a manner of going as though with a lameness; a subst. from the above-mentioned verb. (K.) You say, بِهِ خَمِصَ [He has a limping, &c.]. (S.)

خَمِصَ, applied to a woman, Vitious, or immoral; an adulteress, or a fornicatress; as also خَمِصَ. (Ibn-'Abbād, K.)

خَمِصَ [Limping, or having a slight lameness:] going as though having a lameness. (TA.) — And hence, (TA,) خَمِصَة A hyena, or a female hyena: (S, K;) pl. خَمَائِصُ. (K.)

خَمِصَ: see خَمِصَ.

خَمِصَ

1. خَمِصَ, aor. ٤, inf. n. خَمِصَ, It (a place of alighting or abode, Msb, TA, and a tattooing, TA) was, or became, effaced, or obliterated; (Msb, TA;) and imperceptible, or unapparent. (TA.) — And hence, (Msb,) said of a man, aor. and inf. n. as above, He was, or became, obscure, unnoted, reputable, or of no reputation: (S, Msb:) [and] said of a man's reputation, (ذِكْرُهُ, JK, K, and صَوْنُهُ, K,) aor. as above, (JK,) and so the inf. n., (JK, K,) it was, or became, obscure. (JK, K.) Some mention also خَمِصَ,

inf. n. **خَمَالَة**; and this inf. n. occurs in a description of the Prophet; but it is only for the purpose of assimilation to its contr. **نَبَاهَة**. (TA.) — [It is app. also said of speech, meaning *It was, or became, low, soft, or gentle*: see **خَامِلٌ**.] — **خَمِلَ** *He* (a man, and a beast, K, a horse, a sheep or goat, and a camel, TA) *had, or was affected with, the malady termed خَمَال*. (K.)

4. **اِخْمَلَ** *He* (a man, S, or God, K) *rendered a person obscure, unnoted, reputeless, or of no reputation*; (S, K,*) *contr. of نَبَهَ*. (TA.) — *He made a [garment such as is termed] قَطِيفَة*, and the like, *to have what is termed خَمَل* [i. e. a nap, or pile, or villous substance on its surface]. (K.)

8. **اِخْتَمَلَ** *He* *pastured, or depastured, خَمَائِل*, (K,) i. e. meadows [i. e., pl. of **خَمِيلَة**]. (TA.)

خَمَل [The nap, or pile, or villous substance on the surface, of cloth; i. q. **هَذَب**; (S, Mgh;) or the **هَذَب** of the [hind of garment called] **قَطِيفَة** [q. v.] and the like, (K, TA,) of woven cloths whereof portions [of the substance] are redundant; (TA;) or [rather] *what resembles هَذَب on the surface of a كَسَاء [or the like]*; (Mgh;) the **خَمَل** of a [carpet such as is called] **طَنْفَسَة** [or **طَنْفَسَة** &c.] and of a garment; as also **خَمِيلَة**, of which the pl. [or rather coll. gen. n.] is **خَمَائِل**. (JK.) — Also *A طَنْفَسَة [itself]*: (S, K;) or so **خَمِيلَة**; and **خَمَل** signifies as first explained above, and also *a قَطِيفَة [itself]*: (Mgh;) or **خَمِيلَة** has this last meaning; as also **خَمَلَة** and **خَمِلَة**; (K, TA; [in the CK, **الخَمِيلَة**, **والخَمَلَة** is erroneously put for **الخَمِيلَة** and **الخَمَلَة**];) or signifies *a قَطِيفَة having خَمَل [or nap]*: (TA;) and its pl. [or coll. gen. n.] is as above. (Mgh, TA.) — And *The feathers, or plumage, of the ostrich*; (JK, T, M, K;) as also **خَمَالَة** and **خَمِيلَة**; (T, M, K;) of which last the pl. [or coll. gen. n.] is as above. (TA.)

خَمَلَة: see the next preceding paragraph. — Also, and **خَمَلَة**, *A garment (Lth, K) of wool, (Lth,) having خَمَل [or nap], such as the كَسَاء and the like*: (Lth, K;) or *an عَبَاء of the fabric of Kataránu, white, and with short خَمَل [or nap]*. (Az, TA.)

خَمَلَة: see **خَمَل**: and **خَمَلَة**. — Also *A man's secret, which he conceals*: and his *secret disposition of the mind*. (K.) One says, **إِسْأَلْ عَنْ خَمَلَاتِهِ** [in the CK **خَمَلَاتِهِ**] *Ask thou concerning his secrets, and his bad, evil, or foul, qualities, dispositions, habits, practices, or actions*. (K, TA.) And **هُوَ لَثِيمُ الْخَمَلَةِ** [*He is base, ignoble, or mean, in respect of the secret disposition of the mind*], and **كَرِيمُهَا** [*generous in respect thereof*]: (Fr, K;) or it is applied peculiarly to baseness, ignobleness, or meanness: (AZ, K;) **حَسَنَ الْخَمَلَةِ** has not been heard. (AZ.)

خَمَالٌ *Lameness*: or, accord. to A'Obeyd, *a limping, or slight lameness, in the legs of camels,*

which is cured by cutting the reiu: (S;) or a malady in the joints of a man, (K,) resembling lameness, (TA,) and in the legs of a beast, (K,) a horse, a sheep or goat, and a camel, (TA,) occasioning a limping, or slight lameness: (K;) or a malady that affects the horse, (T, TA,) or the camel, (JK,) in consequence of which he will not move until he has a vein cut; otherwise he dies: (JK, T, TA;) and also a malady that affects a leg of the sheep or goat, and then shifts to the other legs, going the round of them. (T, TA.)

خَمِيلَة pl. [or rather coll. gen. n.] of **خَمِيلَة** in three senses explained above: see **خَمَل**. — Also *garments having خَمَل [or nap]*. (K.) — *A black garment. (JK.)* — *Dense clouds. (IDrd, K, TA.)* — *Soft food; (K, TA;) meaning such as is termed ثَرِيد*: mentioned by ISd. (TA.) — See also **مَخْمُولٌ**.

خَمَالَة: see **خَمَل**.

خَمِيلَة: see **خَمَل**, in four places. — Also *A dense collection of trees; (JK, S;) so says Abou-Sá'id: (S;) or numerous tangled, or luxuriant, or dense, trees, (K, TA,) among which one sees not a thing when it falls in the midst thereof: (TA;) and a place abounding in trees, wherever it be, (K,) or, accord. to Az, only in plain, level, or soft, ground: (TA;) and a low, or depressed, tract of ground, (K, TA,) or of sand, (M, TA,) or an intervening tract between low, or depressed, and hard, ground, (T, TA,) or an intervening tract amid sands, in low, or depressed, and hard, ground, (JK,) and producing good herbage or plants: (JK, T, K, TA;) or plain, or soft, land, producing herbage or plants, which are likened to the خَمَل [or nap] of the قَطِيفَة: or a place where water remains and stagnates, and which produces trees; but only in plain, level, or soft, ground: (TA;) or a meadow (رَوْضَة) in which are trees; that in which are no trees being termed جَلْحَة: (Har p. 118;) or a tract of sand producing trees: (As, S, K;) or a place where a tract of sand becomes thin, or shallow; where the main portion of it passes away, and somewhat of the soft part of it remains: pl. **خَمَائِل**: which is also explained as signifying meadows (رِيَاض). (TA.)*

خَامِلٌ *A man obscure, unnoted, reputeless, or of no reputation; (S, Mgh, K;) unknown, (JK, T,) and unmentioned; (T;) destitute of good fortune: (Mgh;) and one says also خَامِنٌ, by substitution [of ن for ل]: (TA;) pl. **خَمَلٌ** (K) and **خَمَلَة**, explained as signifying the lower or lowest, or meaner or meanest, sort of mankind. (TA.) You say also **قَوْلٌ خَامِلٌ** *A low, soft, or gentle, saying or speech. (Az, TA.)* And it is said in a trad., **أَذْكُرُوا اللَّهَ ذِكْرًا خَامِلًا**, *Celebrate ye God with a low, soft, or gentle, voice, in reverence of his greatness, or majesty. (TA.)**

مَخْمَلٌ *A garment, (JK, TA,) or a كَسَاء, (Mgh, Mgh,) having خَمَل [or nap], (JK, Mgh, Mgh, TA,) i. e. what resembles هَذَب on its surface. (Mgh.)*

مَخْمُولٌ (JK, TA) and **مَخْمُولَة**, (JK,) applied to a young camel, (JK,) or to a camel, and a horse, (TA,) and a sheep or goat, (شاة, JK, TA,) *Having, or affected with, the disease termed خَمَال*: (JK, TA;) and so **خَمِيلٌ**, applied to a young camel; pl. **خَمَائِل**. (JK.)

خمن

1. **خَمِنَ**, [aor. **خَمِنَ**,] inf. n. **خُمُونٌ**, said of [a man's] reputation (الذِّكْر), *It was, or became, obscure; i. q. خَمِلَ, inf. n. **خُمُولٌ**: and, said of a thing, *it was, or became, obscure, unapparent, hidden, or concealed*: whence **خَمَنَة** as syn. with **خَمَنَة**, q. v. (Mgh.)*

2. **خَمِنَة**, (Mgh, K,) inf. n. **تَخْمِينٌ**; (S, Mgh;) and **خَمَنَة**, (Mgh, K,) aor. **خَمِنَ**, inf. n. **خَمِنَ**; (Mgh;) *He spoke of it conjecturally, (S, Mgh, K,) and opining; (TA;) or surmising: (K;) or he formed a surmise respecting it; or an opinion. (Mgh.)* IDrd says, I think it to be post-classical: (TA;) AHát says that it is of Persian origin, (Mgh, TA,) arabicized, (TA,) from **خمانا**, [app. a mistranscription for **كمانا**, or **كمانَة**, or **كمان**], applied to “an opinion,” and “a conjecture,” or “conjectural saying.” (Mgh, TA.) — **تَخْمِينٌ** is also syn. with **تَحْوِيلٌ**. (So in the TA. [But this, I doubt not, is a mistranscription for **تَحْوِيلٌ**, which, though perhaps post-classical, signifies The act of conjecturing.]

خَمِنَ Stink. (K.)

خَمَانٌ The elder-tree: and **خَمَانٌ صَغِيرٌ** Dwarf elder-tree: so in the present day.]

خَمَانٌ A weak spear: and **قَنَاةٌ خَمَانَة** [a weak spear or spear-shaft]. (A'Obeyd, S, K.) — **خَمَانٌ** *What is bad of household-goods, or furniture, or utensils: (TA;) and The refuse, or lowest or basest or meanest sort, of mankind; (S, K;) the bad thereof. (K.)* [Mentioned also in art. **خمر**.]

خَامِنُ الذِّكْرِ A man (TA) *obscure, unnoted, reputeless, of no reputation; i. q. خَامِلُ الذِّكْرِ*. (K, TA.)

Quasi خمي

خَامِرٌ (accus. **خَامِيًا**) for **خَامِسٌ**: see the latter word.

عن

1. **عَنَ**, (Sh, S, K,) aor. **يَعْنِي**, (S, K,) inf. n. **عَيْنٌ**, (Sh, S, K, TA,) *He made a sound from the nose, like عَيْنٌ from the mouth: (TA;) he made a sound like weeping, (S, K, TA,) and (so in the S, but in the K “or”) like laughing, in the nose: (S, K, TA;) he reiterated a sound of weeping in the air-passages of the nose; and sometimes عَيْنٌ is [the reiterating a sound in the nose] from faint laughing: (Sh, TA;) or he laughed faintly. (JK.)* [See also **عَيْنٌ** below.] — **عَنَ** *He* (a camel) *was affected with the disease termed عُنَان*: (JK, TA;) [and in like manner, a bird: see **مَخْمُونٌ**.]

4. *أَجَنَّهُ* i. q. *أَجَنَّهُ* [God caused him to be bereft of reason; or mad, insane, &c.]. (Lh, K.)

R. Q. 1. *خَنَنَ*, (TA,) inf. n. *خَنْنَةً*, (JK, S, K, TA,) [like *خَمَخَمَ*,] *He snuffled; i. e., spoke through his nose: (TA:) he spoke indistinctly, making a sort of twang (يَخْنَنُ) in his خَيَاشِيرُ* [or air-passages of the nose]. (JK, S, K.) A poet says,

* *خَنَنَ لِي فِي قَوْلِهِ سَاعَةً*
 * *فَقَالَ لِي شَيْئًا وَلَمْ أَسْمَعْ*
 [He snuffled to me in his speech awhile, and said to me something, but I heard not]. (TA.) — *خَنْنَةً* also signifies The crying of the ape. (IAth, TA.)

خَنَّة i. q. *غَنَّة* [i. e. A nasal sound or twang; or a snuffing sound]; (JK, K;) the latter word explained by Mbr as meaning a mixture of the sound of the *خَيَاشِيرُ* [or air-passage of the nose] in the pronunciation of a letter or word; (TA;) as also *مَخَنَّة*: (K;) or the first is like *غَنَّة*; (S, K;) as also *خَنَن*: (ISd, TA:) or, (Mbr, K,) as also *مَخَنَّة*, (TA,) louder than *غَنَّة*: (Mbr, K, TA:) or more open than *غَنَّة*: (K, TA.) [In the CK, أَقْبَحُ is put in the place of أَفْخَحُ.]

خَنَن: see what next precedes.

خَنَانٌ A certain disease that attacks in the nose: (S, TA:) a disease that attacks camels in their nostrils, and from which they die; (Aq, TA;) a rheum that affects camels; (K;) in camels, like the *زُكَامُ* in human beings. (JK.) *زَمَنُ الْخَنَانِ* [The time of the *خَنَانِ*] was in the age of El-Mundhir Ibn-Mâ-es-Semâ; in consequence thereof the camels died: (K;) it is well known with the Arabs, is mentioned in their verses, (TA,) and became an era to them. (Aq, TA.) — Also A certain disease that attacks birds in their throats. (S, M, K.) — And A certain disease in the eye. (M, K.)

خَنِينٌ The issuing of a sound from the nose, like *خَنِينٌ* from the mouth: [see *خَنِينٌ*, in two places:] this is the primary signification: (TA:) and it is [the making a sound] like weeping, and (so in the S, but in the K “or”) like laughing, in the nose: (S, K:) IB says that there is a kind of *خَنِينٌ* like weeping in the nose: (TA:) or a weeping of women, (JK,) or a kind of weeping, (IAth, TA,) less than what is termed *اِنْخَبَابٌ*: (JK, IAth, TA:) and a faint laughing. (JK.) [See also 1.] — And Stoppages in the *خَيَاشِيرُ* [or air-passages of the nose]. (TA.)

أَخْنُ i. q. *أَخْنُ* [as meaning Having a nasal twang]; (S, K, TA;) who snuffles; i. e., speaks from [i. e. through] his nose: (TA voce *أَذْغَمَ*;) [or] as meaning having the *خَيَاشِيرُ* [or air-passages of the nose] stopped up: or, as some say, having the *خَيَاشِيرُ* [here app. meaning certain cartilages in the upper, or inmost, part of the nose] delapsid: [see 1 in art. *خَشَرٌ*.] fem. *خَنَاءٌ*: (TA:) and pl. *خُنٌ*. (S, K.)

مَخَنَّة: see *خَنَّة*, in two places. — Also The

noss: (S, K:) written by J [accord. to some of the copies of the S, but not accord. to all,] with *kesr* to the *ر*: (TA:) or the extremity thereof. (K.) — And i. q. *مَأْكَلَةٌ*: so in the phrase, *فَلَانٌ مَخَنَةٌ لِفُلَانٍ* [Such a one is to such a one a person from whom to obtain what to eat]. (S, K.) — You say also, *مَخَنَةٌ لِي الْبَطِيخُ* i. e. [The melon, or water-melon, is to me] a usual food. (JM.)

مَخْنُونٌ A camel, and a bird, affected with the disease termed *خُنَانٌ*. (TA.) — And i. q. *مَجْنُونٌ* [Bereft of reason; or mad, insane, &c.]. (Lh, K.) [See R. Q. 1 in art. *مَجْرَمٌ*.]

خَنَث

1. *خَنَثَ*, (Lth, L,) aor. *خَنَثَ*, inf. n. *خَنْثٌ*, (L,) *He folded, or doubled, a skin for water or milk, and a sack. (Lth, L.) And خَنَثَ السَّقَاءَ*, (S, A, Mgh, K, TA,) and *فَمَرَّ السَّقَاءَ*, (A, TA,) and *اِخْتَنَثَ السَّقَاءَ*, (S, A, Mgh, K,) *He doubled the skin, (S, K,) or the mouth of the skin, (A, Mgh, TA,) outwards, (S, A, Mgh, K,) or inside-out, (TA,) and drank from it; (S, Mgh, K;) the doing of which is forbidden (Mgh, TA) by Mohammad: (TA:) when you double it inwards, you say, خَنَثَ فَمَرَّ السَّقَاءَ or قَبَعْتَهُ: (S, A, Mgh:) signifies he turned the mouth of the skin outside-in or inside-out: and خَنْثٌ signifies any kind of inverting, or turning upside-down or inside-out or the like. (TA.) — [Hence, app.,] *خَنَثَ لَهُ بِأَنْفِهِ* [He contracted his nose at him]; as though he mocked at, scoffed at, derided, or ridiculed, him: so in the A: but in the K, *خَنَثَهُ*, aor. *خَنَثَ*, he mocked at, scoffed at, derided, or ridiculed, him. (TA.) — *خَنَثَ*, aor. *خَنَثَ*, (L, Mgh, K,) inf. n. *خَنْثٌ*; (A, Mgh, TA;) and *اِنْخَنَثَ*, (S, A, L, Mgh, K,) and *تَخَنَّثَ*; (A, L, K;) *He (a man, L) affected a bending, or an inclining of his body, from side to side, and languor, or languidness; or he became bent and languid; syn. تَشَنَّى وَتَكَسَّرَ: (S, A, L, K:) [or he was, or became, flaccid, or flabby, and affected a bending, or an inclining of his body, from side to side: (see خَنْثٌ:) or he was, or became, effeminate: (see خَنْثٌ:) or he was, or became, soft, delicate, tender, flabby, lax, or limber, and affected languor, or languidness; expl. by تَشَنَّى وَتَكَسَّرَ. (Mgh.) 'A'ishah, describing the death of Mohammad, says, اِنْخَنَثَ فِي حَجْرِي*, meaning *He became bent and languid by reason of the flaccidness of his limbs, in my bosom. (TA.)**

2. *خَنَثَ*, (S, K,) inf. n. *تَخَنَّثَ*, (K,) *He bent it; (S, K;) namely, a thing. (S.) Hence the epithet مَخَنَّثٌ. (S, K.) — He made him to be, or become, such as is termed خَنْثٌ. (Mgh.) — He made his speech like that of women, in softness and gentleness: so some say. (Mgh.) — *تَخَنَّثَ* also signifies The doing what is excessively foul, or obscene; [i. e. the acting the part of a catamite,] but this meaning was unknown to the Arabs [of the classical ages]. (MF.)*

5. *تَخَنَّثَ* It (a thing, S) bent, or became bent.

(S, K.) — Also i. q. *خَنِثٌ*, q. v. (A, L, K.) And *He (a man) acted in the manner of the مَخَنَّثُ [or effeminate, &c.]. (TA.) [He became a مَخَنَّثٌ: used in this sense in the S and K in art. طَوْس.] And تَخَنَّثَ فِي كَلَامِهِ [He was soft, or effeminate, in his speech]. (S, Mgh.) — *He (a man &c.) fell down by reason of weakness. (TA.)**

7. *اِنْخَنَثَتِ الْقِرْبَةُ* The water-skin became folded, or doubled. (L.) — *اِنْخَنَثَتْ عُنُقُهُ* His neck inclined, or bent. (TA.) — See also 1, in two places.

8: see 1, second sentence.

اِنْخَنَثَ a subst. from *اِنْخَنَثَ* [An affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or a bending and languidness: or flaccidity or flabbiness, and an affectation of a bending, or of an inclining of the body, from side to side: or effeminacy: or softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness]: (S, L:) as also *خِنَاءَةٌ*. (Msb.) Jerceer says,

* *أَتُوْعِدُنِي وَأَنْتَ مُجَاشِيْعٌ*
 * *أَرَى فِي خَنْثٍ لِحَيْتِكَ أَضْطِرَابًا*

[Dost thou threaten me, thou being a *Mujashi'ec*? I see, in the softness and weakness of thy beard, or in the bending and languidness, or the effeminacy, of thy person, (for the beard is sometimes, by a synecdoche, put for the whole person,) an evidence of unsoundness, uncompactness, or weakness]. (S.)

خَنَثٌ and *اِنْخَنَثٌ* with *kesr*, sing. of *اِنْخَنَثَاتٌ* and *خَنَثَاتٌ*, (TA,) which signify The creases, or places of folding, of a garment, or piece of cloth. (K, TA.) You say, *خَنَثَهُ وَطَوَى الثَّوْبَ عَلَى اِنْخَنَاثِهِ* *He folded the garment, or piece of cloth, at its creases. (TA.)* And [hence,] *اَنْقَى اللَّيْلُ اِنْخَنَاثَهُ* + *The night cast the folds of its darkness upon the earth. (TA.)* — Also the former pl., (TA,) and the latter also, (K,) The parts of the *دَلْوٌ* [or bucket] whence the water pours forth, between the *عَوَاقِي*. (K, TA.) — The sing. also signifies The interior of the part of the cheek by the side of the mouth, next the molar teeth, (K, TA,) above and below. (TA.) — And A company in a state of dispersion. (K.)

خَنْثٌ One in whom is an affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or in whom is a bending and languidness; expl. by *مَنْ فِيهِ تَشَنَّى وَتَكَسَّرَ*: (A, L, K:) or flaccid, or flabby, and affecting a bending, or an inclining of the body, from side to side: (S:) [or effeminate; like *مَخَنَّثٌ*]: or one in whom is softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness: (Msb:) fem. with *ة*. (TA.) And *خَنْثٌ* (TA) and *مَخَنَّثٌ*, (K,) applied to a woman, (K, TA,) Soft, delicate, tender, flabby, lax, or limber, (TA,) and affecting languor, or languid-

ness: (K, TA:) pl. of the latter مَخَانِثُ (TA.) One says to such a woman, يَا خَنَاتُ (K,) [indecl.,] like قَطَامُ; (TA:) and to a man [of the same description], يَا خَنْثُ (K.)

يَا خَنْثُ } see the next preceding paragraph.
خَنْثُ:

خَنْثِي [A hermaphrodite;] one who has what is proper to the male and what is proper to the female: Kr makes it an epithet, and says رَجُلٌ خَنْثِي; (TA:) one who has what is proper to men and what is proper to women, (S, Mgh, K,) together; (S, K;) one who has, by creation, the anterior pudendum of a man and that of a woman: (Mgh:) in the language of the lawyers, one who has what are proper to both sexes; or who has neither that of a man nor that of a woman: but some of them say that the former meaning is the proper one; and that he who has no external organ of generation is adjoined to the class of the خَنْثِي as being subject to the same special laws: (MF, TA:) the pl. is خَنَاتِي (S, Mgh, Mgh, K) and خَنَاتُ (Mgh, K.) = Also The plant called بَرَوَاتُ [i. e. the asphodel]. (K in art. بَرَق.)

يَا خَنَاتُ: see خَنْثُ.

خَنْثِي A skin of the kind called قَرْبَةُ folded, or doubled. (L.)

مَخْنَثُ: see خَنَاتَةُ.

خَنَاتَةُ: see خَنْثُ.

مَخْنَثُ: see خَنْثُ.

أَخْنَثُ مِنْ دَلَالٍ [More effeminate, or more incapable of venery, than Delāl]: a prov. (S, TA.) Delāl was a certain man of El-Medeeneh, (TA,) who was made a eunuch, together with several other مَخْنَثُونَ. (TA in art. دَل.) [See Freytag's Arab. Prov. i. 451; where the name is erroneously written دَلَال.]

مُخْنَثُ, from خَنْثُ "he bent," (S, K,) because of his softness, delicacy, tenderness, flabbiness, laxness, or limberness, and affectation of languor, or languidness; (TA;) or from خَنْثِي (Kh, JK, MS;) An effeminate man; (T in art. انث, and TA;) one who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA voce مؤنث, q. v.: [see also خَنْثُ:]) it is written thus and مُخْنَثُ: (TA:) this latter is explained by some as meaning one who makes his speech like that of women, in softness and gentleness: (Mgh, TA:) it is also said that both these epithets are used to signify one who affects languor, or languidness, of the limbs; one who makes himself like women in the bending of himself, and in affecting languor, or languidness, and in speech: but that one uses the latter epithet only when he means one who does what is excessively foul, or obscene; [i. e. a catamite; though this is a meaning often borne by the former also;] notwithstanding that تَخْنِثُ, as signifying the "committing such an action," was unknown to the Arabs [of the classical ages], and is not found in their lan-

guage: (MF, TA:) [often, also,] the former epithet signifies a man incapable of venery: (MA:) it is said in a trad. that they used to reckon the مَخْنَثُ as one of those having no need of نِكَاح. (TA in art. ارب.) The مَخْنَثُ is also called خَنَاتَةُ and خَنْثِيَة [each imperfectly decl.]. (K, TA.)

مُخْنَثُ: see what next precedes.

مِخْنَاثُ: see خَنْثُ.

خنجر

خَنْجَرٌ (S, Mgh, Mgh, K) and خَنْجَرٌ (Mgh) and خَنْجَرٌ (K,) the last of a rare form, like دَرْهَمٌ, (TA.) A knife: or a great knife: (K:) or a kind of large huife [or dagger, generally curved, and double-edged], (S, Mgh, Mgh,) called in Persian دَشْتَه: (Mgh:) pl. خَنَاجِرُ. (Mgh.) Some say, [as, for instance, the author of the Mgh,] that the ن is augmentative, the measure being فَعْلَل. (TA.) = Also the first, (K,) and خَنْجُورٌ, (Agh, S, TA,) or خَنْجُورَةٌ, and خَنْجَرَةٌ, (K,) A she-camel abounding with milk: (Agh, S, K:) pl. خَنَاجِرُ. (S.) And خَنْجُورَةٌ A bulky she-camel. (K.)

خَنْجَرَةٌ: see above.

خَنْجُورٌ and خَنْجُورَةٌ: see خَنْجَرٌ, in three places.

خندرس

خَنْدَرِيسُ Wine; (S, K;) so called because of its oldness: (S:) or old wine: (TA:) [accord. to some,] derived from خَنْدَرِيَّة, a word not explained: (K:) by some said to be of the measure فَعْلَلِيسُ, so that its radical letters are خدر; because wine is مُخَدِّرٌ [i. e. a cause of torpor or languor]: by some said to be from خَرَسٌ; but to this it is objected that د is not augmentative: the truth is, that it is of the measure فَعْلَلِيلُ, as Sb says: (MF:) by the author of the L and others, it is mentioned after art. خنس: (TA:) or it is a Greek word, arabicized: (K:) [but I know not how this is, unless, as an epithet applied to wheat, (see what follows,) it be supposed to be from χόνδρος:] IDrd thought it to be an arabicized word: it may be an arabicized word from the Persian خَنْدَه رِيش, meaning "having a laughing beard," [or rather "one whose beard is laughed at," i. e., "a laughing-stock,"] because he who makes use of it [namely of wine] has his beard laughed at. (TA.) — You also say, خَنْطَةُ خَنْدَرِيسُ Old wheat: (IDrd, S, K:) and تَمَرٌ خَنْدَرِيسُ old dates. (TA.)

خندق

Q. 1. خَنْدَقَ حَوْلَهُ (K) and خَنْدَقَ حَوْلَهُ (TA) He dug a خَنْدَق, i. e. fosse, or moat, around it. (K, TA.) [In the CK the words of this art. are with د in the place of ذ.]

خَنْدَقٌ A fosse, or moat, [such as is] dug around the walls of cities: arabicized, from كَنْدَه, (IDrd,

K,) which is Persian: (IDrd:) pl. خَنْدَقُ. (TA.) — And A valley. (TA.)

مُخَنْدَقٌ One who makes a خَنْدَق [i. e. fosse, or moat]. (JK.)

خَنْدَقُ Tall. (TA. [But perhaps this is a mistranscription for خَنْدَقُ, q. v.])

خنز

خَنَزَرٌ: and خَنْزُورٌ: and خَنْزُورٌ: see what follows, in four places.

خَنْزُورٌ and خَنْزُورٌ Any soft and weak tree: (K:) or such is called خَنْزُورَةٌ [i. e. خَنْزُورَةٌ or خَنْزُورَةٌ: each, without ة, being app. a coll. gen. n.; and with ة, a n. un.]. (TA.) — And hence, accord. to AHn, (TA,) The recds of [which are made] arrows. (K.) = أَمْرٌ خَنْزُورٌ (S, K) and أَمْرٌ خَنْزُورٌ (K) The female hyena: (S, K:) or she is called by the latter appellation, accord. to Abou-Riyāsh: or, as some say, these are surnames of the hyena. (TA.) And The cow [probably the wild cow]. (Abou-Riyāsh, K.) — Also Calamity, or misfortune. (S, K.) You say, وَقَعَ الْقَوْمُ فِي أَمْرٍ خَنْزُورٍ The people, or party, fell into calamity, or misfortune. (L, TA. But see two other explanations in what follows.) — And Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; or a life of softness or delicacy, and ease, comfort, or affluence; syn. النَّعْمَةُ: [in the CK النَّعْمَةُ; which is in many instances in the CK, as I hold it to be in the present instance, erroneously substituted for النَّعْمَةُ:] thus bearing two contrary significations: and الخَنْزُورُ and الخَنْزُورُ signify the same, such as is apparent; (K;) or, as some say, abundant. (TA.) Some explain the saying above-mentioned as meaning The people, or party, fell into a state of plenty, or abundance, and softness or delicacy or easiness of life. (TA.) — And The present world; or the present life, or state of existence; as also أَمْرٌ خَنْزُورٌ: (L:) or so الخَنْزُورُ and الخَنْزُورُ. (K.) — And The deserts; syn. الصَّحَارَى: and so accord. to some in the saying mentioned above. (TA.) — And The podex, or the anus; syn. الْإِسْتُ: (K:) but AHāt doubts respecting the teshdeed of the ن; [app. whether this letter be doubled, or the و;] Abou-Sahl says that it is أَمْرٌ خَنْزُورٌ [only]: and IKh says that it means the إِبْتِ of the bitch. (TA.)

خنز

1. خَنْزَرٌ, aor. ٢; (S, A, * Mgh, K;) and خَنْزَرٌ, aor. ٢; (Mgh;) inf. n. of the former, خَنْزَرٌ, (S, Mgh, K,) and of the former also, (K,) or of the latter, (Mgh,) خَنْزُورٌ; (Mgh, K;) It (flesh-meat, S, A, Mgh, K, and a date, and a walnut, TA) became stinking: (S, A, K:) or altered [in odour]: (Mgh:) or maggotty and stinking: (TA:) like خَنْزَرٍ. (S.)

خَنْزَرٌ: see what next follows.

خنز, applied to flesh-meat, (Msb, K,) and to a date, and a walnut, (TA,) *Stinking*: (K:) or altered [in odour]: (Msb:) or maggoty and stinking: (TA:) as also خنز. (Yaqkoob, K.)

خنزوة: } see what next follows.
خنزوان:

خنزوانة *Pride; self-magnification*: (S, A, K;) as also خنزوان, and خنزوانية, and خنزوة: (K:) so called because it changes one from the right state: (TA:) pl. of the first, خنزوانات. (S.) You say, هُوَ ذُو خنزوانات [He possesses proud feelings]. (S.) And فيه خنزوانة [In him is pride]. (A.) And لا نزعن خنزوانتك [I will assuredly pluck out thy pride]. (TA.)

خنزوانية: see the next preceding paragraph.

خنز *Stinking*: (K:) used as a proper name, (TA,) applied to a woman: (K, TA:) from خنز said of flesh-meat. (TA.)

خنز

خنز: and خنزير: see art. خنزير.

خنس

1. خنس, (S, A, Mgh, Msb, K,) aor. ٤, (S,) or ٤, (Mgh, Msb,) or both, (K,) inf. n. خنوس, (A,) or خنس, (Msb,) or both, (K, TA,) and خناس, (TA,) *He went, or drew, back or backwards; receded; retreated; retired; or retrograded: or he remained behind; held back; hung back; or lagged behind*: syn. تآخّر. (S, A, Mgh, Msb, K:) عَنهُ from him or it: (S, K:) or مِنْ from among the company of people: and hid himself: (A:) or and shrank, or drew himself together: (TA:) and انحنس signifies the same: (Msb, K;) and so انحنس; and خنس, aor. ٤, is mentioned by Sgh: (TA:) or خنس signifies *he went back, &c.*, syn. تآخّر: and also, *he shrank, or drew himself together*: (Mgh, Msb:*) and *he hid himself; became hidden or absent*. (TA.) You say, خنس الكوكب [The star returned, or went back, or retrograded]: syn. رَجَعَ; a tropical signification: (A: [and in the TA it is said that خنس is syn. with رَجوع, and is tropical in this sense:]) or *became hidden*, (K, TA,) like a gazelle in its covert, (TA,) or like the devil when he hears the mention of God: (K, TA:) or *became concealed in the day-time*: (TA:) and خنوس signifies also the *being, or becoming, depressed*. (Ham p. 332.) And خنس عَنِ الْقَوْمِ *He held back, or hung back, from the company of people; remained behind them, not going with them*: syn. تَخَلَّفَ; (As, on the authority of an Arab of the desert, of the Benoo-Okeyl;) as also انحنس. (K.) [This is said in the TA to be tropical; but why, I see not.] And خنسَت النخل [The palm-trees were backward to receive fecundation, (تأخّرت عن قبول التلقيح), lit., held back from receiving fecundation,] so that it had not any effect upon them, and they

did not bear fruit that year. (TA.) And يَخْنِسُ الشَّيْطَانُ إِذَا سَمِعَ ذِكْرَ اللَّهِ *The devil shrinks when he hears the mention of God*. (Msb.) And خنس من بين أصحابه *He hid himself from among his companions*. (TA.) And خنس عني [He, or it, [app. the latter,] became hid from me]. (A.) And خنس به *He went away with him; took him away; so that he was not seen*: (Ish, K;) as also به خنس: (K:) and *he hid him, or it*. (TA.) = See also 4, in four places. = خنس, aor. ٤, (Msb,) inf. n. خنس, (S, A, Msb, K,) *The nose was, or became, [camous, or camoys, i. e.,] depressed in its bone: (Msb:) or depressed in its bone, (A,) or contracted therein, (TA,) and wide in the end: (A, TA:) or retiring from the face, with a slight elevation in the end; (S, K, TA;) خنس being nearly the same as فطس: (TA:) or retiring towards the head, and rising from the lip, not being long nor prominent: or its bone lay close upon the elevated part of the cheek, and it was large in the end. (TA.) See also the inf. n. voce انحنس. — خنسَت القدم, inf. n. خنس, *The foot was, or became, flat in the hollow part of the sole, and fleshy*. (TA: but only the inf. n. of the verb in this sense is there mentioned.)*

4. اخنس *He made him to go back or backwards; to recede, retreat, retire, or retrograde: or he put him, or placed him, or made him to be, behind, or after: or he made him to remain behind, hold back, hang back, or lag behind: or he kept him back: or he delayed, or retarded, him*: syn. أَخْرَه: (T, A, Msb, K:) as also خنس, (Fr, T, A, Mgh, Msb, K,) aor. ٤, (Msb,) [and app., accord. to the K, ٤ also,] inf. n. خنس; (Msb;) but the former is the more common: (TA:) and *hid him, or it: or made him, or it, to hide himself or itself; (A;) or he left behind, (As, S,) and went away from, (S,) him, or it: (As, S:) or both signify he contracted, or drew together, or made to contract or draw together, him [or it]: (Msb:) or the latter verb has this signification as well as that of أَخْرَه: (Mgh:) [and so has the former also, as will be seen below:] and the former also signifies *he hid, or concealed, him, or it; (A;) as also به خنس, as mentioned above. (TA.)* You say, خنسَتْ عَنْهُ بَعْضُ حَقِّهِ [I kept back (أَخْرْتُ) from him part of his right, or due. (Fr, TA.) And أَخْنَسُوا الطَّرِيقَ [They passed beyond the road: (AA, TA:) or left it behind them: (TA:) or passed beyond it and left it behind them. (A.) And أَثَارَ بَارِئٍ وَأَخْنَسَ إِبَاهِمَهُ (A,) and خنسها, (Mgh, Msb, K,) *He [made a sign with four fingers and] contracted his thumb*. (Mgh, Msb, K.) It is related of Moḥammad, that he said, "The month is thus and thus," [twice extending the fingers and thumb of each hand,] and that, the third time, خنس إصْبَعَهُ, i. e., *he contracted his finger, [meaning, one of his fingers,] to inform them that the month is nine and twenty [nights with their days]. (TA.)**

5. تخنس به: see 1.

7: see 1, in two places.

8: see 1.

أَخْنَسُ: see أَخْنَسُ. = *A place of gazelles: (K:) or a place to which gazelles betake themselves for covert. (L.)*

أَخْنَسُ: see أَخْنَسُ.

أَخْنَسُ *The devil: (S, K:) an epithet applied to him, (Msb,) because he retires, or shrinks, or hides himself, (يَخْنِسُ, S, Msb, K, i. e., يَتَأَخَّرُ, as is implied in the S, or يَتَقَبَّضُ, Msb, or يَغِيْبُ, K,) at the mention of God; (S, Msb, K;*) being an intensive act. part. n. from خنس. (Msb.)*

أَخْنَسُ: see أَخْنَسُ, in two places.

خَانِسٌ *Going back or backwards; receding; retreating; retiring; or retrograding: or remaining behind; holding back; hanging back; or lagging behind*: syn. مُتَأَخِّرٌ. pl. خُنُسٌ. (TA.) — [Hence,] الخُنُسُ, (in the Kur lxxxi. 15, S,) *The stars; (S, K;) i. e., all of them; because they retire, or hide themselves, (تَخْنِسُ,) at setting; or because they become concealed in the day-time: (S:) or the planets: (S, K:) or the five stars, Saturn, Jupiter, Mars, Venus, and Mercury: (Fr, S, K, Jel:) because they return, (تَخْنِسُ, i. e., تَرْجِعُ, Jel,) in their course: (Fr, S, Jel:) when you see a star [thereof] in the end of a sign of the zodiac, it returns to the beginning of it: (Jel:) or because of their retrogression; for they are the erratic stars (الكواكب المتحيرة), which [at one time appear to] retrograde, and [at another time to] pursue a direct [and forward] course: (S:) or because they sometimes return (تَخْنِسُ) in their course until they become concealed in the light of the sun: (TA:) or because they hide themselves, as the devil does at the mention of God. (K, TA.) — And hence, i. e., from خَانِسٌ in the sense of مُتَأَخِّرٌ, the saying in a trad. of El-İzzîz, الإِبِلُ ضَمِرٌ خُنُسٌ, meaning, *[Camels are lean, and lank in the belly, and] patient of thirst*. (TA.) — And اللَّيَالِي الْخُنُسُ *The three nights of the lunar month during which the moon retires [from view]. (TA.)**

أَخْنَسُ [*Having a camous, or camoys, nose; having the configuration termed خنس in the nose: (S, Msb, K:) [see خنس الأنف:] accord. to some, having a nose of which the bone is short, and the end turning back towards its bone: (TA:) fem. خَنْسَاءُ: (S, Msb:) pl. خُنُسٌ. (S, A.)* خنس in its original application is in gazelles and bulls and cows: (TA:) all bulls and cows are خُنُسٌ, (S, A, TA,) and so are all gazelles: (TA:) or خُنُسٌ, with two dammehs, (K,) but written by Sh خُنُس, (TA,) is used to signify *gazelles: and bulls or cows: (K:) and خَنْسَاءُ is an epithet applied to the wild cow: (K:) also أَخْنَسُ, to the tich: (Sgh, K:) and the lion; and so خُنُوسٌ; (K;) which last is an epithet so applied as relating to his face and his nose: (Fr, TA:) and the last, خُنُوسٌ, is also applied to a young pig: (As, TA:) or in this sense it is with ص: (Fr, TA:) and خُنُوسٌ is syn. with خُنُوسٌ. (TA.) — [Hence,] خُنُسٌ is metaphorically applied [as an*

epithet] to arrows, in the following verse, describing a coat of mail :

* لَهَا عُنُقٌ تَرُدُّ النَّيْلَ خُنْفًا *
* وَتَهْزَأُ بِالْعَاقِلِ وَالْأَقْطَاعِ *

[It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads]. (TA.) — *قَدَمٌ خُنْفَةٌ* A foot flat in the hollow part of the sole, and fleshy. (TA.)

خنسر

خَنِسِرٌ : and خَنِسْرِيٌّ : and خَنِسِرٌ : and خَنِسِرٌ :
and خَنِسِيرٌ : and خَنِابِيرٌ : see art. خسر.

خنص

خَنِصٌ : see خَنْصَةٌ.

خَنْصٌ The young of the swine : (Ibn-'Abbād, S, K:) and the young, or little, of anything : (K:) pl. خَنْصَانِصٌ. (S, K.) [See also خَنْصٌ.]

خَنْصَةٌ The young of the بَر, q. v.; (K:) as also خَنْصِصٌ. (Sgh, K.) — Also A palm-tree which does not rise beyond reach of the hand. (Ibn-'Abbād, K.)

خنصر

خَنْصِرٌ (S, Mṣb, K) and خَنْصَرٌ (A, K,) the latter [of a rare form,] like دَرْفَرٌ (TA,) The little finger : (S, A, K:) or the middle finger : (K:) the latter signification said by MF to be unknown ; but it is mentioned in the L, as from the Book of Sb : (TA:) [and the little toe:] of the fem. gender : (Mṣb, K:) pl. خَنْصَارٌ : (Sb, S, K:) like فَرَسٌ, it has no pl. formed by the addition of ات : (Sb:) its pl. is also used as a sing., as though every part were termed خَنْصَرٌ ; as in the phrase إِنَّهُ لَعَظِيمُ الْخَنْصَارِ [Verily he has a large little finger]. (Lh.) You say, فَلَانَ تَنْصُرُ بِهِ الْخَنْصَارُ [The little fingers are bent in mentioning such a one with others of his class] : i. e., one begins with him in mentioning persons of his class. (Mṣb.) [See 1 in art. ثني.] And in like manner you say, عَدُوهُ بِالْخَنْصِرِ [They counted him with the little finger] : i. e., they commenced with him in counting. (MF.)

خنغ

1. خَنْغٌ إِلَيْهِ, and لَهُ, (ISd,) [aor. - ,] inf. n. خَنْغٌ (S, ISd, K) and خَنْغٌ ; (ISd;) [and app. خَنْغٌ, aor. - , inf. n. خَنْغٌ ; (see خَنْغٌ, below ; and خَنْغٌ ;)] He was, or became, lowly, humble, or submissive, (S, ISd, K,) to him, and petitioned him, or solicited him, he, the latter, not being a fit person to be petitioned, or solicited : (ISd:) or خَنْغٌ signifies the being low, vile, base, abject, or submissive ; almost always in an improper case. (Ham p. 44.) — Accord. to Lth, (TA,) خَنْغٌ signifies The act of playing, toying, or Bk. I.

dallying, and conversing with one of the other sex, enticing, or striving to induce, the latter to yield to one's desire, and behaving in a soft, tender, or blandishing, manner. (K, TA.) You say, خَنْغَ النِّسَاءَ, [or more probably, لِلنِّسَاءِ,] He played, &c., with women, and behaved in a soft, tender, or blandishing, manner to them. (TK.) — خَنْغٌ, aor. - , (Lth, K,) inf. n. خَنْغٌ and خَنْوَعٌ, (Lth,) also signifies He acted in a suspicious manner, or so as to induce suspicion or evil opinion ; (K;) he acted vitiously, or immorally ; or committed adultery, or fornication. (Lth, K.) You say, خَنْغَ إِلَيْهَا He came to her for a vitious, or an immoral, purpose ; or for the purpose of adultery, or fornication : (Lth, TA:) or, as some say, he listened to her. (TA.) — And خَنْغَ بِهِ, aor. - , inf. n. خَنْوَعٌ, He acted perfidiously, unfaithfully, or treacherously, to him ; or broke his compact, contract, covenant, or the like, with him. (TA.) — خَنْغَ فَلَانًا إِلَى السُّوءَةِ He, or it, invited such a one to that which was foul, abominable, or evil ; as also خَضَعَ. (TA in art. خضع.)

4. اُخْنَعْتَنِي إِلَيْكَ الْحَاجَةُ (S, K*) Want, or need, made me lowly, humble, or submissive, to thee ; or constrained me to have recourse to thee, and to require thine aid. (S, K.)

خَنْغٌ [app. inf. n. of خَنْغٌ] Lowness, vileness, baseness, abjectness, or submissiveness ; almost always, in an improper case. (Ham p. 44.)

خَنْغٌ [app. part. n. of خَنْغٌ] Low, vile, base, abject, or submissive. (KL.) [See what next precedes.]

خَنْعَةٌ A thing that induces suspicion or evil opinion ; (S, K;) a vitious, or an immoral, act ; or adultery ; or fornication. (K.) [See a remark on one of the pls. of خَانِغٌ.] You say, اِطَّلَعْتُ مِنْ فَلَانٍ عَلَى خَنْعَةٍ I became acquainted with, or got knowledge of, a vitious, or an immoral, act of such a one. (TA.) And وَقَعَ فِي خَنْعَةٍ He fell into a thing of which one is ashamed. (TA.) — A vacant place. (O, L, K.) You say, لَقِيتُهُ بِخَنْعَةٍ فَكَبَّرْتُهُ I found him, or met him, in a vacant place, and I overcame him. (K, TA.)

خَنْعَةٌ Necessity, or constraint : and excuse. (TA.) — رَجُلٌ ذُو خَنْعَاتٍ A man in whom is corruptness, or vitiousness, or corrupt or vitious conduct. (TA.)

خَنْوَعٌ Perfidious, unfaithful, or treacherous ; one who breaks his compact, contract, covenant, or the like. (Ibn-'Abbād, K.) — One who turns away from, or shuns, or avoids, another. (Ibn-'Abbād, K.)

خَنْاعَةٌ The state of being bad, evil, abominable, foul, unseemly, ugly, or hideous ; or excessively bad, &c. (TA.)

خَانِغٌ One who acts in a suspicious manner, or so as to induce suspicion or evil opinion ; who acts

vitiously, or immorally ; or commits adultery, or fornication : (S, K:) pl. خَنْغٌ (K, TA) and خَنْعَةٌ. (TA.) El-Aashà says,

* هُمُ الْخَضَارِيُّمُ إِنْ غَابُوا وَإِنْ شَبَدُوا *
* وَلَا يَرَوْنَ إِنِّي جَارَاتِبُهُمْ خَنْعًا *

[They are the bountiful, if they be absent and if they be present ; and they do not see persons acting in a suspicious manner, &c., towards their wives]. (TA.) [The latter hemistich of this verse is cited in the S ; in one copy of which I find يَرَوْنَ in the place of يَرَوْنَ : and it seems to be there implied that خَنْغٌ is pl. of خَنْعَةٌ ; but I do not know any instance of فَعْلٌ as the measure of a pl. of a word of the measure فَعْلَةٌ.] — One who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground. (As, on the authority of an Arab of the desert.)

اُخْنَعُ النِّسَاءَ عِنْدَ اللَّهِ مَلِكُ الْأُمَلَاكِ (K,) or اُذَلِّ (TA,) The vilest and most abasing (أَذَلُّ) of names, (K,) for a man, and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is “king of kings ;” like [the Persian] شَاهَنْشَاهُ ; because this name belongs to God himself : a trad., which is variously related : (TA:) accord. to different relations, thus, and اُنْخَعُ (K,) meaning “most effectual to kill, and destroy,” its owner, (TA,) and اُنْخَعُ, [which means the same,] (K, TA, [in the CK اُنْخَعُ,]) and اُخْنَى (K,) meaning “most foul, abominable, or the like.” (TA in art. اخنى.)

مُخْنَعٌ applied to a camel, Broke ; trained ; rendered submissive, or manageable. (K, TA.) And in like manner applied to a place [app. as meaning Rendered easy to sit, or lie, upon ; or, to travel]. (TA.)

خنفس

خَنْفَسٌ and its variations : see what here follows.

خَنْفَسَةٌ (S, Mṣb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Mṣb and K it has the article prefixed, and is therefore necessarily without tenween,] and خَنْفَسَةٌ, (Mṣb, TA,) which is more common, (Mṣb,) [but this I doubt, for I have found it nowhere else,] and خَنْفَسٌ (S, K) and خَنْفَسٌ (TA) and خَنْفَسٌ (K,) which last is of the dial. of the people of El-Basrah, (TA,) and خَنْفَسَةٌ and خَنْفَسَةٌ, (K,) [The black beetle : or a certain species thereof:] a well-known creeping thing ; (Mṣb;) a certain insect, (S, K,) black, (K,) of fetid odour, smaller than the جَعَل, found in the bottoms of walls : (TA:) the first and second of these words are both applied to the male and the female : (Mṣb:) or خَنْفَسٌ is applied to the male, (AA, Mṣb,) by some of the Arabs, (Mṣb,) and is syn. with عُنْظَبٌ and عُنْظَبٌ, (AA, TA,) and خَنْفَسٌ is not disallowable, being agree-

able with analogy: (Mgh:) and *خُنْفَسَاءٌ* is applied to the *female*, [which, if correct, shows *خُنْفَسَاءٌ* to be with *tenween*,] and so is *خُنْفَسَةٌ*: (S:) or *خُنْفَسَاءٌ*, with *ة*, is not allowable; [and if so, *خُنْفَسَاءٌ* is without *tenween*;] (Ag, TA;) and *خُنْفَسَةٌ* is [not applied to the *female*, but] used by the Benoo-Asad for *خُنْفَسَاءٌ*, as though they made the *ة* a substitute for the *ل*: (Mgh:) [and this seems to indicate that the *ل* is a *fem. l*, grammatically speaking, and that the word is therefore without *tenween*:] the pl. is *خُنْفَسَاتٌ*. (Mgh.) One says, *هُوَ أَثَقُ مِنَ الْخُنْفَسَاءِ* [He is more persevering than the black beetle]: because it returns to thee as often as thou throwest it away. (TA.)

[Accord. to the K, the ن in the words of this art. is radical; but accord. to the S and Mgh, augmentative.]

حنق

1. *خَنَقَهُ* (S, Mgh, Mgh, K,) aor. *خَنَقَ*, (S, Mgh,) inf. n. *خَنْقٌ* (S, Mgh, Mgh, K) and *خَنْقٌ* (Mgh, TA,) the latter a contraction of the former, (Mgh,) or, accord. to El-Farábee, the latter is not allowable, (Mgh,) *He throttled him, or strangled him, i. e. squeezed his throat* (Mgh, Mgh) *that he might die*; (Mgh;) [but it does not always mean *he squeezed his throat so that he died*; often meaning, simply, *he, or it, throttled him, strangled him, or choked him*; and frequently said of a disease in the throat, and of food;] and *خَنْقَهُ* signifies the same, (S, K,) [or has an intensive meaning,] and its inf. n. is *تَخْنِيقٌ*. (TA.) — [Hence,] *خَنْقَهُ الْعَبْرَةَ* [and *خَنْقَهُ*] + *Weeping* [or *sobbing*] *choked him*; as though the tears throttled him. (Mgh.) — And *خَنْقَ* *He* (a horse) *was affected with the disease, or wind in the throat, termed خَنْقَانِيَّةٌ*. (TA.) — And *خَنْقَ الْوَقْتُ* aor. as above, + *He postponed, or deferred, and [so] straitened, the time*: and *خَنْقَ الصَّلَاةَ* + *He straitened the time of prayer by postponing it, or deferring it*. (TA.)

2: see 1, in two places. — You say also, *خَنْقَ السَّرَابِ الْجِبَالُ* inf. n. *تَخْنِيقٌ*, + *The mirage nearly covered the heads of the mountains*. (K, TA.) — And *خَنْقَ الْإِنَاءَ* + *He filled the vessel*: (K, TA:) or *filled it up* (سَدَّدَ مَلَأَهُ): and in like manner, *خَنْقَ الْحَوْضَ* [the watering-trough]. (Abou-Sa'eed, TA.) — And *خَنْقَ الْأَرْبَعِينَ* + *He* (a man) *nearly attained to [the age of] forty [ycars]*. (K, TA.)

7: see what next follows, in three places.

8. *اِخْتَنَقَ* *He was, or became, throttled, or strangled*; i. e. *he had his throat squeezed that he might die*; (JK, S, Mgh, K,*) [and simply *he was, or became, throttled, strangled, or choked*;] as also *اِنْخَنَقَ*: (JK, Mgh:) or you say, *اِنْخَنَقَتْ الشَّاةُ بِنَفْسِهَا* [the sheep, or goat, became throttled, or strangled, or choked, by itself]: (S, K:) or *اِنْخَنَقَ* signifies *the having the throat* [q. v.] *compressed upon one's throat*: and *اِخْتَنَقَ*, the compressing it upon one's own throat. (TA.)

مُخَنَّقٌ: see *خَنْقٌ*.

خَنْقٌ inf. n. of *خَنْقَهُ*: (S, Mgh, Mgh, K:) — and i. q. *مُخَنَّقٌ*, q. v. (JK, K.)

خَنْقٌ: see *خَنْقٌ*.

خَنْقٌ [Quinsy:] a certain disease which prevents the passage of the breath to the lungs and heart; (K:) as also *خَنْقَانَةٌ*, thus in modern Arabic, and] *خَنْقَانٌ*: pl. *خَوَانِيقٌ* (TA) [and *خَنْقَانِيٌّ*, thus in modern Arabic]. — See also *مُخَنَّقٌ*, in three places.

خَنْقٌ A cord, (JK, S, Mgh, K,) or bow-string, or the like, (Mgh,) with which one is strangled; (JK, S, Mgh, K,*) also, metaphorically, termed *مُخَنَّقَةٌ*. (Mgh.) — See also *مُخَنَّقٌ*, in two places. — *فَلْهُرٌ خَنْقَانٌ* + A narrow vulva of a woman: (Abu-l-'Abbás, TA:) and *خَنْقٌ* [or *خَنْقٌ*, for *خَنْقٌ* is app. pl. of *خَنْقَانٌ*, like as *كُنْزٌ* is pl. of *كَنْزٌ*,] + narrow vulvas (IAqr, K) of women. (IAqr.) — *هُمْ فِي خَنْقٍ مِنَ الْمَوْتِ* + They are in straitness by reason of death. (TA.)

خَنْقٌ: see *مُخَنَّقٌ*, in three places.

خَنْقَانَةٌ: see *خَنْقَانٌ*.

خَنْقَانِيَّةٌ A certain disease in the throats of birds and horses: (K:) or a certain disease that attacks the bird in its head, and the horse in its throat, and chokes it: (JK:) or a certain disease, or wind, that attacks men and horses or similar beasts in the throat, and sometimes attacks birds in the head and throat, mostly appearing in pigeons. (TA.)

خَنْقَانٌ: see *خَنْقَانٌ*. — Also One who sells fish [taken] with the *خَنْقَانَةِ* [q. v.]. (TA.)

خَنْقَانٌ: see *خَنْقَانٌ*.

خَنْقَانَةٌ A snare with which beasts of prey are taken (JK, TA) by the throat: and a snare with which fish are taken in El-Andalus. (TA.)

خَنْقَانٌ One who strangles; (Mgh, TA,*) as also *خَنْقَانٌ*: (Mgh, Mgh:) or the latter signifies one whose office it is to strangle. (TA.) — [Hence,] *خَنْقَانُ الثَّيْبِ* and *خَنْقَانُ الذَّيْبِ* [in the CK *الْكُرْسَةُ*] Four herbs: (K:) [the first and second, in the present day, wolfsbane, or aconite: or, as Golius says, referring for the former and latter respectively to Diosc. iv. 78 and 77, the former is the *aconitum lycoctonon*; and the latter, the *aconitum pardalianches*: the third, dogsbane, or *colchicum*; or, as Golius says, referring to Diosc. iv. 81, *apocynon*: and the fourth, *strangle-weed*, (because it strangles the *كُرْسَةُ*, or bitter vetch,) or *broomrape*, i. e., as Golius says, referring to Diosc. ii. 172 and Ibn-Beytár, *orobanche*:] the first is *مُشْرِقٌ* [but perhaps this should be *مُشْرِقٌ* i. e. *shining*] in the leaves, downy, and resembling the tail of the scorpion, glistening, about a span [in height], and has not more than five leaves: each of these

is of the [season called] ربيع; and they are poisonous; they kill all animals; the *ذَيْبٌ* and the *نَهْرٌ* being particularized only because of the quickness of its acting in them: Ibn-Seenà says, in the "Kánoon," the leaves of *خَنْقَانُ النَّهْرِ*, when mixed with fat, and kneaded and baked with bread, and given as food to wolves and dogs and foxes and leopards (نهر), kills them: whence it seems that this may be two herbs or one herb. (TA.) — *خَنْقَانٌ* signifies also + A narrow road or ravine, in a mountain: (S, K, TA:) or a narrow place or pass, between two mountains, and between two tracts of sand. (JK.) [See also *مُخَنَّقٌ*.] — And + A narrow street; syn. *زَقَاقٌ*; (S, K, TA;) in the dial. of the people of El-Yemen. (S, TA.) — See also *مُخَنَّقٌ*, in two places.

خَانَقَاءٌ A couvent inhabited by righteous and good men, and *Soofees*; an arabicized word, from [the Persian] *خَانَهُ كَاهُ*; [and post-classical, for] El-Makreezee says that the *خَانَقَاءُ* was instituted in the fifth century of the Flight, for *Soofee* recluses to employ themselves therein in the service of God: (TA:) [pl. *خَوَانِيقٌ*.]

خَانَقَاهُ A man of, or belonging to, a *خَانَقَاءٌ*. (TA.)

مُخَنَّقٌ: see *مُخَنَّقٌ*, in two places.

مُخَنَّقَةٌ A necklace, syn. *قَلَارَةٌ* (S, Mgh, Mgh, K,) that surrounds the neck; (Mgh, Mgh;) wherefore it is thus called; (Mgh;) [i. e., because] it lies against the *مُخَنَّقُ*: pl. *مُخَنَّقَاتٌ*. (TA.) — See also *خَنْقَانٌ*. [And see *زُرَادٌ*.]

غَلَامٌ مُخَنَّقٌ — [Hence,] *مُخَنَّقٌ*: see *مُخَنَّقٌ*. — *غَلَامٌ خَصِرٌ* + A boy slender in the waist. (K.) — Also The part, of the neck, which is the place of the cord [or the like] called *خَنْقَانٌ* [wherein one is strangled]; (S, K,*) i. e., (TA,) the throat; (K, accord. to the TA; in the CK and in my MS. copy of the K *مُخَنَّقٌ*;) and so *خَنْقَانِيٌّ*, (S, K, in the former said to be syn. with *مُخَنَّقٌ*;) and *خَنْقَانٌ* (K) and *خَنْقٌ*. (TA; and so, accord. to the TA, in the K.) You say, *أَخَذْتُ بِمُخَنَّقِهِ* [I seized his throat]. (S.) And *أَخَذَهُ بِمُخَنَّقِهِ* (K, accord. to the TA, but accord. to the CK and my MS. copy of the K *بِمُخَنَّقِهِ*;) and *بِمُخَنَّقِهِ* and *بِمُخَنَّقِهِ*, i. e. [He took him, or seized him,] by his throat. (K.) And *أَخَذَ بِمُخَنَّقِهِ* (A in art. زرد) and *بِمُخَنَّقِهِ* (S) [properly *He, or it, seized his throat, or throttled him, or choked him*; meaning] + *he, or it, straitened him*; as also *أَخَذَ بِمُخَنَّقِهِ*. (A in art. زرد.) And *أَخَذَ مِنْهُ بِالْمُخَنَّقِ* + *He, or it, constrained him, and straitened him*. (TA.) And *بَلَغَ مِنْهُ الْمُخَنَّقُ* [properly *It reached his throat*; meaning + *it straitened him, or distressed him*]. (S.) *بَلَغَ الْأَمْرُ الْمُخَنَّقَ* signifies the same as *بَلَغَ الْمَذْمَرُ*, (A in art. ذمر,) which means + *The affair, or case, or event, reached a distressing pitch*. (K in art. ذمر.)

مَخْنُوقٌ and خَنِقٌ and خَنِقٌ (JK, K) and خَانِقٌ, applied to a man, [and to any animal, as also مَخْنُوقٌ, Throttled, or strangled, i. e. having his throat squeezed that he may die; but not always meaning, so as to be killed thereby; often meaning, simply, throttled, strangled, or choked;] (JK;) all signify the same; from خَنْقَةٌ: (JK, K;) or خَانِقٌ, in the place of خَنِقٌ, signifies دُو خَنْاق [app. meaning having a خَنْاق, or cord, &c., by which he is throttled, or strangled, round his neck; or perhaps having a خَنْاق, or quinsy]: (TA:) and شَاةٌ خَنِقَةٌ and شَاةٌ مَخْنُوقَةٌ signify a sheep, or goat, throttled, or strangled, i. e. having its throat squeezed that it may die: (Msb:) or the latter of these two means a sheep, or goat, throttled, or strangled, or choked, by itself (انْخَنَقَتْ بِنَفْسِهَا). (S, TA. [See 8.]) It is said in a prov., (Meyd,) اِقْتَدِ مَخْنُوقٌ, (Meyd, K,) i. e. يَا مَخْنُوقٌ [Ransom thyself, O thou who art throttled, or strangled, or choked]; applied to any one distressed and constrained; (Meyd;) meaning free thyself from difficulty (K, TA) and harm: (TA:) or, as some relate it, اِفْتَدَى مَخْنُوقٌ [One throttled, or strangled, or choked, ransomed himself]. (Meyd.)

مُخْتَنِقٌ A narrow place or pass. (S, TA.) [See also خَانِقٌ, near the end of the paragraph.]

مُخْتَنِقٌ { A horse whose blaze occupies his jaws, (K, TA,) extending to the roots of his ears. (TA.)

مَخْنُوقٌ: see شَاةٌ مَخْنُوقَةٌ.

خنو

خَنِىٌّ: see خَنَا, aor. يَخْنُو, inf. n. خَنُو, in the art. here following.

خنى

1. خَنِىٌّ (S, K) عَلَيْهِ (S) خَنِىٌّ (S, K) aor. يَخْنِي, inf. n. خَنَى; (TA;) as also خَنَا, (JK, K,) aor. يَخْنُو, (JK, TA,) inf. n. خَنُو; (K, TA) and خَنَا; (JK, TA;) and خَانِي (JK, S, K) (JK,) فِي كَلَامِهِ (S, TA,) or عَلَيْهِ فِي مَنْطِقِهِ, (JK,) He uttered foul, abominable, unseemly, or obscene, speech (JK, S, K) against him. (S, TA.) = خَنِىٌّ (JK, K,) [aor. يَخْنِي,] inf. n. خَنَى, (TA.) He cut, or severed, the trunk of a palm-tree (JK, K) with an axe; (JK;) as also خَنَا. (JK, TA.)

4: see 1. — خَنِىٌّ also signifies He, (a man, S,) or it, (misfortune, Ham p. 430,) corrupted, or marred, his state. (S, Ham, TA.) And the same, (S,) or اَخْنَى عَلَيْهِ, (JK, K,) said of time, or fortune, (JK, S,) It destroyed him, or them. (JK, S, K.) And the former, said of time, It became long to him. (K.) — اَخْنَى بِهِ signifies اُسْلَمَهُ وَخَفَرَ ذِمَّتَهُ [or, app., بِذِمَّتِهِ: a phrase which admits of two contr. meanings; He betrayed him, and broke his covenant, or the like; and he preserved him in safety, and fulfilled

his covenant, &c.]. (TA.) — اخْنَى الجَرَادُ The locusts had many eggs. (AHn, K.) — اخْنَى المَرْعى The pasturage had much and luxuriant herbage. (AHn, K.)

خَنَا [more properly written خَنِىٌّ, originally an inf. n.,] Foul, abominable, unseemly, or obscene, speech: (S, TA, and Ham p. 489:) or the most foul, abominable, unseemly, or obscene, of speech. (JK, T, TA.) And خَانِيَةٌ [written without any syll. signs, app. خَانِيَةٌ, like فَحَاشَةٌ,] is of the measure فعالة from خَنَا [and seems to be syn. therewith as an inf. n. or as a subst.]: it occurs in the saying of El-Katamee,

* دَعُوا التَّمْرَ لَا تُثْنُوا عَلَيْهَا خَانِيَةً *
* فَقَدْ أَحْسَنْتَ فِي جِلِّ مَا بَيْنَنَا وَالتَّمْرِ *

[Leave ye dates: speak not of them in a foul manner, or speak not of them foul speech; for dates have benefited in most of what has occurred between us, or among us]. (TA.) — خَنَا الدَّهْرُ The calamities of time or fortune. (JK, K.)

كَلَامٌ خَنِىٌّ Foul, abominable, unseemly, or obscene, speech; and كَلِمَةٌ خَنِىَّةٌ a foul, an abominable, an unseemly, or an obscene, word or expression or sentence: (S:) or most foul, &c.: (JK:) [or having a foul, an abominable, an unseemly, or an obscene, meaning; for] خَنِىٌّ is not a verbal epithet, since we know not الْكَلِمَةُ الْخَنِىَّةُ, but a possessive epithet; like the instance, mentioned by Sb, in رَجُلٌ طَعِمَ, meaning ذُو طَعَامٍ; and سَيَمُّرٌ بِالنَّهَارِ [صَاحِبُ نَهَارٍ] or نَهْرٌ, meaning &c. (TA.)

خَنَا: see خَانِيَةٌ.

اَخْنَى الْأَسْمَاءَ The most foul, or abominable, or unseemly, of names. (TA.) [See اَخْنَعَ.]

خو

خَوٌّ Hunger. (IAar, K.) [And so خَوِيٌّ and خَوَاءٌ, belonging to art. خَوِيٌّ; with which the present art. is intimately connected.] = A wide valley: (K:) any wide valley in a soft, or plain, [low ground such as is termed] جَوٌّ; (Az, TA;) as also خَوِيٌّ: (Az, TA in art. خَوِيٌّ:) and lom, or depressed, ground; (TA;) as also خَوَةٌ: (JK, TA;) or the former, a soft place: (JK:) or soft ground; as in the saying, وَقَعَ غَرْسُكَ بِخَوٍّ, What thou hast planted has chanced to be in soft ground, in which it will take root and not fail to be productive. (TA.)

[خَوٌّ, by a mistake in the CK, in art. خَوِيٌّ, is made to signify Honey: see خَوَاءٌ in that art.]

خَوَةٌ [app. خَوَةٌ] Languor: occurring in a trad., in which it is said, وَأَخَذَ أَبَا جَهْلٍ خَوَةٌ فَلَا يَنْطِقُ, [And a languor seized Abou-Jahl, so that he spoke not]. (IAth, TA.)

خَوٌّ A vacant land. (K.) — See also خَوٌّ. = Also a dial. var. of خَوَةٌ. (IAth, TA in art. اَخُو: see 1 in that art.)

خو

خَا The name of the letter خ, q. v.; as also خَا: [it is called خَا in a case of pause, and خَا when made a noun:] it is fem. and masc.: [its dim. is خَيْبَةٌ, meaning a خ written small, or indistinct: (see خَا in art. حَوَا:)] and its pl. is خَاآت and أَخْيَاةٌ and أَخْيَاةٌ. (TA in باب الالف اللينة.)

خَا بِكَ عَلَيْنَا, (AZ* and S* and TA in باب الالف اللينة, and K and TA in the present art.,) in which خَا is a صَوْت [or noun significant of a sound], indecl., with kees for its termination; (S, TA;) and خَانِي بِكَ, as in the Book of the Nawadir by Ibn-Hani, (Az, TA,) in which latter, ISd says, the ي is not for a sign of the fem. gender, because the word is a صوت; and, as Sh says, on the authority of A'Obeyd, خَانِيكَ; but correctly written as in the Book of Ibn-Hani; (Az, TA;) Hasten thou [to us]: (AZ, Az, S, K, TA:) it is also used in addressing a female, and two persons, and a pl. number: (S, TA:) you say [خَا بِكَ, and] خَانِي بِكَ; and خَا بِكُمَا, and خَانِي بِكُمَا; and [خَا بِكُم, and] خَانِي بِكُم. (TA.) In the saying of El-Kumeit,

* بِخَانِي بِكَ اَلْحَقَّ يَهْتَفُونَ وَحَى هَلْ *

[which app. means Calling out "Hasten thou, come up with us," and "Come," or "come quickly," &c.,] it is held by Ibn-Selameh to be used as an imprecation, meaning خَبِتَ [mayest thou be disappointed of attaining that which thou desirest]; the poet saying بِخَانِيكَ for بِخَانِيكَ [meaning By thine affair that shall result in disappointment, and be an occasion of loss]: which, as you see, is at variance with the explanation of AZ. (S, TA.)

خَوِيٌّ and خَاوِيٌّ and خَوِيٌّ [a mistranscription for خَوِيٌّ, like بَيَوِيٌّ and تَبَوِيٌّ] rel. ns. of خَا and خَا the names of the letter خ. (TA in باب الالف اللينة.)

خوب

1. خَابَ, aor. يَخُوبُ, inf. n. خَوْبٌ, He was, or became, poor, needy, or indigent. (IAar, K.) — See also خَابَ in art. خيب.

خَوْبَةٌ A state of utter destitution, in which nothing remains in possession: so in the saying, أَصَابَتْهُمْ خَوْبَةٌ [A state of utter destitution befell them]. (A'Obeyd, T.) — Hunger: (AA, T, S, A, K:) pl. خَوْبَاتٌ. (TA.) So in the phrase, أَصَابَتْهُ خَوْبَةٌ [Hunger befell him]. (AA, S.) Sh knew not this word, and thought it to be a mistake for خَوْبَةٌ; (T;) which latter signifies "want." (S.) [See the latter word.] = A tract of land upon which rain has not fallen, between two tracts of land watered by rain. (AA, S, K.) — Land that is bad, (S,) in which is no pasture (S, K) nor water. (TA.) So in the saying, نَزَلْنَا بِخَوْبَةٍ مِنَ الْأَرْضِ [We alighted in bad land, without pasture or water]. (S.) [See also خَوْبَةٌ.]

خوت

1. خَات, (S, A, K,) aor. يَخُوت, inf. n. خُوت (S, TA) and خَوَاتَة; (TA;) and اختات, (S, K,) and اختات; (K;) He (a hawk, or falcon, S, K, and an eagle, A, TA) pounced down, or made a stoop, upon the prey, or quarry, (S, A, K,) to take it, or seize it, (S,) making a sound to be heard with his wings. (TA.) And خَاتَتِ الْعُقَابُ, aor. تَخُوت, inf. n. خُوت, The eagle made a sound by the motion of its wings [in pouncing down]. (S.) — Also خات, (K,) inf. n. خُوت, (TA,) He (for instance an eagle, TA) seized, or snatched away, (K, TA,) a thing; (TA;) and so تَخُوت, (IAqr, K,) and اختات. (TA in art. خيت [where this last is said to belong to the present art.]) You say of the hawk, الطَّيْرُ اختات He seized, or snatched away, the birds: (TA in art. خيت:) and of the wolf, الشَّاةُ اختات (Fr, S, TA) He seized, or snatched away, the sheep or goat; (TA in art. خيت;) or he stole away the sheep or goat by stratagem. (Fr, S, K.) — خات ماله He (a man) lessened, or diminished, his property; or took from it by little and little; syn. تَقَصَّصَ; (K;) as also تَخُوت ماله, (S, K,) and تَخَوُّفُه: (S:) and خات ماله, aor. يَخُوتُه and يَخِيئُه, [he lessened, or diminished, to him his property; or did so by taking from it by little and little;] both signify the same. (K in art. خيت.) — And خات He (a man, TA) lessened, diminished, or impaired, his provision of corn or food (مَبْرَتُه); or made it defective, or deficient. (K.) — خات, (aor. as above, Mgh,) also signifies He (a man) broke his promise: (IAqr, S, Mgh, K:) and broke, or dissolved, his compact, contract, or covenant. (K.)

3. مَخَاوِتَة, (K,) inf. n. خَاوَتِ طَرَفَهُ دُونِي, (TA,) i. q. سَارَقَهُ [i. e. He cast his eye furtively towards a spot between me and him; meaning, towards me: see similar phrases in art. دون]. (K.)

5: see 1, in two places: — and see also 8, in two places.

7: see 1, first sentence.

8: see 1, in four places. — One says also, اختات بلدًا, and تَخَوَّتُه, He cut off for himself a land, or district. (IAqr, TA in art. خوى.) — And فَلَانٌ يَخْتَاتُ حَدِيثَ الْقَوْمِ, (S, K,*) and يَتَخَوَّتُ, (S,) Such a one takes of the discourse of the people, or party, and learns it by heart [one part after another]. (S, K,*) In [some of] the copies of the K, in the explanation of اختات حَدِيثُ, for فَتَخَطَّفَهُ is erroneously put فَتَخَطَّفَهُ. (TA.) — And اِنْتَهَرُ يَخْتَاتُونَ اللَّيْلَ, meaning اِنْتَهَرُوا يَسِيرُونَ وَيَقْطَعُونَ الطَّرِيقَ [Verily they journey by night, and make the road to be feared, relying upon their strength, and robbing and slaying men]. (S: [in two copies of which I find يَسِيرُونَ in the place of يَسِيرُونَ.]])

خَوَات The sound made by the motion of the wings of an eagle. (S, K.) [In a copy of the S, I find it said that this word is fem., though its meaning is masc.; and the same is said in the TA, doubtless from another copy of the S; but

this observation, which is omitted in one copy of the S in my possession, applies to خَوَاتَة, mentioned in art. خوى in the S, as meaning صَوْتٌ.] And A sound [absolutely]; (K;) as also خَوَاتَة: (TA:) or the sound, or noise, of thunder, and of a torrent, or flow of water. (AHn, K.) A poet says,

فَلَا جَسَّ إِلَّا خَوَاتُ السَّيُولِ

[And there was no sound but the noise of the torrents]; (AHn, TA;) which shows that we should read in the K وَالسَّيْلُ; not والسيل, as in some copies. (TA.)

خَوَاتَة: see the next preceding paragraph.

خَوَات A bold, daring, brave, or courageous, man. (S, K.) — One who is always eating, but does not eat much. (K.) — A great promise-breaker. (Mgh.)

خَائِتَة [act. part. n. of 1]. خَائِتَة signifies An eagle (عُقَابٌ) pouncing down, or making a stoop, (S, K,) and thereby causing a sound to be heard. (S.) — Breaking his promise; or one who breaks a promise. (Mgh.)

خوخ

خُوخ [The peach, or peaches;] a well-known kind of fruit, (K, TA,) which is eaten; (TA;) i. q. دَرَقَن: (K in art. درقن:) sing., (K,) or n. un., (S,) خُوخَة. (S, K.) — See also what follows.

خُوخَة: see above. — Also An aperture (S, A, Mgh, K) in a wall, (S, A, Mgh,) admitting the light (S, A, K) to a house, or chamber. (K.) — A passage (مُخْتَرِقٌ) between any two houses, not having a door, or gate: (K:) of the dial. of El-Hijáz; (TA;) [and of Egypt, where it is applied to a lane leading from one street or quarter to another: coll. gen. n. خُوخ:] accord. to some, a passage (مُخْتَرِقٌ) between any two things: and a small door-way between two houses, or chambers, with a door affixed to it. (L.) — A niche, or small door, (A, Mgh,) in a large door. (A.) [Golius, as on the authority of Meyd, explains it as meaning Fenestella in medio januae.] — [Also applied to A sluice in a rivulet: see دَرَقَة.] — The anus; syn. دُبُر. (K, TA.) — A kind of green garment: (Az, K:) of the dial. of Mekkeh. (TA.)

خود

2. خَوْد, (L,) inf. n. تَخَوْدُ, (S, L, K,) He (a camel, L) went quickly; or was quick in his pace or going: (S, L, K:) he went quickly, and threw out his legs: or, as some say, he shook, as though he were convulsed: and in like manner, a male ostrich: and sometimes it is said of a man, signifying as first explained above. (L.) — خَوْد رَأَاهُ: see art. رَأَى. — He sent the stallion, فِي الْإِبِلِ among the camels. (L, K.) — He obtained somewhat of food. (K.)

5. تَخَوْد He (a camel) shook in going, by reason of briskness, liveliness, or sprightliness.

(A.) — It (a branch) inclined, (A, TA,) or bent. (K.)

خَوْد, applied to a girl, (S,) or young woman, (L,) or a female, (A, K,) Soft, or tender, (S, A, L, K,) and youthful: (A:) or goodly, or beautiful, in make, and youthful, (L, K,) not yet of middle age: (L:) pl. خَوْدَات (L, K) and خَوْد; (S, L, K;) the latter like لَدُنْ as pl. of لَدُنْ, an epithet applied to a spear. (S, L.)

خور

1. خَار, aor. يَخُور, (S, A, Mgh,) inf. n. خَوَار (JK, S, A, Mgh, K*) and خَوْر, (JK,) He (a bull) uttered his cry; [i. e. lowed, or bellowed;] (Lth, JK, S, A, Mgh, K;) this being its primary signification: (Er-Rághib:) the inf. n. خَوَار, used agreeably with this explanation, occurs in the Kur xx. 90 [and vii. 146]: (S:) it signifies the loud crying [i. e. the lowing or bellowing] of a cow and of a calf: (Lth:) and the crying [i. e. bleating] of sheep, or that of goats, and of gazelles, (K,) and of any beast: (Er-Rághib:) and the sounding [i. e. whizzing] of arrows: (K:) of any of these, you say, خَار, aor. and inf. n. as above. (TA.) [Hence,] لَهُ صَوْتٌ كَخَوَارِ الثَّوْرِ He has a voice like the bellowing of the bull. (A.) — [And hence, (see 10,)] خَار عَلَيْهِ He bent, turned, or inclined, towards him. (A.) — خَار, aor. as above, (S, Mgh,) inf. n. خَوْر, (S, K, [for which Golius, as on these authorities, substitutes خَوْرَة,]) said of a man, (S,) and of anything, (TA,) He, or it, was, or became, weak, or feeble, (S, Mgh, K,) and languid; (S, TA;) as also خَوْر, (TA,) aor. يَخُور, (JK,) inf. n. خَوْر; (S, K, TA;) and خَوْر, (JK, TA,) inf. n. تَخَوْر. (K.) خَار and خَوْر both signify It was soft, or fragile; said of anything, like a reed. (JK.) It is said in a trad. of 'Omar, لَنْ يَخُورَ قَبْوِي مَا دَامَ صَاحِبُهَا يَنْزِعُ وَيَنْزِرُ, meaning A possessor of strength (صَاحِبُ قُوَّةٍ) will not be weak as long as he can pull his bow and leap to his beast. (TA.) In a camel that is drinking, خَوْر denotes, or implies, a quality that is praised; i. e. Patient enduring of thirst and fatigue: and a quality dispraised; i. e. the lacking patience to endure thirst and fatigue. (TA.) — Also, said of heat, (S, TA,) and of cold, inf. n. خَوْر and خَوْرَة, (JK,) It became faint; it remitted, or abated; (JK, S, TA;) and so خَوْر, inf. n. خَوْر; and خَوْر. (TA.) And خَار عَنَّا, said of cold, It ceased from us; quitted us. (A.) — خَارَه, (JK, S,) inf. n. خَوْر, (S, K,) He hit, or hurt, his خَوْرَان, (JK, S, K,*) in thrusting or piercing him with a spear or the like. (JK, S.)

2. خَوْر: see 1, in two places. — خَوْرَة He attributed to him weakness, or feebleness, and languor. (TA.)

4. اِخَارَه, (S, K,) inf. n. اِخَارَة, (S,) [app., in its primary acception, He caused him to utter a cry. (See 10.) — And hence,] + He bent, turned, or inclined, him, or it. (S, K.) You say, اِخَارْنَا اُخْرُنَا + اِلَى الْمَطَايَا + We bent, or turned, the riding-camels to such a place. (S.)

6. **تَخَارَبَتِ الْبُيُوتَانِ** *The bulls lowed, or bellowed, one to another.* (A.)

10. **اِسْتَخَارَهَا** [*He endeavoured to make her (namely, a gazelle, or a wild cow,) to utter her cry; or he uttered a cry in order that she should do the same.* (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (S,*TA.) — Hence, (S, TA,) **اِسْتَخَارَهُ** *He endeavoured to make him bend, turn, or incline:* (JK, S, A, K, TA:) and **he called him to him:** and **he interrogated him;** or **desired him to speak;** syn. **اِسْتَنْطَفَهُ**: namely, a man. (JK.) [**اِسْتَخَارَ الْمَنْزِلَ** is explained in the L and K as meaning **اِسْتَنْطَفَهُ**: to which is added in the TA, **كَانَهُ يَطْلُبُ خَبْرَهُ**, with the remark that it should therefore properly be mentioned in art. **خَبَر**: but an explanation in the sentence immediately preceding, and a verse cited below, evidently show that **اِسْتَنْطَفَهُ** is a mistranscription for **اِسْتَنْطَفَهُ**, and that **خَبْرَهُ** should be **خَبَرَهُ**: so that the meaning is *He interrogated the place of abode.*] The author of the L cites, as an ex., the saying of El-Kumeiyt,

وَلَنْ يَسْتَجِيرَ رُسُومَ الدِّيَارِ

لِعَوَلَتِهِ ذُو الصَّبِيِّ الْمَعُولِ

[*And he who is affected with youthful amorousness, wailing, will not ask the remains, or traces, of the dwellings to reply to his wailing: but for عَوَلَتِهِ I would rather read بِعَوَلَتِهِ; i. e., will not interrogate them with his wailing.*] (TA.) — **اِسْتَخَارَ الصَّبَّ** (K, TA, [in some copies of the K, erroneously, **الصَّبْعَ**]) and **الْبُرْنُوعَ** (TA,) *He placed a piece of wood in the hole of the burrow of the [lizard called] صَبَّ (K, TA,) and of the jerboa, i. e. in the فَاصِعَاءَ (TA,) in order that it should come forth from another place, (K, TA,) i. e. the نَافِقَاءَ, so that he might catch it.* (TA.) Lth falsely assigns the act of **اِسْتِخَارَةَ** to the صَبَّ and the jerboa. (Az, TA.)

خَوْرٌ Low, or depressed, ground or land, (JK, S, K,) between two elevated parts; (JK, S;) like **غور**: (TA:) an inlet (lit. a neck) from a sea or large river, entering into the land: (Sh:) a place, or channel, where water pours into a sea or large river: (JK, K:) or a wide place or channel, where waters pour, running into a sea or large river; (TA:) or (as in the TA, but in the K “and,”) a canal, or cut, from a sea or large river: (K, TA:) and i. q. رَحْبَةٌ [app. as meaning the part in which the water flows from the two sides of a valley]: (JK:) pl. **خَوْرٌ**. (TA.)

خَوْرٌ a pl. of **خَوَارَةٌ**, (S, K,) contr. to rule; (MF, TA;) and of **خَوَارٍ** in the phrase **خَوَارِ الْعَيْنَانِ** (JK, TA.) See **خَوَارٍ**, in five places.

خَوْرَةُ الْإِبِلِ with damm, [app. originally **خَبْرَةُ**,] *The best of camels, or of the camels;* (IAgr, K;) [see **خَبَر**, (in art. **خَبَر**), near the end of the para-

graph;] and so **خَوَارَهَا**, and **مِنْهَا**. (Fr, TA.)

خَوْرِي fem. of **أَخْبَرٌ**, and properly belonging to art. **خَبَر**: see what next precedes.

خَوْرَانٌ *The مَبْعَر [or rectum], which comprises the جَنَار [or anus, with the extremities of its skin,] of the صُلْب [or back], (K,) of a man &c.: (TA:) or the passage of the رُوث [or dung, properly of a horse or the like, but here app. meaning of a man also]: (S:) or the head [or extremity] of the مَبْعَرَة [or rectum]: or the part in which is the دُبُر [or anus]: (K:) or the دُبُر [or anus] itself; (TA;) or it has this meaning also; (JK;) and so **خَوَارَةٌ**, syn. **اِسْت**; (K;) the دُبُر being so called because it is like a depressed place between two hills: (TA: [see **خَوْر**]) or the gap in which is the دُبُر [or anus] of a man; and that in which is the قُبُل [or anterior pudendum] of a woman: (TA:) or the gap in which is the دُبُر and the place of the ذَكَر and that of the قُبُل of the woman: (Zj in his “Khalḡ el-Insān:”) pl. **خَوَارَانَتٌ** and **خَوَارِينٌ**: (K:) the former pl. of a form which any sing. subst. not significant of a human being may receive. (TA.)*

خَوَارٌ an inf. n. of **خَارَ** as explained in the first sentence in this art. (S, A, &c.) = **خَوَارُ الْإِبِلِ**: see **خَوْرَةٌ**.

خَوْرٌ: see the next paragraph, in two places.

خَوَارٌ Weak, or feeble; (JK, S, Mgb, K;) applied to a man; (S;) as also **خَائِرٌ** (K,) and **خَوْرٌ**: (AHeyth:) a weak man, who cannot endure difficulty or distress: (Lth:) and cowardly, or a coward: (A:) pl. of the first **خَوَارُونَ**, and of the third **خَوْرَةٌ**. (AHeyth.) Applied to a camel, *Slender (رَقِيق) and beautiful:* (K, TA: [for **الحسن** in the CK, I read **الحسن**, as in other copies of the K and in the TA:] and the fem., with **ة**, applied to a she-camel, *having soft flesh and fragile bones:* (TA:) pl. of the former [and of the latter] **خَوَارَاتٌ**. (K.) Applied to a spear, *Weak:* (S:) not hard: (Mgb:) or weak and soft; (TA:) and in the same sense applied to an arrow, (A, TA,) as also **خَوْرٌ**; (TA;) and so the fem. of the former, with **ة**, applied to a reed or cane (قَصَبَة); (A, TA;) and to land or ground (أَرْض) as meaning weak, (S,) or soft: (A, Mgb:) pl. **خَوْرٌ**. (S.) And **خَوَارُ الْعَيْنَانِ** *A horse (A) that turns easily, (JK, A, K,) and runs much:* (K:) pl. **خَوْرٌ**. (JK, TA.) And **خَوَارَةٌ** *A sheave of a pulley of which the pin runs [or turns] easily in the cheeks.* (TA.) And **الْحَشَايَا** **خَوْرٌ** *Beds, or the like, stuffed with soft substances.* (TA, from a trad.) And **خَوَارُ الصَّفا** *Smooth stones that sound [when struck] by reason of their hardness.* (IAgr.) And **زَنْدٌ خَوَارٌ** *A زَنْد [q. v.] that emits much fire; syn. قَدَاح.* (AHeyth, K.) [Hence,] **هُوَ خَوَارُ الْعَوْدِ** [meaning *He is lavish when asked*]: an expression of dispraise. (TA in art. **كُسر**.) [Hence also,] **خَوَارَةٌ** *A she-camel abounding with milk; pl. خَوْرٌ; (S, K, TA;)*

which is contr. to rule, and said by MF to be without a parallel: (TA:) and so a ewe or she-goat: (TA:) or a she-camel whose milk flows easily; and so a ewe or she-goat: (A:) or a she-camel thin-skinned, and abounding with milk: (AHeyth:) or one that is of a hue between dust-colour and red, with a thin skin; and such is the most abundant in milk: (Kf:) or of a red colour inclining to dust-colour, thin-skinned, and having long fur with [coarse] hair protruding through it, longer than the rest: such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also *A palm-tree (نَخْلَة) that bears much fruit.* (JK, A, K.) — **خَوْرٌ** as meaning *Women much suspected, on account of their corruptness, (K, TA,) and the weakness of their forbearance, (TA,) is [a pl.] without a sing.* (K.)

خَوَارَةٌ fem. of **خَوَارٌ** [q. v.]. — As a subst.: see **خَوْرَانٌ**.

خَائِرٌ: see **خَوَارٌ**, first sentence.

خوص

1. **خَوْصٌ**, aor. **خَوَصَ**, inf. n. **خَوِصٌ**, *He (a man, S) had the eye sunk, or depressed:* (S, K:) or the inf. n. signifies the eye's being narrow, or contracted, and sunk, or depressed: (Mgb:) or its being small, and sunk, or depressed: (A:) or its being sunk, or depressed, and narrow, or contracted, and small: or one eye's being smaller than the other: or the eye's being narrow in the slit, naturally, or by reason of disease: or, accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term **خَوْصٌ**, with [the unpointed] ح; but when they mean the eye's being sunk, or depressed, this they term **خَوْصٌ**, with [the pointed] خ: (TA:) and accord. to A'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mtr also,] **خَوِصَتْ عَيْنُهُ** signifies *his eye became sunk, or depressed;* (Mgh, TA;) but **خَوِصَتْ**, “it became narrow, or contracted.” (Mgh.) — Also **خَوِصَتْ**, inf. n. as above; and **اِخْوِصَتْ**, inf. n. **اِخْوِصَاصٌ** *She (a ewe) had one of her eyes black, and the other white.* (AZ, TA.)

2. **خَوْصُ الشَّجَرِ**, inf. n. **تَخْوِصٌ**, said of palm-trees, [and some others, see **خَوْصٌ**,] *The trees put forth leaves, [or only leaves of the kinds called خَوْصٌ,] little by little.* (L, TA.) See also 4. — **خَوْصُ النَّاجِ**, inf. n. as above, *He ornamented the crown with plates of gold (K, TA) of the width of palm-leaves.* (TA.)

3: see 6, in two places.

4. **أَخْوَصَتِ النَّخْلُ** *The palm-trees put forth their خَوْص [or leaves]:* (S, K:) or, accord. to the A, you say, **خَوِصَتْ النَّخْلُ**, meaning *the palm-trees put forth their leaves.* (TA.) [See also 2, above.] **اِخْوِصَ** is also said of the غَرْجَج, (S, K,) and of the رَمَث, (TA,) [and of other trees, (see **خَوْصٌ**),] or of trees in general, (TA,) or of trees (الشَّجَر) you say **اِخْوِصَ**, inf. n. **اِخْوِصَاصٌ**,

(AHn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, *It broke out with leaves*: (S, K:) or, when said of the عَرَفَج, its خوص became perfect. (AA, TA voce عَرَفَج; and S voce ثَقَب.) And you say also, أَخَوَصَتِ الْخَوْصَةُ The خَوْصَةُ [see خَوْص] appeared. (TA.)

6. تَخَاوَصَ, (A, K,) or تَخَاوَصَ فِي نَظَرِهِ, (TA,) *He blinched, or contracted his eyelids*, (A, K,) somewhat, (K,) looking intently, as though he were aiming an arrow; and so in looking at the sun; (A, K;) as also خَاوَصَ. (K.) [But the latter is trans.] You say, فَلَانًا إِنَّهُ يَخَاوِصُ, Verily he blinks, or contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow. (A.) [See also تَخَاوَصَ إِلَى الشَّيْءِ; and تَخَاوَصَ فَلَانًا.] — [Hence,] تَخَاوَصَتِ النُّجُومُ, (A,) or تَخَاوَصَتِ النُّجُومُ لِلْغُرُوبِ, (TA,) *The stars inclined to setting*. (A, TA.)

11: see 1, last signification.

خَوْصُ The leaves of the date-palm, (T, S, A, Mgh, K,) and of the مَقْل [or Thebaic palm], (T, TA,) and of the نَارَجِيل [or cocoa-nut-tree], and the like, (TA,) and of the عَرَفَج, (T, K,) and of the ثَمَار, (T, TA,) and of the نَصَى, (S voce الْأَ, q. v.) and of the أَرْطَى, and of the سَبَط: (Ibn-'Eiyāsh Ed-Dabee, K:) n. un. with ة: (T, S, K, &c.) the خَوْصَةُ of the عَرَفَج is the green [part] thereof when it appears upon the white thereof; (TA;) [or] it resembles the leaves of the حَنَاء: that of the أَرْطَى is like the هَدَب [or evergreen leaves] of the أُنْثَى: that of the آء has the form of the ears of sheep, or goats: and that of the سَبَط has the form of the حُلَفَاء: (Ibn-'Eiyāsh, TA:) there is also the خَوْصَةُ of the [class of trees or plants called] جَنْبِيَّة, which is of the plants, or herbage, of the [season called] صَيْف, or, as some say, it is what grows upon a root-stock or rhizoma (عَلَى أَرْوَمَةٍ): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خَوْصَةُ. (T, TA.)

خَوَاصُ The trade, or art, of the خَوَاصِ. (A, TA.)

خَوَاصُ A seller of خَوْص: (S, K:) or a wearer thereof [into baskets and uats and the like]: (A:) or both. (TA.)

أَخَوْصُ A man (S, Mgh) having the eye sunk, or depressed; (S, Mgh, K;) having the quality of the eye termed خَوْص: [see 1:] fem. خَوْصَةٌ: (TA:) which is [also] applied to the eye, meaning sunk, or depressed: (Mgh:) or small, and sunk, or depressed: (A:) and to a ewe, meaning having one of her eyes black, and the other white: (AZ, K:) or having one eye black, and the other, with the rest of the body, white: (TA:) pl. خَوْصٌ, which, prefixed to الغَيُون, is applied to camels. (A.) — [Hence,] بَيْتٌ خَوْصَةٌ A deep

well; a well of which the bottom is deep; (A, K, TA;) of which the beasts see not the water: (TA:) because one contracts his eyelids (يَتَخَاوِصُ) in looking into it: (A, TA:) or خَوْصًا applied to a well (رَكِيَّة), signifies of which the water has sunk into the earth. (TA.) And the same epithet applied to a [mountain of the kind called] هَضْبَةٌ, (A,) or قَارَةٌ, (K,) *High; lofty*: (A, K:) because one contracts his eyelids in looking at it. (A, TA.) And رِيحٌ خَوْصَةٌ A hot wind: (K:) or a vehemently-hot wind: (A:) that makes the eye to blink, or contract the eyelids, (تَكْرِهًا,) by reason of heat: (K, TA:) in which one does not see without blinking, or contracting the eyelids. (A.) And ظَهْرَةٌ خَوْصَةٌ A summer mid-day vehemently hot: (A:) or most vehemently hot; (K, TA;) in which one cannot look without blinking, or contracting the eyelids. (TA.)

مُخَوَّصٌ applied to a crown, Ornamented with plates of gold like خَوْص in width: (A, TA:) and applied to a vessel, having in it what resemble خَوْص in shape. (TA.) مُخَوَّصٌ بِالذَّهَبِ applied to دِيْبَاج [or silk brocade], Woven with gold in the form of خَوْص. (TA.)

أَرْضٌ مُخَوَّصَةٌ Land in which are خَوْص of the سَبَط and عَرَفَج and آء. (Ibn-'Eiyāsh Ed-Dabee, K.)

خوض

1. خَوَّضَ, aor. يَخْوِضُ, inf. n. خَوْضٌ, (S, A, Mgh, K,) and خِيَّاضٌ, (S, A, K,) [He waded, or forded, through the water;] he passed through the water walking or riding: (S:) or he entered into the water; (A, K;) as also خَوْضُهُ, (K,) inf. n. تَخْوِيزٌ; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and اخْتَاَضَهُ, (K:) or he walked in, or through, the water; (Mgh;) as also تَخَوَّضَهُ, (TA:) or he entered into the water and walked in it, or through it. (TA.) You say also, خَاَضَ بِالْفَرَسِ, meaning He brought the horse to the water; as also اخَاَضَهُ, (K,) inf. n. اخَاَضَةٌ; (AZ;) and خَاوَضَهُ فِي الْمَاءِ, (K,) or خَاوَضَهُ فِي الْمَاءِ, inf. n. مَخَاوَضَةٌ, as in the A: (TA:) or اخَاَضُوا, signifies خَاَضُوا بِدَوَابِّهِمْ [They waded or forded through the water, or entered into it, &c., with their beasts]: and you say also, خَاوَضْتُهُمُ فِي الْمَاءِ [I waded or forded with them through the water; &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and خَاَضَ الْقَوْمُ اخَاَضًا signifies خَاَضَتْ خَيْلُهُمُ الْمَاءَ [The people's horses waded or forded through the water]. (S.) — خَاَضَتِ الْإِبِلُ لَحْجَ الشَّرَابِ [The camels passed through the great expanse of mirage]. (A.) — خَاَضَ النَّبْرُقُ الظُّلَامَ [The lightning penetrated through the darkness]. (A, TA.) — خَاَضَ إِلَيْهِ الرِّمَاحُ حَتَّى أَخَذَهُ [He forced his way to him through the spears until he took him, or it]. (A, TA.) — خَاَضَ الْقَوْمُ فِي الْحَدِيثِ, (S, A,) and خَاَوَضُوا فِيهِ, (S, A, K,) *The people, or company of men, entered [or waded] together into*

discourse. (S, A, K.) — خَاَضَ الْغَمَرَاتِ, (S, K,) aor. as above, inf. n. خَوْضٌ, (TA,) *He plunged into the submerging floods of ignorance, or the like*; syn. اِفْتَحَمَهَا. (S, K, TA.) — خَاَضَ فِي الْأَمْرِ *He entered [or plunged] into the affair*. (Mgh.) — In like manner you say, [خَاَضَ فِي] and [خَاَضَ] الباطل *He entered [or plunged] into false, or vain, discourse or speech*: (Mgh:) and خَاَضَ, alone, signifies *He said, or spoke, what was false*. (A.) It is said in the Kur [lxiv. 46], (TA,) وَكُنَّا نَخْوِصُ مَعَ الْخَائِضِينَ [And we used to enter into false, or vain, discourse or speech, with those who entered therewith]; (Bd, Jel, K;) syn. نَشْرَعُ: (Bd:) or and we used to follow the erring, &c. (O, K.) And again, [lii. 12,] الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ [Who amuse themselves in entering into false, or vain, discourse or speech]; (TA;) being here, again, understood. (Bd.) And again, [ix. 70,] وَخَضْتُمْ كَأَلْدَى خَاَضُوا, i. e. *And ye have entered into false, or vain, discourse or speech, like their entering therewith*. (K.) And again, [vi. 67,] الَّذِينَ يَخْوِضُونَ فِي آيَاتِنَا [Who enter into false, or vain, discourse or speech respecting our signs; meaning the Kur-án]. (TA.) خَاَضَ فِيهِ is also explained as signifying *He said what was false respecting it*. (TA.) And خَوْضٌ signifies *The confusing, or confounding, in an affair*. (TA.) — خَاَضَ, (S, A, Mgh, K,) and خَوْضٌ, (A, TA,) also signify *He mixed, (S, K, TA,) and stirred about, (TA,) the beverage, or wine*: (S, K, TA:) or he stirred about the سَوِيق with the مَخْوِض. (A, Mgh.) — خَاَضَهُ بِالسَّيْفِ *He moved about the sword in him, having smitten him*: (S, K, TA:) or he put [or thrust] the sword into the lower part of his belly, and then raised it upwards. (A, TA.) — خَضَّتْ بِقَدَحٍ فِي الْقِدَاحِ [He mixed the drink in the bowl]. (A, TA.) inf. n. خِيَّاضٌ; and خَاَوَضْتُ الْقِدَاحَ, inf. n. خَوَاضٌ; (TA;) *I put an arrow, (A, TA,) which I had borrowed, and by which I expected to have good luck, (TA,) among the [other] arrows (A, TA) used in the game called el-maysir*: (TA:) see an ex. (a verse of Sakhr-el-Ghef) in art. خَض.

2: see 1, first signification: — and again in the latter part of the paragraph. — خَوَّضَ فِي نَجْبِهِ [app. meaning He wallowed in his effused blood] is with teshdced to render the signification intensive. (S.)

3: see 1, second sentence, in two places: and again in the last sentence.

4. أَخَضْتُ فِي الْمَاءِ دَابَّتِي [I made my beast to wade, or ford, through the water]. (S, A.) اخَاَضَ الْقَوْمُ خَيْلَهُمُ الْمَاءَ [The people, or company of men, made their horses to wade, or ford, through the water] is said when they wade, or ford, with their horses through the water. (TA.) اخَاَضَ الْقَوْمُ: and اخَاَضُوا الْمَاءَ: [which are evidently elliptical phrases:] اخَاَضَ الْفَرَسَ: see 1, second sentence. — اخَاَضَ الْبَاطِلَ: see 1.

== اخاض الماء *The water admitted of being walked [or waded or forded] in or through: contr. to general rule; being intrans. while the unaugmented verb is trans. (Msb.)*

5: see 1, first sentence. — **تَخَوَّضَ** also signifies *He constrained himself to wade, or ford, in, or through, water. (K, *TA.)* This is the primary signification: and hence, — **تَخَوَّضَ فِي الْأَمْرِ** *He employed, or occupied, himself in the affair: and he used art or artifice or cunning, or his own judgment or discretion, in the affair, or in the disposal or management thereof: and so in the phrase تَخَوَّضَ فِي الْبَالِ* or, accord. to some, this means *he acted wrongly in acquiring the property in an improper manner, in whatsoever way it was possible. (TA.)*

6: see 1, near the middle of the paragraph.

8: see 1, first sentence.

مَخَاضٌ: see **مَخَاضَةٌ**.

مِخْوَضٌ [The instrument with which beverage, or wine, is mixed and stirred about]; it is, for beverage, or wine, like the **مِجْدَحٌ** for **سَوِيقٌ**: (S, K:) or the instrument with which **سَوِيقٌ** is stirred about. (A, Mgh.)

مَخَاضَةٌ [A ford; i. e.] a place where people pass through water, walking or riding: (S, A, K:) or a place where one walks through water: (Msb:) pl. **مَخَاضٌ**, (S, K,) [or this is rather a coll. gen. n.,] or **مَخَاضُ**, (as in one copy of the S,) and **مَخَاوِضُ** (AZ, S, K) and **مَخَاضَاتٌ**. (Msb, TA.)

خوف

1. **خَافَ**, (S, Msb, K, &c.,) originally **خَوَّفَ**, (Lth, L, &c.,) first pers. **خَفْتُ**, (TA,) aor. **يَخَافُ**, (S, K, &c.,) originally **يَخَوِّفُ**, (L,) imperative **خَفْ**, (S,) inf. n. **خَوْفٌ** (S, Msb, K, &c.) and **خَيْفٌ**, [originally **خَوِّفٌ**,] (Lh, TA,) erroneously written in the K with **fet-h** [to the **خ**], but some say that this is a simple subst., not an inf. n., (TA,) and **خَيْفَةٌ**, (Lh, S, Msb, K, &c.,) originally **خَوْفَةٌ**, (K,) but some say that this also is a simple subst., not an inf. n., (TA,) and [therefore] its pl. is **خَيْفٌ**, (Lh, JK, S, and so in the CK,) in [some of] the copies of the K erroneously written **خَيْفٌ**, (TA,) or this [as well as the next preceding] may be an inf. n., for some few inf. ns. have pls., (ISd, TA,) and **مَخَافَةٌ**, (S, Msb, K, &c.,) originally **مَخَوْفَةٌ**, for which last, the first of these inf. ns. is used by a poet, and therefore made fem., (TA,) *He feared; he was afraid or frightened or terrified; syn. فَرَعَ*. (K.) It is also trans.: (Msb:) you say, **خَافَهُ** and **تَخَوَّفَهُ** [*He feared, or was afraid of, him, or it*]; (Msb, TA;) both signifying the same: (TA:) [and so **خَافَ مِنْهُ**; or this may mean *he feared what might happen to him from him, or it*:] and **خَافَ عَلَيْهِ شَيْئًا**, meaning **خَافَهُ** [i. e. **خَافَ عَلَيْهِ شَيْئًا** *He feared for him a thing*]: (S, K:) and

تَخَوَّفَهُ عَلَيْهِ and **خَافَهُ عَلَى مَالِهِ** [or it, for his property]. (Mgh.) — [Hence,] it is also used in the sense of **ظَنَّ** [*He thought, or opined*]: and in this case, the Arabs sometimes use it in the same manner as a verb signifying an oath, and give it the same kind of complement; as in an ex. cited voce **دَرَدَ** [q. v.]. (S in art. **دَرَدَ**.) And *He knew*. (Lh, Kr, K.) Hence, **وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا** [*And if a woman know that there is, on the part of her husband, injurious treatment, or unkindness, or estrangement*], (K,) in the Kur [iv. 127]. (TA.) And hence also, **فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا** [*And he who knoweth that there is, on the part of the testator, an inclining to a wrong course, or a declining from the right course, &c.*], (K,) in the Kur [ii. 178]; thus explained by Lh. (TA.) = **خَافَهُ**, (S,) first pers. **خَفْتُ**, (K,) aor. **يَخَوِّفُهُ**, (S,) *He exceeded him in fear*. (S, K, *) You say, **خَافَهُ**, **خَاوَفَهُ**, (S,) inf. n. of the former **مَخَاوَفَةٌ**, (TA,) i. e. [*He vied with him to see which of them would exceed the other in fear, and*] *he exceeded him in fear*. (S.)

2. **خَوَّفَهُ**, (Msb, K,) inf. n. **تَخَوِّفٌ**, (TA,) i. q. **أَخَافُهُ**. (Msb, K.) See the latter, in two places. *He put fear into him*. (JK, TA.) **خَوَّفَنَا** [app. addressed to God] is mentioned by Lh as meaning *Render the Kur-án and the Traditions beautiful to us in order that we may [give heed thereto and] fear*. (TA.) — *He made him to be in such a state, or condition, that men feared him*; (JK, K;) *he made him to be feared by men*. (M.) Hence, in the Kur [iii. 169], **إِنَّمَا ذِكْرُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَاءَهُ**, i. e. [*Verily that is the devil*]: *he causeth his friends to be feared by you*: [or that devil causeth &c.]: or, as Th says, *causeth you to fear by his friends*. (TA.) = *He diminished it, lessened it, or took from it*; and so **خَوَّفَ مِنْهُ**. (TA.) [See also 5.] — **خَوَّفَ غَنَمَهُ** *He sent away his sheep, or goats, flock by flock*. (TA.)

3: see 1, last sentence.

4. **إِخَافَهُ** (S) and **إِخَافَ**, (Msb, K,) inf. n. **إِخَافَةٌ**, (S) like **كِتَابٌ**, (Lh, TA,) [but the latter is irreg. and rare,] *He, or it, (an affair, a case, or an event, Msb,) caused him, or made him, to fear, or be afraid; put him in fear; frightened, or terrified, him*; (TA;) and **خَوَّفَهُ**, (Msb, K,) inf. n. **تَخَوِّفٌ**, (S, TA,) signifies the same. (S, Msb, K.) So in the phrase **أَخَافُ التَّغَرُّ** [*The enemies' frontier caused to fear, &c.; was insecure*]: or *fear entered from it*. (TA.) You say also, **مَالَ السَّائِطِ فَخَافَ النَّاسُ** [*The wall leaned, and caused the people to fear*]. (Msb.) And **أَخَافُ النَّصُوصِ** [*The robbers caused the people of the road, or the passengers thereof, to fear, &c.*; or it may be rendered *the robbers caused the road to be insecure*]. (Msb.) And **أَخَفْتُهُ الْأَمْرَ فَخَافَهُ** [*I caused him to fear the thing, or affair, &c., and he feared it; making the verb doubly trans.*]; as also **خَوَّفْتُهُ** **إِيَّاهُ فَتَخَوَّفَهُ**. (Msb.) It is said in a trad. **أَخِيفُوا الْبَوَائِرَ قَبْلَ أَنْ تُخِيفَكُمُ**. *Mahe ye the*

venomous reptiles and the like to fear before they make you to fear; (TA;) i. e. *kill ye them before they kill you*. (JM, TA.) — **مَا أَخَوَّفَنِي عَلَيْكَ** [*How greatly do I fear for thee*!]. (TA.)

5. **تَخَوَّفَهُ**: see 1, in three places. = Also *He took by little and little (S, L, K) from it, (S, K,) or from its sides*; (L;) as also **تَحَوَّفَهُ**: (S and K* in arts. **حَوَفٌ** and **حَيْفٌ**;) or *he took from its extremities*; so in the A; in which it is said to be tropical: accord. to IF, it is originally [**تَخَوَّنَ**,] with ن [in the place of the ف]. (TA.) Dhu-r-Rummah says, (S,) or not he, but some other poet, for it is ascribed to several different authors, (L,)

* **تَخَوَّفَ الرَّحْلُ مِنْهَا تَامِمًا قَرْدًا** *
* **حَا تَخَوَّفَ ظَهْرُ النَّبْعَةِ السَّقْنِ** *
[*Her saddle abraded from a long and high, compact hump, like as when the piece of skin used for smoothing arrows has abraded from the back of a rod of the tree called نَبْعَةٌ*]. (S.) [See also 5 in art. **حَوَفٌ**, where another reading of this verse is given. In the TA, in the present art., in the places of **الرَّحْلُ** and **ظَهْرُ**, I find **السَّيْرُ** and **أَوْ يَأْخُذُهُمُ**.] Hence, (S, K,) accord. to Fr, (TA,) **عَلَى تَخَوَّفٍ** (S, K,) in the Kur [xvi. 49], (S,) which Az explains as meaning [*Or are they secure from his destroying them*] by causing them to suffer loss [by little and little] in their bodies and their possessions, or cattle, and their fruits: or, accord. to Zj, it may mean, *after causing them to fear*, by destroying a town, so that the one next to it shall fear. (TA.) You say also, **تَخَوَّفَ مِنْ مَالِي** *He took by little and little from my property*. (JK.) And **تَخَوَّفْنَا السَّنَةَ** [*The year of drought, or sterility, took from us by little and little*]. (JK.) And **تَخَوَّنِي حَقِّي** [*He diminished to me by little and little my right, or due*]. (JK.) And **تَخَوَّفَهُ حَقُّهُ** i. q. **أَهْضَمَهُ** [an evident mistranscription for **أَهْضَمَهُ** or **هَضَمَهُ**, meaning *His stupidity deprived him of his right, or due*]. (TA.)

خَافٌ A man very fearful or timorous; (S, K;) [and so, in the present day, **خَوَّافٌ**; the former originally] of the measure **فَعْلٌ**, like **فَرِحٌ** and **فَرَحٌ**; and similar to **صَاتٌ**, meaning a man "having a strong, or loud, voice": (S:) or i. q. **خَائِفٌ**: (TA:) accord. to Kh, it may be [originally] of the measure **فَاعِلٌ**, having the medial radical rejected; or [**خَوِّفٌ**], of the measure **فَعْلٌ**; and in either case, the dim. is [**خَوِّفٌ**] with و: so says Sb. (TA.)

خَوْفٌ inf. n. of 1. (S, Msb, K, &c.) — Also *Slaughter*: whence, **مِنْ أَلْخَوْفِ** **وَلْيَبْلُوتَكُمُ بَشِيٌّ** [*And we will assuredly try you with somewhat of slaughter*]; (Lh, K;) in the Kur [ii. 150]. (TA.) [See also 4.] — And *Fighting*: whence, **فَإِذَا جَاءَ الْخَوْفُ** [*But when fighting cometh*; in the Kur xxxiii. 19]. (K.) = See also **خَائِفٌ**. = Also *A red hide from which are cut strips like thongs*, (Kr, K, TA,) and then upon these are put [ornaments of the kind termed] **شُدْرٌ**; worn by a girl:

(TA:) a dial. var. of خَوْف [q. v.]: (K:) but this latter is preferable. (L, TA.)

خَيْف: see 1, first sentence.

خَانَةٌ *A [coat of the kind called] حَبَّة, of hide, or leather, which the collector of honey wears; (Akh, JK, K;) and also worn by the water-carrier: (JK:) or a fur-garment, or hide with the fur or wool on it, worn by him who enters into the places occupied by bees, in order that they may not sting him: (TA:) or a [pouch of the kind termed] خَرِيطة, (S, K,) of hide, or leather, (S,) narrow in the upper part and wide in the lower part, (TA,) in which honey is collected: (S, K:) or a [round piece of leather with a running string by means of which it may be converted into a bag, such as is termed] سَفْرَة, like the خَرِيطة, made, or sewed, small, [for مُصْعَدَة or مُصْعَدَة, which I find in different copies of the K, and to which no appropriate meaning is assignable, I read مُصْعَرَة or مُصْعَرَة, (see 2 in art. صغر, and particularly أَصْغَر القَرْيَة)] having its head [or border] raised, for honey; (K;) so says Skr, in explaining the following verse: or, as IB says, accord. to Abou-'Alee, it is from the phrase النَّاسُ أَخْيَانٌ, meaning "men," or "the people," "are different, one from another;" for it is a خَرِيطة of hide, or leather, embellished with different kinds of embellishment; and if so it should be mentioned in art. خَيْف: (TA:) [but] the dim. is خَوَيْفَة. (JK.) Abou-Dhu-cyb says, [describing a collector of wild honey,]*

تَأْتِبُ خَانَةً فِيهَا مِسَابٌ

فَأَصْبَحَ يَقْتَرِي مَسَدًا بِشَيْقٍ

(S,) [He put beneath his armpit a خَانَة in which was a receptacle for honey, and betook himself to making successive endeavours to reach the most difficult part of a mountain by means of a rope, or rope of palm-fibres; for] he means شَيْقًا بِمَسَدٍ; the phrase being inverted: (S and TA in art. شَيْق:) or he means, [betook himself to] taking successive holds of a rope (يَتَّبِعُ حَبْلًا) tied to a شَيْق [here best rendered mountain-top] in his descent to the place of the honey; so that there is no inversion. (TA in that art.) — Also i. q. عَيْبَة [A kind of basket, or receptacle, of hide, or leather]; (TA;) the thing in which fruits are gathered; also called مَخْرَف. (Har p. 374.) — And خَانَة الزَّرْع is said to mean *The envelope of the grain of seed-produce*; so called because it protects it: to this the believer is likened in a trad. [as some relate it]; but the reading [commonly known] is خَامَة, with م. (TA.) [See خَامَة, in art. خَيْر.]

خَيْفَة; pl. خَيْف: see 1, first sentence. — [Sometimes it may mean, agreeably with analogy, A kind of fear.] — See also art. خَيْف.

خَوَاتٍ *Vociferation, clamour, or a confused noise, of a company of men. (JK, Sgh, K.)*

خَاوِف: see خَاف.

خَاوِفَة: see خَانَة.

خَوَاتٍ: see خَاف. — [Hence, perhaps,] A certain black bird: ISd says, I know not why it is thus called. (TA.)

خَائِف *Fearing; being afraid or frightened or terrified: (S,*TA:) pl. خَوَف (S, K) and خَيْف (S,) or خَيْف (K,) or, accord. to Ks, خَيْف and خَيْف and خَوْف (L,) [but the second and third of these three should be خَيْف and خَوْف, for all are said to be of the measure نُفَعْل,] and خَوْف; or this last is a quasi-pl. n.; (K;) whence, in the Kur [vii. 54], خَوْفًا وَطَمَعًا, meaning *Worship ye Him fearing his punishment and eagerly desiring his recompense. (TA.)* See also خَاف. — And see مَخَوْف.*

طَرِيقٌ مَخَافٌ [for مَخَافُ أَهْلِهِ, A road of which the people, or passengers, are caused to fear, by robbers]. (Msb.) [See also what next follows.]

طَرِيقٌ مَخَوْفٌ *A road in which people fear: (S,*Msb,K:) or a road that is feared; (JK, TA;) as also مَخِيفٌ, and خَائِفٌ; which last is tropical, of the measure فَاعِل in the sense of the measure مَفْعُول; (TA;) or, thus applied, this last [is a possessive epithet, and thus] means *having fear: (JK: [see also مَخَاف:])* you should not say طَرِيقٌ مَخِيفٌ, because the road does not cause fear, but only he who robs and slays therein. (S,*K,*TA.) One says also تَغَرَّرَ مَخِيفٌ and مَخَوْفٌ *An enemies' frontier [that is feared, or] from which one fears, or from the direction of which fear comes. (TA.)* مَخَوْفٌ signifies A thing [of any kind] that is feared; as a lion, and a serpent, and fire, and the like. (Har p. 369.) [Hence,] حَائِطٌ مَخَوْفٌ *A wall of which the falling is feared. (Lh, Msb, TA.)* [See also مَخِيف.] And وَجَعٌ مَخَوْفٌ *[A pain that is feared]. (TA.)* [See, again, مَخِيف.] And أَمْرٌ مَخَوْفٌ *[An affair, or event, that is feared]. (Mgh, Msb.)* [See, again, مَخِيف.] And فَاسِقٌ مَخَوْفٌ *A transgressor who is feared for his property, that he will consume it, and expend it in that which is not right. (Mgh.)**

مَخِيف: see the next preceding paragraph, in two places: and see also what next follows.

حَائِطٌ مَخِيفٌ (Msb, K, in the CK *مَخِيف) *A wall that causes one to fear that it will fall. (Msb, K,* [See also مَخَوْف.])* And وَجَعٌ مَخِيفٌ (S, K) *A pain that causes him who sees it to fear. (S.)* [See, again, مَخَوْف.] And أَمْرٌ مَخِيفٌ *An affair, or event, that is formidable; that causes him who sees it to fear. (Msb.)* [See, again, مَخَوْف.] And المَخِيف means *The lion, (K, TA,) that frightens him who sees him. (TA.)* See also مَخَوْف, first sentence.

أَخَوْفٌ [More, and most, formidable, fearful, or feared: anomalous, like its syn. أَخْشَى, being from the pass. verb. Hence,] مَا أَخَافُ *[The most formidable, or fearful, of what I fear for you is such a thing]. (Mgh,* TA.)*

مَخَانَةٌ an inf. n. of 1, (S, Msb, K, &c.,) originally مَخَوْفَة. (TA.) — [Also A cause of fear: a word of the same category as مَجْنَنَة and مَبْخَلَة &c.: pl. مَخَاوِف. Hence,] أَوَّلُ كُتُبِهِ الْمَخَاوِفُ *[The first of his letters, or epistles, consisted of the causes of fear]. (TA.)* — And مَخَاوِف also signifies *Places of fear. (KL.)*

مَتَخَوْف: see مَخَوْف.

خوق

1. خُوقُ خُوقٍ [imperative of خَاق] *Ornament thy young woman, or female slave, with the earring. (K. [See خَوْق.])* خَاقَهَا *He (a man, TA) made with her (a woman, TA) the sound termed خَاق [during the act of نِكَاح]. (K.)* خَاقَ الشَّيْءَ *He took away the thing, and extirpated it, or removed it utterly. (TA.)*

2. خَوْتَهُ (K,) inf. n. تَخْوِيشٌ, (TA,) *He made it wide; (K;) namely, an earring. (TA.)*

4. اخَاق *He (a man, TA) went away into, or in, the country, or land. (Sgh, K.)*

5. تَخَوَّقَ *It (an earring, TA) was, or became, wide, or widened. (K.)* [See also 7.] — تَخَوَّقَ عَنْهُ *He went, retired, or withdrew himself, far away from him, or it. (K,*TA.)* And *He left, quitted, or forsook, it; namely, a course that he desired, or meant, to pursue. (TA.)*

7. انْخَاقَتِ الْمَفَازَةُ *The desert was wide within. (JK, K,*TA.)* [See also 5.]

خَاقٌ *The length of a desert. (JK, TA.)* — خَاقِي بَاقٍ, (S, K,) or خَاقِي بَاقٍ, (IB, TA,) or the latter also, without ال, (K, accord. to the TA, [but not in the CK nor in my MS. copy of the K.] *The sound of the ذَكْر in the flesh of the interior of the فَرْج; (IAqr, K,*TA;) or the sound of the فَرْج on the occasion of the act of نِكَاح. (IB, TA.)* — And hence, (IB, TA,) or because of its خَوْق, i. e. width, (S, K,*TA) *The فَرْج [or vulva, itself]. (S, IB, K.)* خَاقِي بَاقٍ is indeel., with kesr for its termination, (S,) like الْخَازِ بَازٍ. (S, K.)

خَوْقٌ [in the L خَوْق, which is evidently a mis-transcription; and in one copy of the S, in one place, written خَوْقَة;] *A ring (S, L, TA) of gold and of silver: (L, TA:) or, accord. to Th, a ring [that is worn] in the ear: he does not say of gold nor of silver: (TA:) or the ring of the [kind of earring called] قُرْط and of the [kind called] شَنْف. (Lth, K.)*

خَوْقٌ *Width (S, K) of a desert, and of a well, and of a vulva: (S:) or, of a desert, width of the interior: (JK:) or length, and breadth of expanse, and width of the interior: and of a well, depth and width. (TA.)* — And *The mange, or scab, in camels: (El-Umawee, S, K:) or [a disease] like the mange or scab. (TA.)*

أَخَوْقٌ [Wide; or wide in the interior; or far-extending: fem. خَوْقَة; pl. خَوْق]. You say

خَوَّقَ (JK, K, TA, [in the CK جَوَّقَ, and in my MS. copy of the K خَوَّقَ]) A wide [desert such as is termed] خَوَّقَ : (K:) or a خَوَّقَ wide in the interior. (JK.) And مَفَاةٌ خَوَّقَةٌ (JK, S, K) and مَنَاقِفَةٌ (JK, K) A wide desert : (S, K:) or a desert wide in the interior : (JK:) and the former, also, a desert in which is no water. (TA.) And بَلَدٌ خَوَّقٌ A wide, far-extending region or country. (TA.) And بَطْرُ خَوَّقَةٍ (S, K) and مَنَاقِفَةٌ (K) A wide well : (S, K:) or رَكْبَةٌ خَوَّقَةٌ a deep and wide well. (JK, TA.) — And the fem., خَوَّقَةٌ, applied to a woman, Having no partition between her vulva and her anus: or having her vagina and rectum united: or wide in the vulva : (TA:) or tall and slender. (JK, TA.) — And, so applied, Foolish, or stupid : (Ish, JK, K:) pl. خَوَّقُونَ. (Ish, K.) — And the masc., (applied to a man, JK,) Blind of one eye; or one-eyed : (JK, K:) pl. as above. (JK.) — Also, applied to a camel, Mangy, or scabby : (S, K:) or having what resembles the mange or scab : (TA:) fem. as above. (S, K.)

مُخَوَّقٌ An earring having a large خَوَّق [or ring]. (IAqr.)

أَخَوَّقَ and مَفَاةٌ مَنَاقِفَةٌ see أَخَوَّقَ.

خول

1. خَالَ, aor. يَخُولُ, inf. n. خَوْلٌ, He became possessed of خَوْل [so I read, meaning slaves, or servants, and other dependents, in the place of خَوَال, an evident mistranscription, in the TA,] after having been alone. (TA.) — فَلَانٌ يَخُولُ Such a one pastures for his family : (S:) or يَخُولُ عَلَيْهِمْ signifies he milks and waters and pastures for them. (T, TA.) And خَالَ عَلَيْهِمْ He ruled, or governed, them. (JK.) And خَالَ خَالَ, (K, TA,) aor. as above, (TA,) inf. n. خَوْلٌ and خِيَالٌ, (K,) He pastured his cattle, or camels &c., and managed them, or tended them, and sustained them, (K, TA,) well : (K:) or خَلَّتْ, aor. أَخُولُ, I managed the cattle, &c., well : (S:) and خَالَ عَلَى الْبَالِ, aor. يَخُولُ, he pastured the cattle, &c., and managed them well; as also خَالَ, aor. يَخِيلُ. (TA in art. خيل.) — اخْتَالَ, aor. يَخُولُ and يَخَالُ, see اخْتَالَ (with which it is syn.) in art. خيل.

2. خَوْلَهُ اللَّهُ الشَّيْءَ, (JK, S,) or مَالًا, (Msb,) or الْهَالَ, (K,) inf. n. تَخْوِيلٌ, (S,) God made him to possess, (JK, S,) or gave him, (Msb, K,) or conferred upon him, as a favour, (K,) the thing, (JK, S,) or property, (Msb,) or the property. (K.) So in the Kur vi. 94 and xxxix. 11 [and 50]. (TA.)

4. أَخُولٌ (JK, Msb, K) and أَخُولٌ (K) He (a man, JK, Msb) had maternal uncles : (JK, K:) or he had many maternal uncles : (Msb:) [both signify the same accord. to the K: but the latter properly signifies he was made to have maternal uncles, or many maternal uncles: see أَخُولٌ.] — أَخَالَ فِيهِ خَالًا مِنْ الْخَيْرِ — أَخَالَ He per-

ceived, or discovered, in him an indication, or a symptom, sign, mark, or token, of good; as also تَخَوَّلَ (JK, S, K) and تَخَيَّلَ. (K.) [See also 2 in art. خيل.] — See also 10, in two places.

5: see 4: — and see also 10, in three places. — تَخَوَّلَ also signifies He paid frequent attention, or returned time after time, (JK, S, K,) to it, (JK,) or to him; syn. تَعَبَّدَ. (JK, S, K.) You say, تَخَوَّلْتُ بِمَوْعِظَةٍ I paid frequent attention to them with exhorting, or admonishing; syn. تَعَبَّدْتُ. (Msb.) It is said in a trad., of the Prophet, كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ مَخَافَةَ السَّامَةِ [He used to pay frequent attention to us with exhorting, or admonishing, for fear of loathing on our part, or disgust]; (S;) or يَتَخَوَّلُنَا, i. e. يَتَعَبَّدُنَا: (TA:) As used to say يَتَخَوَّلُنَا, i. e. يَتَعَبَّدُنَا; (S;) or يَتَخَوَّلُنَا: and some read يَتَخَوَّلُنَا, with the unpointed ح, explained in art. حول. (TA.) And sometimes they said, تَخَوَّلَتْ, تَخَوَّلَتْ, i. e. تَعَبَّدَتْهَا [app. meaning The wind returned to the land time after time]. (S.)

10. اسْتَخَوَّلَهُمْ He took them as خَوْل (K, TA,) i. e. slaves, or servants, and other dependents. (TA.) — اسْتَخَالَ and اسْتَخُولُ فَيْهَرٌ He took, or adopted, them as maternal uncles: and خَالَ خَالَ he took, or adopted, a maternal uncle; (K;) like as one says, تَعَبَّدَ عَمًا and تَخَوَّلَتْهُ She called him her maternal uncle. (TA.) You say, اسْتَخَلَّ تَخَوَّلَ (JK, S) and تَخَوَّلَ (JK) Adopt thou a maternal uncle other than thy [proper] maternal uncle. (JK, S.) — اسْتَخَوَّلَ is also like اسْتَخْبَالَ [as meaning The asking one to lend cattle, or camels &c.: and الإِخْوَالُ is like الإِخْبَالُ as meaning The lending cattle, or camels &c.]: and AO used to recite thus the saying of Zuheyr:

هَذَاكَ إِنْ يَسْتَخَوَّلُوا الْهَالَ يَخُولُوا

[There, if they be asked to lend cattle, they lend]. (S, TA.) [See also 10 in art. خيل.]

خَالَ A maternal uncle; one's mother's brother: (JK, S, K:) pl. أَخْوَالٌ (S, Msb, K) and أَخْوَنَةٌ (K,) [both pls. of pauc.] the latter anomalous, (TA,) and (of mult., TA) خَوَّلٌ and خَوَّلٌ (K) and خَوَّلَةٌ (Msb, K:) the fem. is خَالَةٌ, (JK, S, K,) a maternal aunt; one's mother's sister: (JK, S:) and the pl. of this is خَالَاتٌ. (Msb.) One says, هُمَا أَبْنَا خَالَةٍ [meaning Each of them two is a son of a maternal aunt of the other]; but one cannot say, أَبْنَا عَمَةٍ: (K:) and in like manner one says, أَبْنَا عَمَةٍ; but one cannot say, أَبْنَا خَالَ. (TA.) — أَنَا خَالَ هَذَا الْفَرَسِ I am the owner of this horse. (K.) [See also خَالَ in art. خيل.] — خَالَ مَالٌ and هُوَ خَالَ مَالٍ He is a manager, or tender, of cattle, or camels &c.; (K;) or a good manager or tender thereof; (S, K;) and so خَوْلِي مَالٌ (S:) خَائِلٌ signifies also a keeper, or guardian, of a thing; (T, S;) or a pastor; (Fr, TA;) a people's pastor, who milks and

waters and pastures for them; and one who pays frequent attention to a thing, puts it into a good or right state, or restores it to such a state, and undertakes the management of it : (T, TA:) خَوْلٌ [is a pl. of خَائِلٌ, like as نَوَمٌ is of نَائِمٌ, &c., and] signifies pastors who take care of cattle, or camels &c.: (TA:) and خَوْلِي (K,) or, accord.

to the M, خَوْلِي (TA,) signifies a pastor who is a good manager of cattle, or camels, and sheep or goats; (M, K, TA;) or a good manager and orderer of the affairs of men; (TA;) and its pl. [or quasi-pl. n. or n. un.] is خَوَّلٌ; (M, K;) accord. to the M, like as عَرَبٌ is of عَرَبِي. (TA.) [See also خَالَ in art. خيل.] — An indication, or a symptom, sign, mark, or token, of good (S, K, TA) in a person. (S, TA.) See 4. — A mole; i. e. [a thing resembling] a pimple in the face, inclining to blackness: dim. خَوِيلٌ and خَوِيلٌ: and pl. خِيَالٌ. (JK.) [See also art. خيل.] — The [hind of banner called] لَوَاءٌ, of an army or a military force. (S, K.) [See also art. خيل.] — A hind of soft garment, or cloth, of the fabric of El-Yemen : (JK:) a kind of بُرْدٌ, (S, K,) well known, (K,) having a red [or brown] ground, with black lines or stripes. (TA.) [Mentioned also in art. خيل.] — A black stallion-camel. (IAqr, K.) [See also art. خيل.]

خَوْلٌ A man's slaves, or servants, and other dependents : (S, Msb, TA:) or slaves, and cattle, or camels &c.: (JK:) or the cattle, camels &c., [in the CK التَّعْمَرُ is erroneously put for التَّعْمَرُ,] and male and female slaves, and other dependents, given to one by God : (K:) said to be (S) from 2 [q. v.]: (JK, S, TA:) it is said to be a quasi-pl. n.; (TA;) and the sing. is خَائِلٌ; (S, K, TA;) though used as sing. and pl., and masc. and fem.: (K:) sometimes used as a sing. applied to a male slave and a female slave: but Fr says that it is pl. [or quasi-pl. n.] of خَائِلٌ meaning a pastor. (S.) You say هَؤُلَاءِ خَوْلٌ فَلَانٍ, meaning These are persons who have been subjected, and taken as slaves, by such a one. (TA.) — See also خَالَ. — Also A gift, or gifts: [and this seems to be the primary signification; whence “a slave” &c., and “slaves” &c., as being given by God:] so in the phrase هُوَ كَثُرَ الْخَوْلُ [He is a person of many gifts]. (TA.) — Accord. to Lth, (TA,) it signifies also The lower part (أَصْل) of the فَأْس [q. v.] of a bit : (JK, K, TA:) but Az says, “I know not the خَوْل of the bit nor what it is. (TA.) [See خَالَ, last sentence but one, in art. خيل.]

خَوَّلَةٌ A female gazelle. (IAqr, K.)

خَوْلِي: see خَالَ, in two places. — Also A measurer of land with the measuring-cane. (TA.)

خَوِيلٌ: see خَالَ.

خَوِيلٌ: see خَالَ, of which it is the dim.

خَوَّلَةٌ The relationship of a maternal uncle [and of a maternal aunt]: (JK, S, K, TA:) an

Turks (who apply it to the reigning and to a deceased Sultán), and the Persians (who apply it to the governor of a province, and to a man of rank).]

خَوْن an inf. n. of ل. (S, Mgh, K.) — And [hence,] † Weakness. (JK, K, TA.) One says فِي ظَهْرِهِ خَوْنٌ † In his back is weakness. (JK, TA.) — And † Languidness in the sight. (K.)

خَانِي Of, or belonging to, a خان of the merchants. (TA.)

خَوَان (JK, S, Mgh, Mjb, K) and خَوَان (ISk, Mjb, K) and † إِخْوَان (IF, Mjb, K,) the first of which is the most common, (Mjb,) A table; (JK;) a thing upon which one eats; (S, Mgh, Mjb;) a thing upon which food is eaten: (K:) but said to be not so called except when food is upon it: (Har p. 360:) arabicized [from the Persian]: (S, Mjb:) the pl. (of pauc., of the first, S, Mjb) is أَخْوَانَةٌ and (of mult., S, Mjb) خَوْنٌ (S, Mgh, Mjb, K,) said by IB to be the only instance of its kind except بَوَانٌ pl. of بَوَانٌ (TA,) originally خَوْنٌ like كُتُبٌ pl. of كِتَابٌ (Mjb,) but خَوْنٌ is not used: (S:) the pl. of † إِخْوَان is إِخْوَانٌ (Mjb,) or أَخَوَانٌ (TA, from a trad.)

خَوْنٌ [for خَوْنٌ]: see خَائِنٌ.

خَوَانٌ: see خَائِنٌ. — [Hence,] الخَوَانُ The lion: (JK, S:) because he is [very] treacherous. (JK.) And † Time, or fortune. (TA.) — أَعُوذُ بِاللَّهِ مِنَ الْخَوَانِ means † [I seek protection by God] from the day of the exhaustion of provisions. (A, TA.) = Also, and † خَوَانٌ, [accord. to the CK, each is with ال, but this seems to be a mistake, (see شَهْرٌ)] The month [latterly called] رَبِيعُ الْأَوَّلِ: pl. أَخْوَانَةٌ (K:) but ISd says, "I know not how this is." (TA.)

خَوَانٌ: see what next precedes.

الخَوَانَةُ i. q. الْإِسْتِ [meaning † The anus]. (TA.)

خَائِنٌ and خَائِنَةٌ (S, Mjb, K,) the latter an intensive epithet, (S, Mjb,) like عَلامَةٌ and نَسَابَةٌ (S,) [and also fem. of خَائِنٌ] and خَوْنٌ and † خَوَانٌ (K,) [which are likewise intensive epithets,] Unfaithful, or acting unfaithfully, to the confidence, or trust, reposed in him; (K;) [treacherous, perfidious, or unfaithful; or acting treacherously, perfidiously, or unfaithfully: thus the first signifies: the others signifying very unfaithful, &c.:] pl. [of the first] أَخْوَانَةٌ (S, M, K,) which is anomalous, (M,) like خَوْضَةٌ [pl. of خَائِنٌ], (S,) and خَوْنٌ (K.) [Hence,] خَائِنٌ النَّظَرِ Looking treacherously, and clandestinely, at a thing at which it is not allowable to look. (TA.) — خَائِنُ الْعَيْنِ † [The languid in respect of the eye] is an appellation applied to the lion; (K, TA;) because of a languidness in his eye when he looks. (TA.)

خَائِنَةٌ: see خَائِنٌ. — It is also an inf. n. of خَانَ. (TA.) [Hence,] خَائِنَةُ الْأَعْيُنِ (as used in the Kur xl. 20, TA) A surreptitious look (JK, Mgh, K) at a thing at which it is not allowable to

look: (JK, K:) or the looking with a look that induces suspicion or evil opinion: (Th, K:) or the making a sign with the eye to indicate a thing that one conceals in the mind: (TA:) or, as some say, the contracting of the eye, or eyes, by way of making an obscure indication: or the looking intentionally [at a thing at which it is not allowable to look]. (Mjb.)

إِخْوَانٌ: see خَوَانٌ, in two places. — [It is also a pl. of أَخٌ: see art. اخو.]

مُتَخَوِّنٌ One to whom خِيَانَةٌ [i. e. treachery, perfidy, or unfaithfulness,] is attributed. (TA.)

خوى

1. خَوَتْ الدَّارُ (JK, S, Mjb, K,) aor. تَخَوَّى (Mjb,) inf. n. خَوَاً (S, Mjb, TA) and خَوَى (Mjb,) The house became empty, vacant, or unoccupied: (S:) in [some of the copies of] the S with tesheed, [i. e. خَوَتْ] which is incorrect: (TA:) or became devoid, or destitute, of its occupants; as also خَوَيْتُ, aor. تَخَوَّى, inf. n. خَوَاً: (Mjb:) or its occupants perished: (JK:) and it fell down: (S:) or it became demolished: and خَوَاً and خَوَى, inf. n. خَوَى and خَوَاً, it became devoid, or destitute, of its occupants, (K, TA,) standing, without inhabitant. (TA.) And خَوَى الْمَكَانَ, aor. يَخْوَى, inf. n. خَوَى, The place became empty, vacant, or unoccupied. (Mgh.) And خَوَى الْبَطْنَ, aor. يَخْوَى, inf. n. خَوَى, The belly became empty of food. (Mgh.) — [Hence,] خَوَى, aor. يَخْوَى, inf. n. خَوَى [and خَوَاً], He was, or became, hungry; (JK;) as also † اخْوَى: (K:) or his belly became empty of food: (Har p. 167:) or خَوَى, like رَمَى, [aor. يَخْوَى] inf. n. خَوَى and خَوَاً, he was affected with uninterrupted hunger. (K.) And خَوَتْ, said of a woman, She became empty in her belly on the occasion of childbirth; as also خَوَيْتُ (S, K:) in [some of] the copies of the K, خَوَتْ is here erroneously put for خَوَيْتُ. (TA.) And She abstained from food on the occasion of childbirth; (JK, K;) as also خَوَيْتُ. (JK, TA.) — خَوَتْ النُّجُومُ The stars inclined to setting: (so in two copies of the S:) or so † خَوَتْ, inf. n. تَخَوَّى. (JK, Mjb, and so in some copies of the S.) And the former, (JK, S, Mjb, K,) aor. تَخَوَّى (JK, S,) inf. n. خَوَى (JK, S, K,) The stars set; as also † اخوت: the stars brought no rain: (JK:) or the stars set aurorally and brought no rain; (S, Mjb, K;) as also † اخوت (A'Obeyd, S, Mjb, K) and † خوت. (K.) — خَوَى الرَّئِدُ (K,) inf. n. خَوَى (TA) [or خَوَى?], The زند [q. v.] failed to produce fire; as also † اخوى (K.) = خَوَى, aor. يَخْوَى, He called, or cried, out. (JK.) = خَوَى, (TA,) inf. n. خَوَى (K, TA,) i. q. قَصَدَ [He, or it, pursued a right, or direct, course; &c.: if trans., it may mean he aimed at, intended, or purposed, a thing]. (K, TA.) = خَوَاً, inf. n. خَوَى and خَوَاً, He seized it; took it, or carried it off, by force; or

snatched it away; (K;) and so † اختواه. (IAar, TA.)

2. تَخَوَّى الْإِبِلَ, inf. n. تَخَوَّى, The camels became empty (JK, M, Mjb) and drawn up (M) in their bellies. (JK, M, Mjb.) — See also 4. — And خَوَى, inf. n. as above, said of a camel, (JK, S, TA,) He lay down upon his breast, and then set firmly upon the ground his [callous protuberances called the] ثَغَنَات: (JK:) or he made his belly to be separated by some interval from the ground, in lying upon his breast, (S, TA,*) and set firmly [upon the ground] his ثَغَنَات. (TA.) And in like manner, (S,) خَوَى فِي سُجُودِهِ (S, Mgh, Mjb, K,) said of a man, (S, Mgh, Mjb,) He raised his belly from the ground in his prostration: (S,* Mjb:) or he put, or set, his upper arms apart, or remote, from his sides therein: (Mgh, Mjb:) or he drew up his body, and made a space between his upper arms and his sides, in his prostration: (K:) thus a man is directed to do in prostrating himself in prayer. (Mgh, TA.) — Said of a man, it signifies also He lowered his eyes, or looked towards the ground, desiring to be silent. (JK.) — Said of a bird, It hung down its wings: (S:) or it spread its wings, (JK, TA,) and stretched out its legs, (TA,) desiring to alight. (JK, TA.) — خَوَتْ النُّجُومُ: see 1, in two places. — خَوَيْتَهَا, inf. n. as above, I dug (K, TA) for her, namely, a woman, (TA,) a hole, or hollow, in the ground, and kindled [fire] in it, and then seated her in it, or upon it, (فيهَا [i. e. الْحَفِيرَةُ],) on account of a disease that she had. (K, TA.) One says of a woman for whom this is done, خَوَيْتُ. (As, TA.) = And خَوَى لَهَا (JK, Kr, S, K,) and خَوَاها (K,) inf. n. as above, He made for her (namely, a woman,) the food called خَوِيَّة (JK, Kr, S, K,) that she might eat it. (S.)

4: see 1, in four places. — اخوى البَالُ The cattle, or camels &c., attained the utmost degree of fatness; as also † خَوَى, inf. n. تَخَوَّى. (Fr, K.) = See also 8.

8. اختوى He abstained from food: and it may mean he became void of everything but anger. (Ham p. 219.) — He lost his reason, or intellect. (K.) = See also 1, last sentence. — Also He took away a thing. (JK.) He took altogether, or entirely, what another possessed; as also † اخوى. (JK, K.) — He (a beast of prey) stole and ate the young one of a cow. (IAar, K.) — He cut off for himself (اِقْتَطَعَ) a land, or district; (IAar, K;) as also اختات and تَخَوَتْ. (IAar, TA.) — He thrust at a horse in his خَوَاً: i. e., the space between his fore legs and his hind legs. (JK, K.)

خَوَى Emptiness of the belly; (JK, K;) i. e. its emptiness of food; as also † خَوَاً; (K;) [both inf. ns.;] the former of higher authority than the latter. (TA.) And Hunger; (JK, Mjb;) as also † خَوَاً, (TA,) i. q. خَوَاً. (K, TA.) [In the CK, وَالْخَوُ بِالضَّرِّ الْعَسَلِ is erroneously put for وَالْخَوُ وَالضَّرِّ الْعَسَلِ. The word خَوُ belongs to art. خو, q. v.] — See also خَوَاً. — Also, [الخَوَى in the CK being a mistake for الخَوَى]

A low, or depressed, tract between two mountains: and a soft tract of land: (K, TA:) or a low, or depressed, tract, in plain, or soft, and in rugged and hard, ground, sinking into the earth, larger than the [tract termed] **سَبَب**, producing much herbage: (Aḥn, TA:) or any wide valley in a soft, or plain, [low ground such as is termed] **جَو**; (Az, TA;) as also **خَو**: (Az, TA in art. **خَو**:) or a soft, far-extending, valley. (Aḥ, TA.) — Also i. q. **ثَابِت** [Continuing, subsisting, lasting, &c.]: (K:) of the dial. of Teiyi. (TA.) — And A flow of blood from the nose; or blood flowing from the nose. (K.) [In this instance the word is correctly given in the CK.]

خَوَاة The space between the udder and the vulva in the she-camel and other cattle; (K, TA; [accord. to the CK and JK, **خَوَاة**; but this is app. a mistake;]) also with medd [i. e. **خَوَاة**, for **خَوَاة** is originally **خَوَاة**]. (K.) — Also A sound: (A'Obeyd, S, TA:) and the confused and continued sound (**خَفِيف**) of pouring of rain: (IAḥr, TA:) and **خَوَاة** signifies the confused and continued sound (**خَفِيف** [in the CK, erroneously, **خَفِيف**]) of the running of horses: (K, TA:) and a sound like what one fancies. (Abou-Malik, TA.)

خَوَاة: see **خَوَى**, in two places. — Also An intervening space between two things. (JK, Mgh, TA.) The space between the fore legs and the hind legs of a horse; (JK, K;) as also **خَوَى**. (JK.) A vacant space between two things; (K;) such between the heaven and the earth; (TA;) like **خَوَاة**. (K, TA.) — A wide, or spacious, open tract of the earth, containing no herbage nor trees nor habitations. (TA.)

خَوَاة (like **غَرَاب** [in measure], TA) Honey. (Ez-Zejjājee, K, TA. [By a mistake in the CK, mentioned above, voce **خَوَى**, the word thus explained is there made to be **خَوَى**].)

خَوَى, of the measure **فَعِيل**, A low, or depressed, soft, or plain, tract of land. (S, TA.)

خَوَاة: see **خَوَاة**, first sentence. — Also The part that a horse closes with his tail, of the space between his hind legs. (TA.) — The part of a spear-head into which the shaft enters. (K, TA.) — And The wide part of the interior of a **رَحْل** [or camel's saddle]. (K, TA. [In the CK, **من الرجل** is erroneously put for **الرجل**].) — See also **خَوَاة**, second sentence.

خَوَاة Food prepared for a woman on the occasion of childbirth. (S, K.) — See also **خَوَاة**.

[**خَاو** part. n. of 1.] **فَتَلَكَ بُيُوتَهُنَّ خَاوَةً**, in the Kur [xxvii. 53], means [And those are their houses,] empty; or, as some say, fallen down: like the phrase in the same [ii. 261 and xxii. 44], **خَاوَةً عَلَى غُرُوبِهَا** having fallen down upon its roofs: (S:) or this means empty; its walls having fallen upon its roofs. (Bd in ii. 261. [See also **عَرُش**].) You say also **أَرْضٌ خَاوَةٌ** A land devoid of its inhabitants: (K:) and sometimes it means, of rain. (TA.) **كَانَتْ رَأْعَاجَازَ خَاوَةٍ**, in the Kur [lxix. 7], means [As

though they were trunks of palm-trees] torn up: (TA:) or eaten within: (Bd:) or fallen down and empty. (Jel.)

خَاوَةٌ [fem. of **خَاو**: and hence, as a subst.,] A calamity, or misfortune. (Kr, TA.)

خَاوَى: see **خَاوَى**, in art. **خَاوَى**.

مُخَوَى The place of a camel's lying down in the manner described above voce **خَوَى**: [and so app. **مُخَوَاة**; for] the pl. is **مُخَوَاتٍ**. (JK.)

خى

2. **خَيْبَتُ خَاة**. **خى** (JK, TA.)

[**خَيْبَة** dim. of **خَاة**, q. v. in art. **خَاوَى**.]

خبب

1. **خَبَب**, (S, A, Mḥb, K, &c.) aor. **يَخْبِبُ** (Mḥb, K) and **يَخْبُوبُ**, (TA,) inf. n. **خَبْبَة**, (S, Mḥb, K,) He (a man, S) was disappointed of attaining what he desired or sought; was balked; was unsuccessful; failed of attaining his desire: (S, Mḥb, K:) he was denied, refused, prohibited from attaining, or debarred from, what he desired or sought. (A, K.) You say, **مَنْ هَابَ خَابَ** [He who fears will be disappointed]. (A, TA.) And **خَابَ سَعْيُهُ وَأَمَلُهُ** [His labour, and his hope, or expectation, resulted in disappointment; were disappointed, balked, or frustrated;] he attained not what he sought or desired. (A, TA.) [See also **خَبْبَة**, below.] — Also He suffered loss. (K.) — And i. q. **كَفَرَ** [He disbelieved; or became an unbeliever, or infidel; &c.]. (K.)

2. **خَبْبَة**, (S, A, Mḥb, K,) inf. n. **تَخْبِبُ**, (S,) He (God, A, Mḥb, K, or a man, S) disappointed him; or caused him to be disappointed of attaining what he desired or sought, to be balked, to be unsuccessful, or to fail of attaining his desire: (S, Mḥb:) he denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought. (A, K.)

خَبْبَة inf. n. of 1 [q. v.]. (S, Mḥb, K.) It is said in a prov., (S, Mḥb, K,) **الْهَيْبَةُ خَبْبَة** [Fear is a cause of disappointment]. (S, A, Mḥb, K.) And one says, **خَبْبَة لَزَيْدٍ** [May God send disappointment to Zeyd], and **خَبْبَة لَزَيْدٍ** [Disappointment be to, or befall, Zeyd]: (S, K:) **خَبْبَة** in the former instance being in the accus. case as governed by a verb understood; and in the latter, in the nom. case as an inchoative: (S:) each being a form of imprecation. (K.)

قَدَحُ خَبَابٍ [An endeavour to produce fire with a **زَنْد**] that does not produce fire (**لَا يُورِي**). (A, K.) [In some copies of the K, for **قَدَح**, we find **قَدَح**. Golius explains **خَبَاب** as meaning *ignitabulum fallens, quod non excudit semina ignis*: but I cannot anywhere find **قَدَح** or **قَدَح** in the sense which he assigns to one of these words, which is that of **مَقْدَحَة** &c.] — In the following verse, quoted by Th,

• **أَنْتَ وَلَا تَنْطِقُ فَأَنْتَ خَبَابٌ**

• **كُلُّكَ ذُو عَيْبٍ وَأَنْتَ عَيْبٌ**

خَبَاب may be [an epithet] of the measure **فَعَال** from **الْخَبْبَة**; [so that the meaning may be *Be thou silent, and speak not, for thou art habitually unsuccessful; thou art altogether vitious, or faulty, and thou art a great imputer of vices, or faults, to others*;] or the person there mentioned may be meant to be likened to the **قَدَح** above mentioned. (TA.) — One says also, **فِي خَبَابٍ بَنَ خَبَابٌ**; *His labour [has ended, or ends, or will end,] in loss.* (A, K.)

خَابِيبُ part n. of 1. (Mḥb, TA.) — **خَابِيبُ** and **بَخَابِيبُ**: see **خَاة** in art. **خَاوَى**.

قَدَحُ أَخْبِبُ *An arrow of those employed in the game called **النَّبِير**, to which no lot, or portion, pertains: for there are three such arrows; namely, the **مَنْبِيع**, the **سَفِيف**, and the **وَعْد**: occurring in a trad. of 'Alce.* (TA.)

وَقَعُوا فِي وَادِي تَخْبِبٍ, (Ks, S, A, K, but in the last **وَقَع** and **تَخْبِب**, (A, K,) the last word being imperfectly decl. [in each of these instances], (Ks, S, A, K,) meaning **فِي الْبَاطِلِ** [i. e. *They fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment*], (Ks, S, K,) or **فِي بَاطِلٍ** [into a state of things that was vain, &c.]. (A.)

خبت

1. **خَبَّت**, aor. **يَخْبِتُ**, (IAḥr,) inf. n. **خَبْت** and **خَبُوت**, (IAḥr, K,) and inf. n. of un. **خَبْتَة**, (IAḥr,) He made a sound, syn. **صَوَّت**; (IAḥr, K;) [app. with his wings, in pouncing down, or making a stoop; see 1 in art. **خَوَت**;] said of a bird. (IAḥr.) — **خَبَّتْ خَاتَهُ مَالَهُ**, aor. **يَخْبِتُهُ**: see 1 in art. **خَوَت**.

خير

1. **خَارَ**, aor. **يَخِيرُ**, (K,) inf. n. **خَيْرٌ**, (TA,) He (a man, TA) was, or became, possessed of **خَيْرٌ** [or good, &c.]. (K, TA.) — [He was, or became, good: and he did good: contr. of **شَرَّ**.] You say, **خَوْتُ يَا رَجُلَ** [Thou hast been good; or thou hast done good, or well; O man]. (S.) And **خَارَ اللَّهُ لَكَ فِي هَذَا الْأَمْرِ** [May God do good to thee, bless thee, prosper thee, or favour thee, in this affair: or] may God cause thee to have, or appoint to thee, good in this affair: (K:) or may God choose for thee the better thing [in this affair]. (A.) **اللَّهُمَّ خَيْرْ لِي** occurs in a trad., meaning *O God, choose for me the better of the two things.* (TA.) — See also 8. — **خَارَهُ عَلَى**, aor. as above, inf. n. **خَيْرَةٌ** and **خَيْرٌ** (Mḥb, K*) and **خَيْرَةٌ** (K) and **خَيْرٌ**; (Mḥb, TA;) and **خَيْرُهُ**, (K,) inf. n. **تَخِيرُ**, (TA;) He preferred him before his companion, (Mḥb, K.) — **خَايرُهُ**: see 3.

2. *خير* He gave him the choice, or option, (S, A, *Mgh, *Msh, *K,) *بَيْنَ الشَّيْئَيْنِ* [between the two things], (S, Mgh, Msh,) or *بَيْنَ الْأَمْرَيْنِ* [between the two affairs]: *فَتَخَيَّرَ* [so he had the choice, or option, given him]. (A.)—See also 1. It is said in a trad., *خَيْرَ بَيْنَ دُورِ الْأَنْصَارِ*, meaning *He preferred some among the houses of the Assistants before others of them.* (TA.) And in another trad., *خَيْرَ*, meaning *He was preferred, and pronounced to have surpassed, or overcome, or won, in a contest, or dispute.* (IAth.)

3. *خَايَرَهُ فَخَارَهُ*, (A, K,) inf. n. *مُخَايَرَةٌ*, (A,) *He vied with him, or strove to surpass him, or contended with him for superiority, in goodness, or excellence, (A, K,) in, or with respect to, (رفى) a thing, (A,) and he surpassed him therein.* (A, K.)

4. *مَا خَيْرَ فُلَانًا*, (A,) and *مَا خَيْرُهُ*, which latter is extr. [with respect to form, though more commonly used than the former], (TA,) [*How good is such a one!*] phrases similar to *مَا أَشْرُهُ* and *مَا شَرُّهُ* [which have the contr. meaning]. (TA.) *مَا خَيْرُ اللَّبَنِ لِلْمَرِيضِ* [*How good is milk for the diseased!*], (K, *TA,) with *naḡb* to the ر and ن, is an expression of wonder: (K:) it was said to Khalaf El-Aḥmar, by an Arab of the desert, in the presence of Abou-Zeyd; whereupon Khalaf said to him, "What a good word, if thou hadst not defiled it by mentioning it to the [common] people!" and Abou-Zeyd returned to his companions, and desired them, when Khalaf El-Aḥmar should come, to say, all together, these words (*ما خير اللبن للمريض*), [in order to vex him], and they did so. (TA.)

5. *تخير*, as an intrans. v.: see 2. = As a trans. v.: see 8.

6. *تخايروا فيه إلى حكيم* They contended together for superior goodness, or for excellence, in it, or with respect to it, appealing to a judge, or an arbiter. (A.)

8. *اختاره*; and *تخيره*, (S, *A, Mgh, Msh, K,) inf. n. [or rather quasi-inf. n.] *مُخَيَّرَةٌ*, said by IAth to be the only instance of the kind except *طَيَّرَتْ*; (TA voce *تَطَيَّرَ*;) and *استخاره*; (A;) and *خاره*; (K;) *He chose, made choice of, selected, elected, or preferred, him, or it.* (S, Msh, *K.) You say also, *اخترته الرجال*, and *من الرجال*, [*I chose him from the men,*] and *عليهم*, (K,) which last signifies *in preference to them.* (TA.) It is said in the Kur [vii. 154], *وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا* [And Moses chose from his people seventy men]. (TA.) *وَلَقَدْ اخْتَرْنَاكُمْ عَلَى الْغَيْبِ*, in the Kur [xlv. 31, *Verily we have chosen them with knowledge*], may be indicative of God's producing good, or of his preferring them before others. (TA.)

10. *استخار* He sought, desired, or asked for, *خير* (S, Msh, K) or *خير* (as in some copies of the K) [i. e. the blessing, prospering, or favour, of God; &c.]. [And it is trans.; for] one says,

اَسْتَخِرِ اللَّهَ يَخْرُ لَكَ [Desire thou, or ask thou for, the blessing, prospering, or favour, of God; &c.; and He will bless, prosper, or favour, thee; &c.]. (S.) And *اَسْتَخَرْتُ اللَّهَ فِيهِ فَخَارَ لِي* I desired, or asked, of God, the better of the two things, [or rather the better in it, meaning a case, or an affair,] and He chose it for me. (A.)—See also 8.

خير [Good, moral or physical; anything that is good, real or ideal, and actual or potential; and, being originally an inf. n., used as sing. and pl.:] a thing that all desire; such as intelligence, for instance, and equity; (Er-Rāghib, and so in some copies of the K;) [or goodness;] and excellence; and what is profitable or useful; benefit; (Er-Rāghib;) contr. of *شَرٌّ*: (S, A, Msh, K:) pl. *خَيْرٌ*, (Msh, K,) and also, accord. to the Msh, *خَيَارٌ*: (TA:) [but this latter seems to be properly pl. only of *خير* used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] *خير* is of two kinds: namely, absolute *خير*, which is *what is desired in all circumstances and by every person*: and *what is خير* [or good] to one and *شر* [or evil] to another; as, for instance, (Er-Rāghib,) *wealth, or property*: (Zj, L in art. *شد*, Er-Rāghib, K:) it has this last signification, namely *wealth, or property*, in the Kur, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of *wealth, or property, that has been collected in a praiseworthy manner, or it means much wealth or property*; and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of 'Alee; and also in the Kur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered *good things*:] and it is also used by the Arabs to signify *horses*; (K, *TA;) and has this meaning in the Kur, xxxviii. 31: (TA:) [it is often best rendered *good fortune; prosperity; welfare; wellbeing; wealth; happiness; or a good state or condition*: and sometimes *bounty, or beneficence*.] *رَجُلٌ قَلِيلُ الْخَيْرِ* means [A man possessing little, or no, good; possessing few, or no, good things; or poor: and in whom is little, or no, good or goodness; or uiggardly: and also] a man who does little good: (TA in art. *عص*;) or [who does no good;] who is not near to doing good; denoting the non-existence of good in him. (Msh in art. *قل*.) [Thus it sometimes means the same as *رجل لا خير فيه* A man in whom is no good or goodness; devoid of goodness; worthless.] And *قَلَّةُ خَيْرٍ* means *Poverty*: and also *niggardliness*. (A and TA in art. *جحد*.) *هُوَ مِنْ أَهْلِ الْخَيْرِ وَالْخَيْرِ* is explained voce *خير*. *عَلَى يَدَيِ الْخَيْرِ وَالْيَمِينِ خَيْرٌ* [May it be with the aid of good fortune and prosperity] is a prayer used with respect to a marriage. (A 'Obeyd, TA.) And *إِنَّكَ مَا وَخَيْرًا* means *خير*, i. e., *Mayest thou meet with, or attain, good.* (K.)—*خير* in the phrase *فُلَانٌ خَيْرٌ* resembles an epithet [like *خير*, and signifies *Good; or possessing good*]; (Akh, S;) therefore

the fem. is *خَيْرَةٌ*, of which the pl. is *خَيْرَاتٌ*, (Akh, S, Msh, *) as occurring in the Kur, lv. 70; and they do not [there] mean by it [the comparative or superlative signification of the measure] *أَفْعُلْ*: (Akh, S:) you say *رَجُلٌ خَيْرٌ*, (S, A, Msh,) meaning [A good man; or] a man possessing *خير* [or good]; (Msh;) and *رَجُلٌ خَيْرٌ*: (S:) and in like manner, *أَمْرَةٌ خَيْرَةٌ* and *خَيْرَةٌ*, (S, Msh,) meaning [A good woman; or] a woman excellent in beauty and disposition: (Msh;) or *خير* and *خيرٌ* signify *possessing much خير* [or good], (K,) applied to a man; (TA;) and in the same sense you say *رَجُلٌ خَيْرِي*, and *خَيْرِي*, and *خَيْرِي*: and the fem. of the first is *خَيْرَةٌ*; and of the second, *خَيْرَةٌ*: (K:) and the pl. [of panc.] (of the first, TA) is *أَخْيَارٌ*, and [of mult.] *خَيَارٌ*: (A, Msh, K:) you say also *خَيَارُ الْمَالِ*, meaning *The excellent of the camels or the like*: (Msh, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is *خَيْرَةٌ*, of which the pl. is *خَيْرَاتٌ*: (Msh;) *خَيَارٌ* is contr. of *أَشْرَارٌ*, (S, Mgh,) [thus] used as an epithet: (Mgh;) and *خيرٌ* [used as a subst.] signifies *anything excellent*; and the pl. thereof in this sense, *خَيْرَاتٌ*, occurs in the Kur, ix. 89: (S:) or *خير*, (K,) or the fem. *خَيْرَةٌ*, (Lth,) or each, (K,) signifies *excellent in beauty*: (Lth, K:) and *خيرٌ* and *خَيْرَةٌ* signify *excellent in righteousness (Lth, K) and religion*: (K:) or there is no difference in the opinion of the lexicologists [in general] between *خيرٌ* and *خَيْرَةٌ*: (Az:) accord. to Zj, *خَيْرَاتٌ* and *خَيْرَاتٌ*, both occurring in different readings of the Kur, lv. 70, signify *good in dispositions*: accord. to Khālid Ibn-Jembeh, *خَيْرَةٌ*, applied to a woman, signifies *generous in race, exalted in rank or quality or reputation, goodly in face, good in disposition, possessing much wealth, who, if she bring forth, brings forth a generous child*: (TA:) [*خيرٌ* is also applied as an epithet to a sing. subst., either masc. or fem.:] you say *جَمَلٌ خَيْرٌ*, and *نَاقَةٌ خَيْرٌ*, meaning *A he-camel [that is excellent or] excellent and brisk and so a she-camel.* (TA.) See also *مُخَيَّرٌ*, in three places. In the saying *لَعَمْرُ أَبِيكَ الْخَيْرُ*, the word *خير* is in the nom. case as an epithet of *عمر*; [so that the phrase lit. means *By the good life of thy father*;] but properly it should be *لَعَمْرُ أَبِيكَ الْخَيْرُ* [By the life of thy good father]: and the like is said with *شَرٌّ*. (TA.) [See also art. *عمر*.]—*خيرٌ* is also used to denote superiority: one says, *هَذَا خَيْرٌ مِنْ هَذَا* This is better than this: and in the dial. of the Benoo-'Amir, *هَذَا أَخَيْرٌ*; but the rest of the Arabs drop the *أ* in each case: (Msh;) you say, *هُوَ أَخَيْرٌ مِنْكَ* [He is better than thou], and in like manner, *أَشْرُ مِنْكَ*; and *شَرُّ مِنْكَ*, and in like manner, *هُوَ خَيْرٌ مِنْكَ*, and *شَرُّ مِنْكَ*, and in like manner, *خَيْرٌ مِنْكَ*, and in like manner, *شَرُّ مِنْكَ*. (Ibn-Buzurj, TA.) You also say, when you mean to express the signification of superiority, *فُلَانَةٌ خَيْرُ النَّاسِ* [Such a

Illustr., no. 927 :)] i. q. قَتَاة (S:) or resembling the قَتَاة (K, &c.); which is the more suitable explanation: (TA:) or i. q. قَتْد [q. v.]: an arabicized word: (Mgh:) [from the Persian خيبر: not Arabic. (S.)] — خيبر شنبير [The cassia fistula of Linn.]; a well-known kind of tree; (K:) a species of the خروب, resembling a large peach-tree; (TA:) abounding in Alexandria and Misr; (K:) and having an admirable yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خيبر شنبير]. (TA.)

خيبر: see خيبر, [of which it is the dim.,] in two places, in the latter half of the paragraph.

خيبر, and its fem. خيبرة, and pl. fem. خيبرات: see خيبر, (used as an epithet,) in eight places, in the former half of the paragraph.

خائر [Doing good, or well: &c.]: act. part. n. of خار. (S, TA.)

خيبر, and its pls. اخابر and اخبرون: see خيبر, in eight places, in the latter half of the paragraph.

اختياري [Of, or relating to, the will, or choice]. صفة اختيارية [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to خلقية. (Msb in art. مدح, &c.)

مخيرة [A cause of good: and hence,] excellence, and eminence, or nobility: so in the phrase, فلان ذو مخيرة [Such a one is a possessor of eminence, &c.]. (A, TA.)

مخير: see what follows.

مختار act. part. n. [of 8, signifying Choosing, selecting, or electing]. (TA.) — And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred: and choice, select, or elect; as also خيبر, which signifies likewise the best of anything; often used in this sense, as a sing. and as a pl.; and excellent, or excellent und brisk, applied to a he-camel and to a she-camel; as mentioned above, voce خيبر]. (TA.) You say also جمل خيبر in the sense of مختار [A choice he-camel], and ناقة خيبر in the sense of مختارة [A choice she-camel]. (TA.) [See also خيبرة.] The dim. of مختار is مخير: the ت is thrown out because it is augmentative; and the ل is changed into ي because it was changed from ي in مختار: (S:) one should not say مخير. (El-Harcece's Durrat el-Ghowwas, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خيبر.

خيبر

خيبر Garments, or pieces of cloth, of the worst of flax: (S:) or garments, or pieces of cloth, of thin texture, and of coarse threads, made of the hards, or hards, of flax, (K, TA,) and of the worst thereof: (TA:) or of the coarsest of [the stuff called] عصب [i. e. عصب, q. v., in the copies of the K in my hands incorrectly written عصب]:

(Lth, K:) or coarse flax: (Mgh:) or a cloth of coarse flax. (Har p. 544.) — [Hence,] †A low, vile, or mean, man. (K.)

خيبي and خيبيش [A weaver, or seller, of خيبي. The former mentioned in the K, and the latter in the TA, as surnames of men.]

خيبيش: see what next precedes.

خيطة

1. خايط, (Msb, TA,) first pers. خيطت, (S,) aor. يخييط, (Msb,) inf. n. خياطة, (S, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خيط, (TK,) which is said in the K to be syn. with خياطة, but this last is a mistake for خيايط as signifying "thread," (TA,) or "a thread," (AZ, TA,) though خيايط is also syn. with خياطة, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth; (S, Msb, TA;) as also خيطه, inf. n. تخييط. (TA.) — [Hence,] خايط بعيرا: He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — خايطت الحية, (TA,) inf. n. خيط, (K, TA,) †The serpent ran along upon the ground. (K, TA.) — خايط إليه خيطه: He passed by him, or it, [or to, or towards, him or it,] once: or خايط خيطه he passed along quickly: (K, TA:) and so اختايط and اختايط. (K.) It is said by Kr to be formed by transposition from الخطو: but this is a mistake; for, were it so, they would have said, خايط خوطه, not خيطه. (ISd.) Accord. to Lth, واحدة خيطه means †He made his journey [or a journey] without interruption. (TA.) In the A it is said that خايط فلان خيطه means †Such a one journeyed on, not pausing for anything: and in like manner, خايط إلى مقصده [He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.)

2: see 1. — خيط الشيب في رأسه, (S, K,) inf. n. تخييط, (K,) means †Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines: (TA:) it is like وخيط: (S, TA:) or became like threads: (K:) and in like manner, في لحيته in his beard. (TA.) Bedr Ibn-'Amir El-Hudhalee says,

أقسمت لا أنسى منيحة واحد
حتى تخييط بالبياض قروني

(S, TA) [I swear that I will not forget the loan (here meaning the قصيدة, Skr) of one (meaning Abu-l-'Iyál [with whom he was carrying on a controversy], Skr) until the sides of my head become streaked with whiteness: (TA:) but some read تخييط; and Ibn-Habceeb says that خيط الشيب الرأس signifies †Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another: (IB, TA:) some read تخييط; and accord. to the K, you say, تخييط رأسه بالشيب,

meaning †His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness: [the best reading seems to be تخييط, for تتخييط:] and some read توخييط [for توخييط, from توخييط as having the meaning here assigned to تخييط]. (TA.)

5: see 2.

8: see 1.

خايط: see خايط.

خيطة Thread, or string; or a thread or string; syn. سلك; (S, K;) the thing with which one sews; (Msb;) [often used as a coll. gen. n.; n. un. with ة:] and خيايط [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also مخيط; besides having another signification, common to it with the last, namely "a needle;" (K;) the pl. of خيط is اخياط [a pl. of pauc.] (IB, K) and خيوط (S, Msb, K) and خيوطه [both pls. of mult.]. (S, K.) It is said in a trad., أدوا الخياط والمخيط, meaning [Bring ye] the خيط and the needle. (TA.) And you say, نصاحا أعطني خياطاً, i. e. [Give thou to me] a single خيط. (AZ, TA.) أعطني خياطاً may, however, mean Give thou to me a needle and thread. — نخاع الرقبة †The spinal cord] of the neck. (S, K.) You say, جاحش فلان عن خيط رقبته, meaning †Such a one defended his blood. (S, O, L.) — الحيط السحيط, mentioned in the Kur ii. 183, mean †The true dawn, and the false dawn: (Msb:) or the whiteness of the dawn, and the blackness of night; (K, TA;) likened to a thread because of its thinness: (TA:) or the whiteness of day, and the blackness of night: (A'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night: (S:) or what appears of the true dawn, which is the مستطير, and what extends with it of the darkness of night, which is the dawn termed the مستطيل: (Mgh:) or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night: (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways: (Abou-Is-hák:) or the real meaning is the day and the night. (TA.) الخيطان also signifies †The night and the day. (L in art. وسد.) تبين الخيط من الخيط means †[The night became distinct from the day: or] what is termed الخيط الأبيض became distinct from what is termed الخيط الأسود. (TA.) And خيط من الصبح is also said to signify †A tint of the dawn. (TA.) [See خيط باطل in art. برم.] — خيط الشيب, مخايط الشيطان, and لعاب الشيب (S, TA,) which last is explained by Z and IB as meaning what comes forth from the mouth of the spider: (TA: [the author of which says that, accord. to this explanation, this term differs from لعاب الشمس: but in so saying he seems to be in

error: both evidently signify *gossamer*:]) it was applied as a surname, or nickname, to Marwān Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (S:) or it signifies *the air*; syn. *الهواء* [perhaps a mistranscription for *الهباء*, occurring in another explanation hereafter]: (K:) or *light entering from an aperture in a wall [into a dark place]*: (Th, K:) or *الباطل* signifies *the scattered* *هباء* [or atoms that are seen in the rays of the sun] entering from an aperture in a wall [into a dark place] when the sun is hot: and one says, *فُلَانٌ أَذْقٌ مِنْ خَيْطِ الْبَاطِلِ* [Such a one is less in estimation than the scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahyā, by Az and others; but by Sgh, erroneously, *أَرَقُّ مِنْ خَيْطِ بَاطِلٍ*. (TA.) — See also what next follows, in two places.

خَيْطٌ (Aṣ, IDrd, S, K) and *خَيْطٌ* (IDrd, Mṣb, K) and *خَيْطٌ* (S, K) † *A collection, or flock, of ostriches*, (S, Mṣb, K, &c.) and *a swarm of locusts*, (K,) and a *خَيْطٌ* is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] *أَخْيَاطٌ* (IB) and [of molt.] *خَيْطَانٌ*: (K:) † which last, as also *خَيْطَانٌ*, signifies likewise *a company of men*. (TA.) [*خَيْطٌ* may perhaps be originally *خَيْطٌ*, pl. of *خَيْطَةٌ*, q. v.]

خَيْطٌ † *Length of the neck of an ostrich*, (S, TA,) and of the [bones, such as are termed] *قَصَبٌ* thereof: or, as some say, *a constant mixture of blackness with whiteness therein*: or their being in an uninterrupted line, like an extended *خَيْطٌ* [or thread]. (TA.)

خَيْطَةٌ [n. un. of *خَيْطٌ*, q. v. — Also,] in the dial. of Hudhēyl, (S,) *A wooden peg or stake*, (Skr, S, K,) which is fixed in a mountain, in order that one may let himself down [by means of a rope attached thereto] over against the place where [wild] honey is deposited [to gather it]. (Skr.) Abou-Dhu-eyb says, (S, TA,) describing the gatherer of honey, (TA.)

* تَدَلَّى عَلَيْهَا بَيْنَ سَبِّ وَخَيْطَةٍ *
* بَجَرْدَةٍ مِثْلِ الْوَكْفِ يَكُونُ غُرَابَهَا *

(S, TA,) i. e. *He let himself down [over against it, meaning the place of the honey, partly] by means of a rope (for so سَبِّ signifies) and [partly by means of] a wooden peg or stake [to which the rope was attached, fixed] in a rock smooth like the [leather termed] وَكْفٌ, i. q. نَطْعٌ, [the crown of which rock would fall prone upon its face for want of something therein to which to cling:] (TA:) or (in the K “and”) خَيْطَةٌ signifies a rope; (Aṣ, Az, K, TA;) [and if so, سَبِّ here means “a wooden peg,” which is a signification assigned to it in the K in art. سَبِّ:] or, accord. to AA, a slender rope (S, L, TA) made [of the bark] of the tree called سَلْبٌ: (L, TA:) and (accord. to some, TA) a string which is with the gatherer of honey, (K, TA,) and with which he pulls the rope [app. when he has detached himself*

from the latter to gather the honey], it being tied to him: (TA:) or a [tunic of the kind called] دُرَاعَةٌ, [of leather,] which he wears. (Ibn-Habech, K, TA.) [In the CK, دُرَاعَةٌ is erroneously put for دُرَاعَةٌ.] — See also *لُ*, in four places. One says also, *مَا آتَيْكَ إِلَّا الْخَيْطَةُ* † *I do not come to thee save sometime*. (TA.)

خَيْطٌ: see خَيْطٌ.

خَيْطَةٌ † *A she-ostrich long in the neck*. (S, K, TA.)

خَيْطَانٌ and خَيْطَانٌ: see خَيْطٌ.

خَيْطٌ *A needle*; as also *مَخِيطٌ*. (S, Mṣb, K.) Hence the saying in the Kūr [vii. 38], *حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخَيْطِ* [Until the camel enter into the eye of the needle]. (S.) — See also *خَيْطٌ*, in three places. — And see *مَخِيطٌ*.

خَيْطَةٌ *The art of sewing*. (Mṣb, TA.) [See also *لُ*.]

خَيْطٌ *A seamster; one whose occupation is that of sewing*; (Mṣb, K;) as also *خَائِطٌ* (K) and *خَاطٌ*. (Sgh, K. [in the CK *خَاطٌ*]) [In the present day, its predominant application is to *a tailor*.] — Also † *One who passes along quickly*. (TA.)

خَائِطٌ: see خَيْطٌ.

مَخِيطٌ and مَخِيطٌ *A garment, or piece of cloth, sewed*: (S, Mṣb, K:) the *ي* in the former is the *و* of the measure مَفْعُولٌ, changed into *ي* because of its being quiescent and the preceding letter's being with *kesr*; the letter preceding it being made movent because it and the *و* are quiescent after the *ي* has fallen out; [for by dropping the *ي* it becomes changed from مَخِيطٌ to مَخِيطٌ;] and it is made movent with *kesr* [and thus changed from مَخِيطٌ to مَخِيطٌ, which necessarily becomes مَخِيطٌ,] in order to its being known that the letter which has dropped out is *ي*: some say that the *ي* in مَخِيطٌ is the radical, and that the letter thrown out is the *و* of the measure مَفْعُولٌ, in order that the word with *و* [for its medial radical] may be known from that with *ي*; [so that it is changed from مَخِيطٌ to مَخِيطٌ, and then to مَخِيطٌ, and then to مَخِيطٌ;] but the former saying is the right, because the *و* is a formative augment, and it is not proper that such should be thrown out. (S.) — Also, the former, † *The whole of the exterior of the belly*. (ISH.) — And † *A place of passage*; (O, L, TA;) a meaning erroneously assigned in the K to *خَيْطٌ* and *مَخِيطٌ*: (TA:) and particularly, † of a serpent; (TA;) the place of creeping along of a serpent. (K, TA.)

مَخِيطٌ: see خَيْطٌ: — and خَيْطٌ. — See also مَخِيطٌ.

مَخِيطٌ: see مَخِيطٌ.

خَيْفٌ

1. خَيْفٌ *The having one of the eyes blue and the other black*: (JK, S, Mgh, Mṣb, K:) inf. n. of *خَيْفٌ*, aor. *يَخِيفُ*: (JK, Mṣb:*) said of a horse, (S, Mgh, Mṣb, K,) &c., (S, K,) i. e. of any animal. (S, TA.) — Also *The being wide in the sheath of the penis*: (S, K:) in this sense [likewise] inf. n. of *خَيْفٌ*: (S:) said of a camel. (S, K.) — And [app. in like manner having for its verb *خَيْفَتُ*] *A she-camel's being such as is termed خَيْفًا* [i. e. wide in the udder, or in the skin thereof, or only when it is empty of milk, and flaccid]. (S.)

2. خَيْفَتُ (JK,) or *خَيْفَتُ أَوْلَادَهَا*, (TA,) † *She (a woman) brought forth her children different, one from another*. (JK, TA.) — *خَيْفٌ بَيْنَهُمْ*, (JK, A, K,) inf. n. *تَخْيِيفٌ*, (K,) † *It (a thing, JK, K, or property, A) was divided, or distributed, among them*. (JK, A, K.) — *خَيْفَتُ بَيْنِ الْأَسْنَانِ*, (JK,) or *عُمُورُ اللَّثَةِ مِنَ الْأَسْنَانِ*, (K,) † *The portions of the flesh of the gums between the teeth became separated (JK, K) from the teeth*. (JK.) — *خَيْفَ* *He (a man, JK) alighted, or descended and stopped or sojourned or abode, in a place*; (JK, K;) as also *خَيْرَ*. (JK.) — *خَيْفَ عِنْدَ الْقِتَالِ*, (JK,) or *عَنِ الْقِتَالِ*, (K,) *He receded, drew back, or desisted*, (JK, K,) on the occasion of fight, (JK,) or from fight. (K.)

4. اخَافَ (JK, S, K,) inf. n. *إِخَافَةٌ*; (TA;) and *أَخِيفَ*; (JK, K;) said of a man, (JK, TA,) or of a party of men, (JK, S,) *He, or they, alighted, or descended and stopped or sojourned or abode, in a [tract such as is termed] خَيْفٌ*: (JK:) and [particularly] *came to the خَيْفُ of Minè, and there alighted, or descended and stopped &c.*; (JK, S, K;) as also *اِخْتَفَ*. (Yoo, K.) — *اخَافَ السَّيْلُ الْقَوْمَ* *The torrent made the party, or company of men, to alight, or descend and stop or sojourn or abode, in a [tract such as is termed] خَيْفٌ*. (JK, Ibn-'Abbād, K.)

5. *تَخَيَّفَ أَلْوَانًا* *He (a man, TA) altered so as to become of different colours*. (K, TA.) — *تَخَيَّفَتِ الْإِبِلُ* *The camels took different directions in the place of pasturage* (Lh, JK) &c. (Lh.) — *تَخَيَّفَهُ* *He took by little and little from it*; (IAṣr, JK;) as also *تَخَوَّفَهُ* [q. v.]. (JK.)

8: see 4.

النَّاسُ أَخْيَافٌ. *You say, أَخْيَافٌ* [sing. of أَخْيَافٌ]. *Men, or the people, are different, one from another*, (JK, S, A, Sgh, Mṣb, K,*) *in their states, or conditions*, (JK,) *or in their forms, shapes, or semblances*; (Sgh;) *or of various sorts in natural dispositions, and in forms, shapes, or semblances*: (L:) from *خَيْفٌ* signifying the “having one of the eyes blue and the other black.” (S. [See *لُ*].) And *أَخْيَافٌ*, (Mgh, Mṣb,) or *أَخْيَافٌ*, (S, K,) † *Brothers who are sons of one mother but of different fathers*: (S, Mgh, Mṣb, K,*) and in like manner, *بَنُو الْأَخْيَافِ*, if of good authority. (Mgh.) — And hence, *أَهْيَافٌ أَخْيَافٌ* † *Verse*

diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) — Also, the sing., *Land*, (ISd, TA,) or a *place*, (Mgh,) of which the stones are of different colours. (ISd, Mgh, TA.) — A *side*, *region*, *quarter*, or *tract*; syn. *نَاحِيَة*. (K.) — The *part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows*; (S, K;) whence *مَسْجِدُ الْخَيْفِ* [the mosque of the خيف] in Miné: (S;) or an *elevated place, like the خيف of Miné*: (Mgh;) or the *part, of a valley, that rises a little from the channel in which the water flows, and only between two mountains*; and hence *مَسْجِدُ الْخَيْفِ*, originally *مَسْجِدُ الْخَيْفِ*, and hence *مَسْجِدُ الْخَيْفِ*, originally *مَسْجِدُ الْخَيْفِ*, and any declivity and acclivity at the foot of a mountain: and a *white place in the black mountain that is behind Abou-Kubrys*; and hence the name of *مَسْجِدُ الْخَيْفِ*; or this is so called because it is [in] *نَاحِيَة* [or side &c.] of Miné; or because it is at the foot of a mountain: (K:) pl. [of pauc.] *أَخْيَاف* (TA) and [of mult.] *خُيُوف*. (Mgh, TA.) — Also The *skin of the udder*: (S, K:) or the *side of the udder*: or the *skin of the she-camel's udder*: (K:) or a *she-camel's udder*: or the *anterior part of her neck*: and the *skin of her podex*. (JK.)

خَيْف: see 1 in art. *خوف*, first sentence.

خَافَة, accord. to Abou-Alee belonging to this art: see art. *خوف*. (TA.)

خَيْفَة A *knife*, (AA, K,) such as is termed *رَبِيع* [q. v.]. (AA, TA.) — Also, (thus in the K,) or *خَيْفَة*, (so in the JK, [and app. accord. to Sgh,]) The *place of resort of a lion*: (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from *الخَوْف*. (TA.)

خَيْفَة: see what next precedes: — and see also art. *خوف*.

خَيْفَان Locusts before their wings are full-grown: (Lth, K, TA:) [see *جَرَاد*:] or when they have upon them streaks of different colours, white and yellow: (S, K:) or when they have changed from their first black or yellow colour to red: (Aq, K:) or when yellowness has appeared in their red colour, but some of the redness remains: (AHát, TA:) or [in the CK “and”] emaciated red locusts of the brood of the next preceding year: (K:) accord. to Lh, you say *جَرَادٌ خَيْفَانٌ*, meaning locusts of different colours: (TA:) [but *خَيْفَان* is generally used as a subst.:] the n. un. is with *ة*. (S.) — Hence the n. un. is applied to a mare, as meaning † *Brisk, sprightly, active, or agile, and leaping*. (S, TA.) — [Hence also, app.,] *أَخْيَانُ مِنَ النَّاسِ* † A multitude of men. (Ibn-'Abbád, K.) — Also A certain plant of the mountains; (Ibn-'Abbád, K;) a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a *سَمَة* [or head resembling an ear of corn], which is green in the upper part and white below, with a white ann, or beard. (L.)

أَخْيَف, applied to a horse, (S, Mgh, Msh,) and a camel, (TA,) and any animal, (S, TA,) Having Bk. I.

one of the eyes blue and the other black: (S, Mgh, Msh, TA:) fem. *خَيْفَة*. (K, TA.) — And, applied to a camel, *Wide in the sheath of the penis*. (S, K.) — And the fem., applied to a she-camel, *Wide in the udder*, (K,) or in the skin thereof, (S, K,) or only when it is empty of milk, and flaccid: pl. *خَيْفَاوَات*; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.) — The pl. of *أَخْيَف* is *خَيْف* and *خُوف*, (K, TA, [the latter erroneously written in the CK *خُوف*,]) with kesr and damm. (TA.)

مَخْيِف: see art. *خوف*.

مُخَيِّف [Diversified in colour]; applied by El-Kumeyt to a horse of which one part was of the colour termed *وَرْد*, and the rest *جَوْن*. (L and TA voce *مُضَب*.)

مَخْيَاف A woman who brings forth one year a boy and another year a girl. (JK.)

خيل

1. *خَال* is syn. with *ظَنَ* and *تَوَهَّم*: (TA:) you say, *خَالَ الشَّيْءُ*, (Msh, K,) first pers. *خَلْتُ*, (JK, S,) aor. *يَخَالُ*, (Msh, K,) first pers. *يَخَالُ* and *يَخَالُ*, (JK, S, Msh, K, &c.,) the former irregular, (Msh,) but the more chaste of the two, (S,) and the more used, (Msh,) of the dial. of Teiyi, but commonly used by others also, (El-Marzooké, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msh,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. *خَيْلٌ* (S, Msh, K) and *خَيْلَة* and *خَيْلَانٌ* (K) and *خَيْلَة* (S, K) and *خَالٌ* and *خَيْلَانٌ* (K, TA, [the last accord. to the CK *خَيْلَانٌ*,]) or, as in the T [and JK], *خَيْلَانٌ*, (TA,) and *خَيْلُونَة* and *خَالٌ* (S, K) and *مَخَالَة* (K;) and *خَالَ الشَّيْءُ*, aor. *يَخِيلُ*, is a dial. var. thereof; (Msh;) meaning *ظَنَ* [He thought, or opined, the thing: and sometimes (see I'Ak p. 109) he knew the thing: but it seems to have originally signified *تَوَهَّم*, i. e. he surmised, or fancied, the thing: see *خَالَ*, below]. (S, Msh, K.) This verb, being of the class of *ظَنَ*, occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say, *يَخَالُ زَيْدًا أَخَاكَ*, [and, if you will, *زَيْدٌ يَخَالُ أَخَاكَ* and *يَخَالُ زَيْدٌ أَخَاكَ*, I think Zeyd is thy brother and Zeyd I think is thy brother and Zeyd is thy brother I think]. (JK.) Hence the prov., *مَنْ يَسْمَعُ يَخُلُ*, (S, TA,) i. e. He who hears the things related of men and of their vices, or faults, will think evil of them: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) — See also 8. — *خَالَ عَلَى الْبَالِ*, aor. *يَخِيلُ*: see *خَالَ* in art. *خول* — *خَالَ* said of a horse, (JK, K, TA,) aor. *يَخَالُ*, (K,) inf. n. *خَالٌ*,

(JK, K,) He limped, or halted, or was slightly lame. (JK, K.)

2. *تَخْيِيلٌ* signifies The *imaging a thing in the mind, or fancying it*; the *forming an image, or a fancied image, thereof in the mind*: (TA:) [and *تَخْيِيلٌ* has the same, as well as a quasi-pass., signification.] You say, *تَخَيَّلْتُ لِي* [I imaged it in the mind, or fancied it, and it became imaged in the mind to me, or an object of fancy to me]; like as you say, *تَصَوَّرْتُ لِي* [and *صَوَّرْتُ فَتَصَوَّرَ لِي*] (S:) for *تَخَيَّلْتُ* [as inf. n. of a quasi-pass. verb] signifies a thing's *being imaged in the mind, or fancied*: (Er-Raghib, TA:) and *تَخَيَّلْتُ لِي* means *تَشَبَّهَ*. (K.) [And the same is indicated in the Msh.] You say also, *خَيَّلَ لَهْ كَذَا* [Such a thing was imaged to him in the mind; i. e. such a thing seemed to him]; from *الْوَهْمُ* and *الظَّنُّ*: (Msh:) and *خَيَّلَ إِلَيْهِ أَتَهْ كَذَا* (S) It was imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. *تَشَبَّهَ*; (PS;) from *التَّخْيِيلُ* and *الْوَهْمُ*: (S, TA:) and *لَهْ أَتَهْ كَذَا* and *الْوَهْمُ*: (S, TA:) *تَخَيَّلْتُ* signifies [in like manner it became imaged &c.; i. e.] *تَشَبَّهَ*; as also *تَخَايَلُ*: (S:) and so the first of these three verbs is used in the Kur xx. 69. (TA.) And *فَلَانٌ يَمْضِي عَلَى مَا خَيَّلَتْ* (JK and S in explanation of the phrase *يَمْضِي عَلَى مَا خَيَّلَتْ*) i. e. *شَبَّهَتْ* [Such a one goes on, notwithstanding what (the mind, or the case,) may image to him, or what is fancied by him, of danger or difficulty; or the *حَالُ*, or *النَّفْسُ*, accord. to Z, (see Freytag's Arab. Prov. ii. 94,) being understood]; meaning, *notwithstanding peril, or risk; without any certain knowledge*. (S.) Whence the prov.,

• *عَلَى مَا خَيَّلَتْ وَعَثَ الْقَصِيرُ* •
i. e. I will go on, notwithstanding what the soft tracts abounding in sand in which the feet sink may be imagined to be: [or the right reading is probably *خَيَّلَتْ*, i. e. notwithstanding what the soft tracts &c. may image to the mind, of danger or difficulty:] the *ت* in *خَيَّلَتْ* relates to the word *وَعَثَ*, which is [regarded as] pl. of *وَعَثَ*; and *عَلَى* is a connective of a suppressed verb, namely, *أَمْضَى*, with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And *أَفْعَلُ* *أَفْعَلْتُ* *عَلَى مَا شَبَّهْتُ* [Do thou that, notwithstanding what (the mind, or the case, as explained above,) may image to thee, of danger or difficulty]; (JK;) meaning, *in any case*. (TA.) — [Hence,] *خَيَّلَ لِلنَّاقَةِ* and *أَخْيَلَ*, He put a *خَيْالٌ* [q. v.] near the she-camel's young one, in order that the wolf might be scared away from him, (JK, S, K, &c.) and not approach him. (JK, S.) — And *خَيَّلَ فِيهِ الْخَيْرَ* He perceived, or discovered, in him an indication, or external sign, of good; as also *تَخَيَّلَهُ* (K, TA) and *تَخَوَّلَهُ*: (TA: [see also 4 in art. *خول*:]) or you say, *تَخَيَّلْتُ*, (T, S, TA,) meaning I knew him; or knew his internal, or real, state; *تَخَيَّرْتَهُ*, T,

TA;) or *I chose him*; (اخترته, S, TA;) and perceived, or discovered, in him an indication, or external sign, of good. (T, S, TA.) — And خيل عليه, (S, Mṣb, K,) inf. n. تَخِيلُ (Mṣb, K) and تَخِيلُ, (K,) [the latter anomalous, being properly inf. n. of تَخِيلُ,] *He conveyed doubt, or suspicion, (الشبهة, S, K, or الوهم, Mṣb,) to him*; so in the M, on the authority of AZ; (TA;) i. q. تَسَّ عَلَيهِ [he made (a thing, or case) dubious to him]. (Mṣb.) — And خيلت علينا السماء *The sky thundered and lightened [over us], and prepared to rain*: but when the rain has fallen, the term تَخِيلُ [so in my two copies of the S, app. used as an inf. n. of the verb in this phrase, as in a case above, or perhaps a mistranscription for تَخِيلُ, though it will be seen from what follows that خيلت and تخيلت are both said of the sky in the same sense,] is not used: (S:) or خيلت السماء signifies *the sky became clouded, but did not rain*; (JK, and Har p. 36;) as also خالت and تخيلت and خاليت: (Har ibid.:) or, as also تخيلت (Mṣb, K) and خالت (Mṣb,) or أخيلت, (K,) *the sky prepared to rain, (Mṣb, K, TA,) and thundered and lightened, but did not yet rain*: (TA:) or, accord. to Az, خالت السماء signifies *the sky became clouded*: (Mṣb, TA:) and تخيلت السماء *the sky became clouded, and prepared to rain*. (S.) [In like manner,] one says also, خالت السحاب and أخيلت and خاليت *The clouds gave hope of rain*: (S:) or خالت السحاب *the cloud showed signs of rain, so that it was thought [or expected] to rain*. (Mṣb.) — خيل also signifies, (JK, TA,) or تخيل, (Ham p. 39,) [or each of these,] *He (a man) was cowardly, or weak-hearted, on the occasion of fight, (JK, TA, and Ham,) and did not act, or proceed, firmly, or steadily*. (Ham.) And خيل عن القوم and أخيل, [but the former only is explained in this sense in the TA,] *He held back from the people, or party, through cowardice*: (K, TA:) so says Az, on the authority of Arrām. (TA.)

3. خايله, (JK, TA,) inf. n. مُخَايَلَةٌ (S, K,) *He vied with him, rivalled him, or imitated him, (JK, S, K, TA,) in pride and self-conceit*; (JK:) *did as he did*. (TA.) — خالبت السماء, and السحاب: see 2, in the latter part of the paragraph.

4. اخال *It (a thing) was, or became, dubious, or confused, or vague, (JK, S, Mgh, Mṣb, TA,) or conveyed to him*. (JK, Mgh.) One says, لا يَخِيلُ هذا أمرًا [This is a thing, or an affair, or a case, that will not be dubious, &c.]. (S.) And لا يَخِيلُ ذلك على أحد *That will not be dubious, &c., to any one*. (JK.) — اخال الشيء إلى الخير, and البكره, *The thing exhibited an indication, or indications, of good, and of evil, or what was disliked or hated*. (Mṣb.) [Hence,] اخالبت السماء, and أخيلت: see 2, in the latter part of the paragraph, in four places. And اخالبت السحاب and أخيلت, or اخالبت السحاب: see, again, 2, in the

latter part of the paragraph, in three places. — And hence, in the opinion of ISd, the she-camel in this case being likened to clouds [giving hope, or showing signs, of rain], (TA,) اخالبت الناقة *The she-camel had milk in her udder, (JK, K, TA,) and was in good condition of body*. (JK, TA.) — اخالبت الأرض بالنبات, (K,) or, as in the M, اخالبت, (TA,) *The land became adorned, or embellished, with plants, or herbage*. (K, TA. [See also 5.]) — اخال فيه خالًا من الخير: see 4 in art. خول; and see خال, below. — أخيلنا and أخلنا *We watched, or observed, or looked at, a cloud which it was thought would rain, to see where it would rain*. (K, TA.) And أخلنا أخيلنا *I saw the cloud to be such as gave hope of rain*. (S. [See also 10.]) — أخيل: see 2, in the middle of the paragraph. — أخيل عن القوم: see 2, last sentence.

5. تخيل, as a trans. v., syn. with خيل; and its inf. n., syn. with تَخِيلُ: see 2, first two sentences, in two places. — تخيل فيه الخير, as syn. with خيل: and تخيلت عليه: see 2, in the latter half of the paragraph. — Also, as a quasi-pass. v., similar in signification to خيل; and its inf. n.: see 2, first three sentences, in five places. — And تخيل used as an inf. n. of خيل عليه: and app. as an inf. n. of خيلت علينا السماء: see 2, latter half, in two places. — تخيلت السماء: see 2, latter half, in three places. — تخيل as syn. with اخال: see the latter verb. — [Hence, app.,] تخيلت الأرض *The land became abundant in its plants, or herbage*: (JK:) [and, (as is shown by an explanation of the part. n. of the verb, below,) *the land had its plants, or herbage, in a state of full maturity, and in blossom*; and so تخالبت; whence,] a poet says,

تأزر فيه التبت حتى تخالبت
رباه وحشى ما ترى الشاء نوماً

[The herbage in it became, or had become, tangled, or luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep, or goats, were seen sleeping]. (S, TA. [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to تخيل or اخالبت.]) — تخيل also signifies *The being, or becoming, of various colours*. (JK, Ham p. 39.) [Hence the saying,] تخيل الخرق بالسفر, i. e. [The desert, or far-extending desert] became of various colours with the travellers, by reason of the آل [or mirage]. (JK.) — Also *The going on, or away; or acting with a penetrative energy; and being quick*. (JK, Ham p. 39.) — See also 2, last sentence but one.

6: see 2, third sentence: — and 8, in two places: — and see also 5, in two places.

8. اخال *He was proud, or haughty; or he behaved proudly, or haughtily*; (S:) as also خال, (JK, S,) aor. يَخِيلُ, (JK,) or يخال, (Ham p. 122,) and يخال, (JK, Ham,) inf. n. خال

and خول; (Ham;) and تخيل and تحايل: (K, TA:) or *he was proud, or haughty, and self-conceited*: (Mṣb:) and *he walked with a proud, or haughty, and self-conceited, gait*: (MA, KL:) said of a man, and of a horse: (Mṣb:) and تخايل signifies *the behaving, or carrying oneself, with pride, or haughtiness, combined with slowness*. (JK.) You say of a horse, يخال في مشيته [He is proud and self-conceited in his gait]. (TA.) — اخالبت الأرض: see 4.

10. استخال السحابة *He looked at the cloud and thought it to be raining*. (TA. [See also 4, last sentence but two.])

توهم and ظن i. q. خال [meaning Thought, or opinion: and surmise, or fancy: though توهم is often explained as syn. with ظن]: (K:) an inf. n. of 1 [q. v.]. (TA.) So in the saying, أصاب فيه خالي [My thought or opinion, or surmise or fancy, was right respecting him, or it]. (TK.) — I. q. مخيلة, q. v., (K,) [accord. to the TA, which is followed in this instance, as usual, by the author of the TK, as meaning فِرَاسَةٌ: but this is a mistake: for الفِرَاسَةُ, the explanation in the TA, we should read مِن الفِرَاسَةِ; as is shown by its being there immediately added that one says, أخال فيه خالًا, explained in art. خول; (see 4, and خال, in that art.; and see also مخيلة in the present art.) and by what here follows:] المخيلة is syn. with النية and المحيلة. (JK.) — For another sense in which it is syn. with مخيلة, see the latter word, below. — A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خلق. (TA.) — I. q. خيلة, q. v. (S, K.) — A limping, or halting, or slight lameness, in a horse or similar beast: in this sense an inf. n. of خال. (JK, K.) — Gout; or gout in the foot or feet; syn. نقرس. (TA.) — Lightning: (K:) [app. as being a sign, or token, of coming rain.] — Clouds; syn. غيم: (S:) or clouds (غيم) lightening: (JK, M, TA:) and also rising, and seeming to one to be raining; and the single cloud (سحابة) is termed مخيلة: (JK:) or rising, and seeming to one to be raining, and then passing beyond one; but when having thunder, or lightning, therein, termed مخيلة, though not when the rain has gone therefrom: (Har p. 36, from the 'Eyn:) or clouds raining: (T, TA:) or clouds (سحاب) that fail not to fulfil their promise of rain; (K, TA;) and a cloud of this description is termed مخيلة: (JK:) or in which is no rain, (K, TA,) though thought, when seen, to be raining. (TA.) — A liberal, bountiful, or generous, man: (JK, T, M, K:) as being likened to the raining clouds, (T, TA,) or to the lightening clouds, (JK, M, TA,) which are so termed. (JK, T, M, TA.) — A man in whom one sees an indication, or a sign, or token, of goodness. (K, TA.) — Free from الشبهة [as meaning what occasions suspicion]. (K.) — A man who manages cattle, or camels &c., (K, TA,) and pastures them, (TA,) well: (K, TA:) or مال خال

one who manages cattle, &c., and watches them, well. (JK.) And One who keeps to a thing, (K, TA,) and manages, orders, or regulates, it. (TA.) A king who manages, orders, or regulates, the affairs of his subjects. (JK.) [See also خال in art. خول.] — An owner of a thing: (K:) from خال, aor. يَخُولُ, meaning "he managed it," &c. (TA.) You say, مَنْ خَالَ هَذَا الْفَرَسَ Who is the owner of this horse? (TA.) [See خال in art. خول.] — See also مُخْتَالٌ, in three places. — A man free from an attachment of love. (K.) — A man having no wife. (K.) — A man weak in heart and body: (K:) but this is most probably [خال] with tesheed, from خَلَّ نَحْمَهُ, meaning "he became lean." (TA.) — As meaning A maternal uncle, it is mentioned in art. خول. (TA.) — A mole, syn. شَامَةٌ, (K,) a black شامة (TA,) upon the person; (S, K, Mgh, TA;) [a thing resembling] a pimple in the face, inclining to blackness; (JK, T, Mgh, TA;) or a small black spot upon the person: (TA:) dim. خَبَبٌ (JK, S) accord. to him who says مَخْبِلٌ and مَخْبُولٌ [as meaning "marked with many moles upon the person"], (S,) and خَوِيلٌ (JK, S, Mgh) accord. to him who says مَخُولٌ, (S,) which shows it to be, in one dial., of the art. خول [in which it is also mentioned]: (Mgh:) pl. [of mult.] خَيْلَانٌ (JK, S, Mgh, Mgh, K) and [of pauc.] أَخْيَلَةٌ (Mgh.) — A garment, or cloth, of the garments, or cloths, of the جِهَال [here meaning people of the Time of Ignorance]: (S:) a soft garment or cloth (JK, K, TA) of the garments or cloths of El-Yemen: (JK, TA:) and a [garment of the kind called] بَرْد, of the fabric of El-Yemen, (K, TA,) red [or brown], with black lines or stripes, which used to be made in the first ages: but Az makes these two to be one: it has been mentioned before, in art. خول, to which also it may belong. (TA.) — A garment, or piece of cloth, with which a corpse is shrouded. (K.) — The [kind of banner called] لَوَاءٌ (JK, T, K) that is tied [to its spear-shaft] for a commander, (K,) or to denote one's having the authority of a prefect, commander, ruler, or the like: (T, TA:) [SM adds,] I do not think it to be so called for any other reason than that it was of the بُرُود of the kind termed خال. (TA.) [See also خال in art. خول.] — The office of Khaleefeh; (K;) because belonging to one for whom a banner is tied [on the occasion of his appointment]. (TA.) — A big mountain. (K.) — And (as being likened thereto, TA) † A big camel: (JK, K:) pl. خَيْلَانٌ: to such, a poet likens certain men, as resembling camels in their bodies and in their being devoid of intellect. (TA.) — And A black stallion-camel. (IAfr, K, TA.) Mentioned also in art. خول. (TA.) — A place in which is no one, or no one by whose company one may be cheered. (K.) [Probably from خال, part. n. of خَلَّ, aor. يَخُولُ.] — A small [hill such as is termed] أَكْمَةٌ. (K.) — The لَجَام [i. e. bit, or bit with its appertenance], of a horse: (K:) app. a dial. var. of خَوْلٌ, q. v. (TA.) — A certain plant, having a blossom, well known in Nejd. (K.)

خال, formed by transposition from خَائِلٌ: see مُخْتَالٌ.

خيال Horses, (JK, S, K,) collectively; (JK, K;) as some say, (Mgh,) applied to Arabian horses and [such as are of inferior breed, termed] بَرَادِين; (Mgh, Mgh;) the males thereof and the females: (Mgh, TA:*) but of the fem. gender: (Mgh, TA:) a quasi-pl. n., (Mgh,) having no sing. (Mgh, K) formed of the same radical letters: (Mgh:) or the sing. is خَائِلٌ: (K:) so called because of their اخْتِيَالٌ, (Mgh, K, TA:*) i. e. pride and self-conceit, (Mgh,) in their gait: so says AO; but ISd says that this is not well known: (TA:) or because no one rides a horse without experiencing a feeling of pride: (Er-Rāghib, TA:) pl., (Mgh, CK,) or pl. pl., (so in copies of the K and in the TA,) [of mult.] خَيُْولٌ (S, * Mgh, K) and خَيُْولٌ and [pl. of pauc.] أَخْيَالٌ. (K.) And the dual form is used, [although خَيْلٌ has a pl. signification,] like as are [the duals] جَمَالَانِ and لَقَاحَانِ and غَنَمَانِ and إِبِلَانِ. (ISd, TA.) One says, فَلَانٌ لَا تَسَايِرُ خَيْلَهُ, or لَا تَوَاقِفُ, (K, TA,) and لَا تَسَايِرُ خَيْلَهُ وَلَا تَوَاقِفُ, (TA, and so in the CK,) [Such a one, his two troops of horses will not be competed with in going, or running, nor in standing still,] meaning he is not to be endured in respect of calumny and lying: (K, TA:) it is said of a great, or frequent, liar. (TA in art. سير.) And الْخَيْلُ أَعْلَمُ مِنْ فُرْسَانِهَا [The horses are more knowing than their riders]; (Meyd, K;) a prov., (Meyd,) applied in relation to him of whom thou formest an opinion (Meyd, K, TA) that he possesses, or possesses not, what suffices, (TA,) and whom thou findest to be as thou thoughtest, (Meyd, K, TA,) or the contrary. (Meyd.) And الْخَيْلُ أَعْلَمُ بِفُرْسَانِهَا [The horses are possessed of most knowledge of their riders]; a prov., meaning † seek thou aid of him who knows the case, or affair. (Meyd.) And الْخَيْلُ تَجْرِي عَلَى مَسَابِيهَا, another prov. [explained in art. سوا]. (Meyd.) — Also Horsemen, or riders on horses. (S, Mgh, K.) Thus in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ. (S. [See 1 in art. جلب.]) — See also خَيْلَةٌ.

خَيْلٌ: }
خَيْلَةٌ: }
خَيْلَةٌ: } see خَيْلَةٌ.
خَيْلَةٌ: }

خَيْلٌ An equerry; one who has the superintendence of horses. (TA.)

خَيْلَةٌ (S, Mgh, K, &c.) and خَيْلَةٌ (S, Sgh, TA) and خَيْلٌ (S, K) and خَيْلٌ (K, TA,) or خَيْلٌ (CK,) and خَيْلَةٌ (K, TA,) or خَيْلَةٌ (CK,) or خَيْلَةٌ (JK,) and خَيْلَةٌ (S, K) and خَيْلٌ (Lth, JK, K,) [of all which the first is the most common,] Pride (S, Mgh, K) and self-conceit; (Mgh;) [or vanity; i. e.] pride arising from some fancied, or imaginary, excellence in oneself. (TA.) One says, هُوَ ذُو خَيْلَةٍ &c. He is possessed of pride [and self-conceit, or vanity]. (S.)

خَيْلَةٌ: see what next precedes.

خيال primarily signifies An incorporeal form or image; such as that which is imaged in sleep, and in the mirror, and in the heart or mind: then applied to the form of anything imaged; and to any subtle thing of a similar kind: (Er-Rāghib, TA:) anything that one sees like a shadow: and the image of a man in a mirror, (T, Mgh, TA,) and in water, (Mgh,) and in siep: (T, TA:) and a thing that sometimes passes by one, resembling a shadow: (T, Mgh, TA:) and خَيْالٌ and خَيْالَةٌ both signify the same; (JK, S, K;) i. e. i. q. طَيْفٌ [meaning an apparition; a phantom; a spectre; a fancied image; an imaginary form; and particularly a form that is seen in sleep]; (S, TA;) anything that one sees like a shadow [as the former word is explained above]; and a thing that is seen in sleep; (JK;) a form that is imaged to one in the mind when awake, and when dreaming: (K:) the former word is both masc. and fem.: (Ham p. 316:) pl. أَخْيَلَةٌ (K) [a pl. of pauc.; and probably خَيْلَانٌ also, as a pl. of mult., mentioned as one of the pls. of خَيْالٌ in another sense, below]. You say, تَخَيَّلَ لِي خَيْالُهُ [His apparition, or phantom, &c., became imaged to me in my mind]. (Mgh, TA.) And a poet says, (S,) namely, El-Bohturee, (TA.)

فَلَسْتُ بِنَازِلٍ إِلَّا أَلْتَتْ
بِرَحْلِي أَوْ خَيْالَتَهَا الْكَذُوبُ
[And I do not alight but she visits my abode, or her false apparition]. (S.) — [In philosophy it signifies] A faculty that retains what the fancy perceives of the forms of objects of sense after the substance has become absent, so that the fancy beholds them whenever it turns towards them: thus it is the store-house of the fancy: its place is the hinder part of the first venter of [the three which are comprised by] the brain. (KT. [In this sense, it is incorrectly written in Freytag's Lex. (in which only the Arabic words of the explanation are given, preceded by the rendering "phantasia," خَيْال.)] — The خَيْال of a bird is The shadow of himself which a bird sees when rising into the shy; whereupon he pounces down upon it, thinking it to be a prey, and finds it to be nothing: he is [the bird] called خَاطِفٌ ظَلَّةٌ. (TA.) — خَيْالٌ and خَيْالَةٌ signify also The person, or body, or corporeal form or figure which one sees from a distance, syn. شَخْصٌ, (S, K,) of a man; and his aspect. (K.) — And the former also signifies A piece of wood with black garments upon it, (S,) or with a black [garment of the kind called] كَسَاءٌ upon it, (K,) which is set up to make the beasts and birds fancy it to be a man: (S, K:) or a piece of wood with a garment thrown upon it, which is set up for the sake of the sheep or goats, in order that the wolf, seeing it, may think it to be a man: (T, TA:) pl. [of pauc.] أَخْيَلَةٌ (Ks, TA) and [of mult.] خَيْلَانٌ. (TA.) A poet says,

أَبَى لَا أَحَا لِي غَيْرُهُ غَيْرَ أَتَيْتِي
كَرَاعِي خَيْالٍ يَسْتَطِيفُ بِلَا فِكْرٍ

(S, TA) [cited by J as an ex. of خيال in the former of the senses explained in the sentence immediately preceding: but the meaning seems to be, *My brother: I have no brother but he: but I am like one watching an image dressed up to decoy; going round about without reflection: for,*] as some say, (TA,) راعي الخيال means the young ostrich for which the sportsman sets up a خيال [i. e. an image dressed up to decoy], (JK, TA,) in order that it may become familiar therewith, and the sportsman may then take it, and the young ostrich may follow him. (TA.) — Also A thing that is set up in land in order that it may be known to be prohibited to the public, and may not be approached. (T, Mṣb.) — And A certain plant. (K.)

خَيْلٌ: see خَالٌ, of which it is a diminutive.

خَيْالَةٌ: see خَيْالٌ, in three places.

[خَيْالِي] Of, or relating to, the fancy: a rel. n. from خَيْالٌ.]

خَيْالَةٌ Owners, or attendants, of horses. (JK, S.) [In modern Arabic, Horsemen; and a troop of horsemen.]

خَائِلٌ [act. part. n. of 1]: see مُخْتَالٌ, in two places: — and see خَيْلٌ, first sentence. — Applied to a horse, Limping, halting, or slightly lame. (JK, TA.)

[أَخِيلٌ More, and most, proud and self-conceited. (See also أَخُولٌ, in art. حُول.) Occurring in several provs.; as, for ex.,] أَخِيلٌ مِنْ غُرَابٍ [More proud and self-conceited than a crow]: because the غُرَاب is proud and self-conceited in its gait. (Meyd.) — See also خَيْلَةٌ. — Also Having a خَال, meaning [a thing resembling] a pimple, inclining to blackness, [i. e. a mole,] upon his face: (Mṣb:) or, as also مَخِيلٌ and مَخِيُولٌ (S, Mṣb, K) and مَقُولٌ (S, Mṣb,) this last belonging to art. حُول, whence it is derived, does in one dial. (Mṣb,) A man (S, Mṣb) having [or marked with] many خَيْلَانٍ [or moles upon his person]: (S, Mṣb, K:*) fem. [of the first] خَيْلَةٌ. (K.) — الأَخِيلُ (S, Mṣb, K,) when indeterminate, [أَخِيلٌ or أَخِيلٌ] perfectly decl., [thus] used as a subst., but some make it imperfectly decl. both when determinate and when indeterminate, and assert it to be originally an epithet, from التَّخِيلُ (S, O,) [though accord. to others it seems to be from أَخِيلٌ as meaning "having many moles,"] A certain bird, (JK, S, Mṣb, K,) regarded as of evil omen, (JK, S, K,) that alights upon the rump of the camel, and is app. for that reason held to be of evil omen; (TA; [see مَخِيُولٌ];) [applied in the present day to the green wood-pecker, *picus viridis*;] the صُود [q. v.]: (K:) or the green صُود: (TA:) or the شِقْرَاق [a name likewise now applied to the green wood-pecker, and to the common roller, *coracias garrula*]: (Fr, S, Mṣb, K:) so called because upon its wings are colours differing from its general colour: (Skr, TA:) or so called because diversified with black and white: (K:)

or the شَاهِين [q. v., a species of falcon]: (JK, TA, and Ham p. 705:) pl. أَخَائِلُ, (JK, T, S, Mṣb, TA, and Ham ubi suprā,) or خَيْلٌ. (K.)

أَخَائِلُ: see مُخْتَالٌ, in two places.

مَخِيلٌ: see its fem., with ة, in the next following paragraph, in three places: — and see also أَخِيلٌ.

مُخِيلٌ A thing dubious, confused, or vague. (TA.) — Exhibiting a خَيْال [or fancied image, or rather a خَال or مَخِيلَةٌ, i. e. an indication, &c., (see 4,) of anything, as, for instance,] of good [and of evil]. (TA.) You say شَيْءٌ مُخِيلٌ, and المَكْرُوه, A thing exhibiting an indication, or indications, of good, and of evil, or what is disliked or hated. (Mṣb.) Hence, (TA,) هُوَ مُخِيلٌ لِلْخَيْرِ (S, TA,) said of a man, (S,) He is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good]. (S, TA. [See also مَخِيلٌ in art. حُول.]) And سَحَابَةٌ مُخِيلَةٌ (JK, Mṣb, K) and مُخِيلٌ (K, TA, in the CK مُخِيلَةٌ) and مُخِيلٌ and مُخْتَالَةٌ (K) and مَخِيلَةٌ [i. e. مُخِيلَةٌ] (Har p. 36) and مَخِيلَةٌ (Mṣb [but see what follows]) A cloud thought [or expected] to rain, (JK, Mṣb, K, TA, and Har ubi suprā,) when seen, (TA, and Har,) because showing signs of rain: مَخِيلَةٌ, with damm, being an act. part. n., as meaning causing to think; and مَخِيلَةٌ, with fet-h, being a pass. part. n., as meaning thought: and in like manner, accord. to Az, سَمَاءٌ مُخِيلَةٌ and مَخِيلَةٌ, meaning a clouded sky: (Mṣb:) or you say مَخِيلَةٌ, with fet-h, when [you use the subst.] meaning a cloud itself [showing signs of rain]; and its pl. is مَخَائِلُ: (T, TA: see خَالٌ, in the former half of the paragraph:) and سَحَابَةٌ مُخِيلَةٌ a cloud giving hope of rain. (S.) See also خَالٌ, in two places, in the former half of the paragraph. You say also, السَّمَاءُ مُخِيلَةٌ لِلْمَطَرِ, meaning The sky is ready to rain. (Har p. 36.) — أَمْرَأَةٌ مُخِيلَةٌ A woman having no husband. (JK.)

مَخِيلٌ as fem. of the pass. part. n. see مَخِيلٌ, in three places. — As a subst.: see, again, مَخِيلٌ. And see خَالٌ, mentioned a second time in the former half of the paragraph. — Hence, A great banner or ensign; as likened to a cloud that fails not to fulfil its promise of rain. (JK.) — Also An indication; a symptom; a sign, mark, or token, by which the existence of a thing is known or inferred; syn. شَيْءٌ (JK) and مَظْنَنَةٌ (TA;) and so خَالٌ, q. v.: (JK:) pl. of the former مَخَائِلُ: originally used in relation to a cloud in which rain is thought to be. (TA.) You say, ظَهَرَتْ فِيهِ مَخَائِلُ التَّجَانِبَةِ, i. e. The indications &c. [of generosity, or nobility, appeared in him]. (TA.) — You say also, of a cloud (سَحَابَةٌ) مَا (سَحَابَةٌ) خَالًا How good is its [ap-

parent] disposition to rain! (S, TA.) — See also خَيْلَةٌ.

مُخَيَّلٌ [A thing imaged to one by the mind or by a case; or fancied]. You say, فَلَانٌ يَمْخِي عَلَى الْمَخَيَّلِ; explained above: see 2. (JK, S.) And وَقَعَ فِي مُخَيَّلِي كَذَا [Such a thing occurred in what was imagined, or fancied, by me], and فِي مُخَيَّلَاتِي [among the things imagined, or fancied, by me]. (TA.)

مُخَيَّلٌ; and its fem., with ة: see مَخِيلٌ.

مَخِيُولٌ: see أَخِيلٌ. — Also A camel lacerated in his rump by a bird of the kind called أَخِيلٌ that has alighted upon it. (TA.) — And hence, †A man whose reason has fled in consequence of fright: a sense in which it is used by the vulgar; but correct. (TA.)

مُخَيَّلٌ: see سَحَابَةٌ مُخِيلَةٌ.

خَالٌ and خَائِلٌ (S, K) and خَالٌ and خَائِلٌ, which is formed by transposition, (K,) and أَخَائِلُ (S, K,) like أَهَابٌ and أَهَابٌ (S,) which are [said to be] the only other epithets of this measure, (TA,) [i. e. of the measure أَفَاعِلُ, though there are many of the measure أَفَاعِلُ] applied to a man, Proud (S, K, TA) and self-conceited: [or vain:] (TA in explanation of all, and K in explanation of خَالٌ:] or خَائِلٌ signifies having much خَيْلَةٌ [or pride and self-conceit, or vanity]: and أَخَائِلُ one who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side: (JK:) خَائِلٌ has for its pl. خَائِلَةٌ (S, TA;) which is also fem. of خَالٌ. (TA.) — See also مَخِيلٌ.

أَرْضٌ مُتَخَيِّلَةٌ + Land having its plants, or herbage, in a state of full maturity, and in blossom; (JK, S;) as also مُتَخَيِّلَةٌ. (S.)

أَرْضٌ مُتَخَيِّلَةٌ: see what next precedes.

خير

1. خَامٌ as syn. with خَيْرٌ: see the latter. — خَيْرٌ, aor. يَخِيرُ, (JK, S, K,) inf. n. خَيْرٌ, (S) and خَيْرٌ and خَيْرٌ and خَيْرٌ and خَيْرٌ (K, the last but one omitted in the CK,) He held back, or refrained, from him, or it, through cowardice, (JK, S, K,) and fear: (JK, K:) i. e., from war, (JK,) or from encounter, or conflict. (Ham p. 164.) And one says also, خَامُوا فِي الْقِتَالِ They held back, or refrained, through cowardice, in fight, and attained no good: and the poet Junádeh Ibn-'Amir El-Hudhalee says, خَامَ الْقِتَالِ خَامٌ for خَامَ الْقِتَالِ. (TA.) — And خَامٌ also signifies He drew back, (JK, K:*) through cowardice and fear, (JK,) from a stratagem, or plot, after he had devised it, (JK, K:*) not seeing in it what he liked, or approved. (TA.) — خَامٌ رَجُلَهُ (S, K,) aor. as above, inf. n. خَيْرٌ, (S,) He raised his leg, or foot. (S, K.)

2. **خيمر**, (S, Mgh, K,) inf. n. **تَخِيمِر**, (TA,) [original]y *He pitched his tent*; (TA in art. **رَفَضَ**;) [like **تَخِيمِر**: and hence, —] *He remained, stayed, dwelt, or abode, in a place*; (S, Mgh, K, TA;) as also **خَامِر**, aor. **يَخِيمِر**: whence, in a trad., **مَنْ أَحَبَّ أَنْ يَسْتَخِيمِرَ لَهُ الرَّجَالُ قِيَامًا** [Whoso loveth that men should remain before him standing]; as some relate it; but others relate it differently, saying **يَسْتَخِيمِرُ**, and **يَسْتَجِيرُ**, as mentioned before [in arts. **خمر** and **جمر**]. (TA.) *He alighted, or descended and stopped or sojourned or abode, in a place*; as also **خَقِيق**. (JK in art. **خيف**.) And **خيمر الوحشي في كنيابه** *The wild animal remained in his covert, not quitting it*. (TA.) And **الريح الطيبة**, (TA,) or **الريح الرائحة**, (JK,) † *The odour, or sweet odour, remained*; (JK, TA;) as also **تَخِيمَت**; (K, TA;) in a garment, (JK, K, TA,) and in a place. (TA.) — **تَخِيمُوا** They entered into a **خَيْمَة** [q. v.]. (JK, K.) — **خَيْمَة** *He made it like a خَيْمَة*. (S, TA.) — See also 4. — Also † *He covered it with a thing in order that its odour might cling to it*. (K, TA.)

4. **إِخَامَة**, [inf. n. of **أَخَامَر**,] in the phrase **إِخَامَة الفرس**, (K, TA,) which signifies *The horse's standing upon three legs and the extremity of the hoof of the fourth*, (TA,) or *raising one of his fore legs or one of his hind legs*, (JK,) belongs to the present art. and to art. **خوم**. (K, TA.) Accord. to Fr and IAr, **يَخِيمِرُ فِي إِحْدَى رِجْلَيْهِ**, inf. n. as above, signifies *He (a man, or a beast,) is unable to place one of his legs, or feet, firmly upon the ground, and to rest upon it, by reason of a fault therein*. (L, TA.) — **أَخَامَر خَيْمَة**, and **أَخِيمَهَا**, *He constructed a خَيْمَة*; (IAqr, K;) as also **خَيْمَهَا**. (TA.)

5. **تَخِيمِر هُنَا**, (S,) or **تَخِيمِر بِهَكَذَا كَذَا**, (K,) [like **تَخِيمِر**,] *He pitched, or fixed, his خَيْمَة [in such a place, or here]*. (S, K.) — See also 2.

10: see 2.

خَامَر A skin, or hide, *untanned*: or not tanned much, or thoroughly: and a **كِرْبَاس** [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] *unwashed*: (K:) a Persian word, (TA,) arabicized. (K.) *Unbleached cloth*. (Mgh, in art. **خوم**.) Paper that is *polished*, [app. a mistake for not polished,] or *to be polished*. (TA.) [Crude, or raw; applied in this sense to silk, contr. of **مَطْبُوع**; and to sugar, &c.: anything unprepared for use.] Honey of dates

(دبس) *untouched by fire*: (AHn, T:) which is the best thereof. (TA.) — See also **خَامَة**.

خِيمِر: see **خَيْمَة**, in three places.

خِيمِر Natural, or innate, *dispositions or tempers or the like*: (A'Obeyd, S, M, K:) a Persian word, arabicized: (TA:) having no sing. (S, K) of its own radical letters: (S:) or largeness, or liberality, of disposition: (JK, TA:) and the original, or primary, state, or condition, syn. **أَصْل**, of the soul, or mind. (TA.) You say, **هُوَ كَرِيمٌ فِي خِيمِرِهِ** [He is generous in respect of natural dispositions &c.]. (TA.) — The diversified navy marks, streaks, or grain, syn. **فِرْدَنْد**, of a sword. (K.) — And I. q. **حِمَض** [app. meaning the kind of plants called **حِمَض**]. (TA.)

خَامَة belongs to the present art., and J has erred, (K,) in mentioning it in art. **خوم**: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies *A fresh, or juicy, plant*: (S, Mgh: both in art. **خوم**;) or *an ear of corn*: (IAqr, TA:) or *a shoot of seed-produce when it first grows forth upon a single stalk*: (JK:) or **خَامَة الزَّرْع** signifies *what grows forth, of seed-produce, upon a single stalk*: (M, K:) or *the fresh, or juicy, bunch thereof*: or *the fresh, or juicy, plant thereof*: (M, K:) pl. **خَامَات** (Mgh) and [coll. gen. n.] **خَامَر**. (Mgh, TA.) It is said in a trad., **مِثْلُ الْمُؤْمِنِ مِثْلُ الْخَامَةِ مِنَ الزَّرْعِ تَمِيلُهَا** [The similitude of the believer is that of the fresh, or juicy, plant of seed-produce, &c., which the wind bends, at one time thus, and at one time thus]: (S, TA:) but Fr related it differently, saying **الخامفة**, [app. a mistranscription for **الخافة**, which see in art. **خوف**,] and explained this as meaning “the bunch” of seed-produce. (TA.)

خَيْمَة, (S, Mgh, Mgh, K, &c.,) with which **خِيمِر** is syn., (S, Mgh,) [though said by some to be a pl., as will be seen below,] *A بيت [here meaning booth, or the like,] (S, Mgh, K,) of any kind (K) such as is built, or constructed, (S, Mgh, K,) by the Arabs, (S, Mgh,) of the branches of trees*: (S, Mgh, K:) so says As, holding that the **خَيْمَة** is only of trees, and that otherwise it is called **بَيْت** [q. v.]: but others hold that it is [a tent; i. e.] *made with pieces of cloth and tent-ropes*; because **تَخِيمِر** signifies the “remaining, staying, dwelling, or abiding;” wherefore it is thus called, as being used on the occasion of alighting: (IB,

TA:) this latter is the meaning commonly known; but accord. to the saying of As, it is tropical: (TA:) or, accord. to IAr, it is applied by the Arabs only to a construction of four poles roofed over with **ثَمَار** [or panic grass]; and is not of cloths; (Mgh, Mgh, TA;) the **مِظَلَّة**, he says, being of cloths and of other things: or i. q. **مِظَلَّة**: (TA:) accord. to AHat, the same as the Persian **خَرِبَشْتَه** [lit. “ass's back;” like the French “dos d'âne;” meaning a high-pitched span-roof]: (Mgh:) or any round **بَيْت** [which may here mean either booth or tent]: or three poles, or four, over which is laid **ثَمَار**; by means of which one is shaded in the heat: (K:) or poles set up, with rafters laid across, covered with trees; so that it is cooler than are **أُخْبِيَة** [pl. of **أُخْبَاء**]: or poles upon which **خِيَام** [pl. of **خَيْمِر**] are constructed: or a construction of trees and palm-branches with their leaves upon them, which a man uses for shade when he brings his camels to water: and applied by the Arabs to a **بَيْت** [or tent &c.], and a place of abode [in an absolute sense]: (TA:) the pl. of **خَيْمَة** is **خَيْمَات** and **خَيْمِر** (S, Mgh, K) and **خَيْمِر**, (K,) or this last is [a coll. gen. n., or] syn. with **خَيْمَة**, (S, Mgh,) and **خِيَام**, (K,) or this is pl. of **خَيْمِر**, (S, Mgh,) and is applied also to † [women's vehicles of the kind called] **هَوَادِج**; these being likened to **خِيَام** [properly so termed]. (TA.) It is said in a trad., **† الشَّهِيدُ فِي خَيْمَةِ اللَّهِ تَحْتَ الْعَرْشِ** [The martyr is in the tabernacle of God, beneath the empyrean: this signification of **خَيْمَة** being perhaps taken from the phrase **ἡ σκηνὴ τοῦ Θεοῦ** in Rev. xxi. 3]. (TA.)

خَامِي (K, TA) *A preparer of skins, or hides, of the hind termed خَامَر*. (TA.)

خَيْمِي: see what next follows.

خِيَامَر and **خَيْمِي** *One who applies himself to the fabrication of the [hind of tent, or booth, called] خَيْمَة*. (TA.)

مَخِيمِر, like **مَكِيل**, (in [some of] the copies of the K, erroneously, like **مَكْتَل**, TA, [in the CK like **مَكِيل**,]) *A collection of bundles, or handfuls, of reaped seed-produce*. (K, TA.)

خيو

[**خَوِي** rel. n. of **خَا**: see **خَائِي**, in art. **خَوَا**.]